The C.I.M. Mission House at Newington Green, London.

Missionary Home to the left.

Offices and Prayer Meeting Room to the right.
CHINA'S MILLIONS.

VOL. X.—NEW SERIES.

Photo by] UPPER CHIN T'AN RAPID, YANG-TSE,
Shewing Trackers' Huts on Banks.

[1902.

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The Charge Committed Unto Us.

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—II. Cor. v. 19.

TAKE advantage of China's Millions to send a word of greeting to our friends and fellow-workers whom I am unable to reach personally. I thank God for many years of fellowship in the Gospel, and for the unwearied Christian love and sympathy of so many of God's children, and wish you all a truly blessed New Year. "Unto Him who loved us, and washed us from our sins in His own blood . . . To Him be the glory for ever and ever."

His was love indeed, not that we loved Him, but that He first loved us: our need, not our love drew out His, and now He looks to us as His beloved children to be imitators of God, and to manifest to the world that knows Him not that unpeckable love that has been revealed to us.

In the words with which we have headed this paper, "God was in Christ reconciling the world unto Himself, and hath committed unto us the word (the message) of reconciliation:" or as our Master said in His wonderful prayer ere He suffered, "As Thou hast sent Me into the world even so have I also sent them into the world," giving the commission after His resurrection, "As my Father hath sent Me, even so send I you."

We all know how our Master perfectly fulfilled His mission and at what cost, and finished the work God gave Him to do on earth, not ascending to His heavenly ministry until He had committed to His disciples the task of reaching every unsaved soul. Nor were they left many days without that pentecostal outpouring which filled them as He Himself had been filled at His baptism. How like this filling made them to their Master! The Christ pleased not Himself, and sought not His own, so the timid disciples became bold in their God, mighty through God, and none of them "said that ought of the things which He possessed was His own." No wonder the world was moved, and multitudes were saved.

Some sixty generations have passed away since then, and what does the world see to-day, we will not say in the Church generally, but in your life and in mine, beloved? Does it see the Christ not pleasing Himself, not seeking His own, not saying that ought of the things we possess are our own? Are we remembering that He died for all, that they which live should not live unto themselves, but unto Him? Or are our sins and shortcomings lessening the effect of the Word preached on a watching world, and leaving some unreached to whom we might give the Word of Life?

Why are we not filled with the Spirit as the disciples at Pentecost? Then Peter testified, "We are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him." Not mere desire or prayer, but obedience was the condition which secured the in-filling, and no other condition will secure it now. God claims from us implicit obedience, unreserved consecration, and active co-operation to the full extent of our God-given ability. Shall He have it from the beginning of this New Year?

Oh how urgent are the claims of a perishing world! A million a month in China are still dying without God. Imagine the case of a messenger sent with a royal reprieve for a criminal about to be executed: can we imagine such a messenger loitering on the way and imperilling or losing the life he ought to have saved? Would it be any justification that there was no harm in the object that delayed him? Otherwise lawful occupation or pleasure was surely unlawful to such a messenger; the King's business required haste, and he ought to have been impressed with the urgency of his duty.

And must not our Master be sorely grieved that we can be so little moved by the fact that thousands who have been redeemed and do not know it are daily passing into Christless graves? Shall we not look at our lives in the light of eternity and in the light of our responsibility? For "He hath committed UNTO US the word of reconciliation."

January, 1902.
Are we, any of us free from the awful sin of blood-guiltiness before God? "When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

One other thought we would suggest, the thought of the joy we may give to God. Those of us who are parents know the joy that we have in the sympathy of our children and in their obedience and fidelity. Shall our Heavenly Father find this joy in us?

Again, our Saviour has told us of the joy of the Father in the return of a prodigal son, of the joy of the Shepherd on finding his sheep. Shall we leave any stone unturned to bring this joy into the courts of heaven? May God show us this year all that we may be, all that we may do for Him.

One dear father said when his beloved daughter asked his permission to become a missionary in China that his first thought was of unspeakable pain as he realised what the loss of the joy of his life and of his home would be, but the next was, "Does my Lord Jesus want her? I have nothing too precious for Him, if He wants her, He shall have her.

Yours affectionately in Christ,

Château d'Oex,
December, 1902.

J. Hudson Taylor.

The Missionary Question in China.

BY SIR ROBERT HART,
Director of the Chinese Imperial Maritime Customs.

[The following article is taken from a report published in The North China Herald of a long conversation which Sir Robert Hart had with Rev. Dr. Arthur J. Brown, who, as Secretary of the American Presbyterian Board of Foreign Missions, has been visiting China. The last section, which we have not quoted, deals with the matter of looting, and this is a local question, and omitted it, as our space is limited.—Ed.]

The Missionary question is likely to remain a debated one for years to come, but in the meantime what we shall continue to see is this: Christian countries will subscribe funds, Christian communities will supply volunteers, and devoted men and women will take their lives in their hands and carry the Gospel everywhere. In China, missionaries will seek to do good according to their light, and in doing so they will be followed by the defects of their qualities.

"Their labour will benefit many, but will probably offend more; and China being what it is, I think it would be well if their future marching orders could in some way suggest to them what they are not to do; not in the faulty form of a list of details, but in the handy and convenient shape of a principle."

"The active benevolence of the golden rule, 'Do unto others,' ought to go hand in hand with the restraining common sense of its counterpart, 'Do not.' Missionaries are grown-up people, and must be very much left to themselves to decide what duty requires at each step in their career. They carry with them the Master's orders, 'Preach the Gospel to every creature;' that is their Divine commission. Neither the information at my command nor my time will admit of complete and convincing or satisfactory details and proof to the Legation in Peking, for the assistance and advice of the Minister. "Watch them in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry!"

"As regards recent occurrences in China, and more especially in and around Peking, you wish me to say whether there has been anything in the action or attitude of missionaries in respect of indemnity claims, punitive measures and looting to justify the scolding and abuse which some writers and speakers have indulged in."

"This opens up a very large question, and you will get different answers from every man you apply to. So many societies, congregations and individuals are concerned that thorough justice could only be looked for by treating of each one separately. Neither the information at my command nor my time will admit of complete and convincing or satisfactory details and proof to the Legation in Peking, for the assistance and advice of the Minister."

The Question of Indemnification.

"The experience we are emerging from has been a trying one, and at every step the progressive nature of consciousness forced one to recognise how principle must permeate circumstance, and how circumstance must interpret principle. Considering the terrible and uncalled-for suffering Chinese action caused people, sufferers are entitled to the fullest indemnification.

"While this right is beyond all question, there are some who think the positive good likely to follow renunciation would prove a greater blessing than the deterrent effect of a heavy fine. I think it is a matter for the individual conscience to settle. If circumstances guide conscience into demanding the utmost farthing, it is right to demand it. And if the man who teaches the people to pray, 'Forgive us our debts as we forgive our debtors' prefers to act accordingly and forgive, he need not fear the blessing of Heaven will not follow the object-lesson."

"Some claims, however, are said to be excessive, and if such be the case, to satisfy them will in the end carry its own punishment with it. Missionaries do not lose their civil rights on renunciation; to the contrary, and perhaps all the more so, if they in Christian charity are willing to forgive them, their national authorities ought to see in the renunciation of the individual all the greater reason for enforcing what the community respects as a right.

"Principle and circumstance are so intertwined that, admirable as it is, even renunciation may cease to be christian when it
cese to be politic, and therefore the constituted authorities ought to be saddled with the responsibility of decision.

Are Punitive Measures Demanded?

"As for punitive measures, etc., I have really no personal knowledge of the action taken by American Missionaries, and hearsay is not a good foundation for opinion. It is said that vindictive feeling rather than tender mercy has been noticed. But even if so it cannot be wondered at, so cruel were the Chinese assailants when they had the upper hand. The occasion has been altogether anomalous, and it is only at the parting of the ways the difference of view comes in.

"That what was done merited almost wholesale punishment is a view most will agree in—eyes turned to the past; but when discussion tries to argue out what will be the best for the future, some will vote for striking terror, and others for trusting to the more slowly working, but longer lasting, effect of mercy. I do not believe any missionary has brought anybody to punishment who did not richly deserve it. But some people seem to feel it would have been wiser for ministers of the Gospel to have left to 'governors the punishment of evil-doers.'"

"For my part, I cannot blame them, for without their assistance much that is known would not have been known, and, although numbers of possibly innocent, indefensive and non-hostile people have been overwhelmed in this last year's avalanche of disaster, there are still at large a lot of men whose punishment would justly have been a good thing for the future. One can only hope that their good luck in escaping may lead them to take a new departure, and with their heads in the right direction!"

Further Tidings from Ho-nan.

Extracts from Mr. Gracie's Letters.

Sept. 5th.—When within five li of the city of She-k'ien we heard trumpets blowing, and saw soldiers coming towards us, carrying banners, etc. Then followed our official reception. If outward display means anything, the reception certainly helped to make up for last year's destruction.

Sept. 7th.—Went to look over our old premises. What a desolation! The leading gentry seem glad we have returned. But with their friendly attitude.

Sept. 11th.—We departed from She-k'ien this morning in grand style. We left with one or two regrets. Some of the Christians have confessed to having claimed too much, and are exceedingly bitter because we will not claim for them. This is a most difficult and critical time for the Church in Ho-nan, and we need much prayer for them and for ourselves.

Sept. 13th.—Reached Siang-ch'eng, and had a most hearty welcome. It was a great joy to see the Christians, and they were rejoiced to see us.

Sept. 14th.—To-day we were visited by all the officials in the town. Our premises will require a good deal of money expending upon them to put them in order again.

Sept. 15th.—Had a good day; three large meetings, and a good deal of blessing. Many of the Christians have suffered much, both in body and mind, but on the whole they have stood well.

Sept. 19th.—I was glad to find that nothing had been done by the Christians in claiming compensation, or in going to law. Most of them are prepared to ask less than the actual loss.

Sept. 21st.—Arrived at Ts'ai-kiang, and first went to the Ya-men and saw the official. We thanked him for guarding the Christians from persecution, and for looking after our premises. We found the place swept, and ready for our reception. We found everything just as Mr. and Mrs. Ford had left them.

Sept. 22nd.—We have had three large meetings to-day. There were about 100 men and women at the forenoon and afternoon services. I believe most of the members have been steadfast all the time.

Sept. 25th.—Reached Chi'en-chau Fu in the afternoon. Were received by a large military escort. The deacon Kwo-lao-siang has kept the work well in hand.

Sept. 26th.—The officials have promised to put out proclamations saying we have returned, and also at Ch'ing-tsang, where the three Swedish ladies were robbed, and at Siao-yao, where Mr. Bird was ill-treated. The Church members have not suffered at all. They have been going forward, the women especially.

Sept. 30th.—Reached Chan-kia-k'eo in the afternoon. Near the town a military official with about 300 soldiers met us. At the gate the officials from Si-hue and Chan-kia-k'eo were awaiting us, and in the evening the official from Shang-shui came and gave us a welcome.

Oct. 1st.—In the afternoon we visited the three premises. At Ho-p'ei the upper storey had been taken down, and in the back upper storey all the woodwork removed. At Hsi we found just a bare piece of ground. At Ho-nan the same spectacle met our eyes; not one brick left upon another. The people even yet are not at all friendly.

Oct. 3rd.—Visited Si-hue. The official met us five miles from the city. Some of the Church members are tempted to ask too much. In most of the stations we have got back some of our lost things, but the things of most value are destroyed.

Oct. 4th.—Busy talking over Church matters. Some of the Church members are tempted to ask too much. In most of the stations we have got back some of our lost things, but the things of most value are destroyed.

Oct. 5th.—The claims of the Church members at Si-hue have been settled for 225,000 cash (£30). The official has promised to get us another house.

Oct. 7th.—Today the claims of the Church members here and district have been settled for 726,000 cash (£97). The officials are very pleased that our matters have been so easily settled. We start for Kuang-chau to-morrow, and, after settling affairs there, Messrs. Shearer and Lack return to the coast, and Mr. Bevis and I go on to Siang-ch'eng.
When Jesus Christ gave His disciples the command to "make disciples of all nations," "the uttermost parts of the earth," were to them regions unknown and undiscovered. So great an undertaking had never fired the thought of the most ambitious human conqueror. For the accomplishment of this command what vast machinery must be put in motion! Geographical discovery, international amity, ethnological and linguistic research, the development of arts and sciences for more rapid means of communication and for the printing and circulation of the Word of Life. These are all more or less involved in the fulfilling of the command to "preach the Gospel to every creature." During the nineteen hundred years which have elapsed since that command was given, the immense progress that has been made in all these departments has given to the Church an enlarged responsibility.

Geography.

To confine our thoughts to one branch, geography, we are told that "Commerce and war, with the spirit of adventure, which usually accompany them, have without doubt been among the first causes of geographical research." Though in some cases, and notably in Africa, such missionaries as Krapf, Rebmann, Erhart and Livingstone, have been the pioneers of geographical discovery; it is true that war, commerce and science, have most largely contributed to our geographical knowledge.

Mr. Mott says: "There are not less than eighty-three Geographical Societies, with a membership of 50,000, and 153 geographical journals. A hundred years ago nearly one-third of the globe was absolutely unknown. . . . Today practically all of the inhabited portions of the earth are known to civilization. This is a distinct help to the Church. At the same time it has enlarged her responsibility.

The command of Christ had "concern with every corner of the earth, with every tribe, and race, and family, with every tongue and dialect, and there was no limit save the limit of mankind." If Jesus Christ has by the grace of God "tasted death for every man," then every man should know it. God has in His providence opened up the dark places of the earth, and given to the Church immense opportunities and resources for reaching and proclaiming to every creature "the unspeakable riches of Christ." Yet how much does the Church of Christ know about the unevangelized world which now can, and should be known?

During the Spanish-American war we are told that the newspaper boys in America were everywhere shouting "Map of the Philippines," and we know that the sad war in South Africa and the recent troubles in China have occasioned a considerable demand for maps of these countries. Shall the children of light show less interest in the progress of the Gospel than the children of this world in the progress of war and commerce? He who gave the command to evangelize the world "takes it for granted that they (the children of light) looking to Him will do their part, that they will inform themselves of the field, that they will take care to know something of what He means when He says 'All the Nations.'"

The Provinces of China.

With this issue of China's Millions we commence a series of articles upon the various provinces of China, beginning with Kan-suh, at the extreme north-west, and gradually working southwards. The maps are reduced from the large map published by the C.I.M.* We hope these maps, with the adjoining table of cities, will make manifest more than ever the great need of this vast Empire.

The figures for the area and population of the provinces are taken from The Times Gazetteer, and though in the case of some provinces these figures are probably excessive as regards population, it has been thought best to keep all uniform with one well-known authority. According to this estimate, the total area of China proper is 1,395,406 square miles, and total population 343 millions. The statistics of missionaries and stations are those of 1900 before the crisis.

As month by month the names of the greater towns are given, and it is seen which have and which have not any resident missionary, let it be remembered that these names are not of mere villages or small towns, but that they are all cities with a considerable number of villages and towns under their jurisdiction. Sometimes one of these cities actually represents hundreds of subordinate towns and villages. Those underlined are mission stations, but it may be that only two or three missionaries are there, and these need prayerful remembrance, for what are they among so many! Those not underlined have no resident missionary, and their spiritual destitution should appeal to every Christian heart.

Extensive Use of Maps.

The C.I.M. has endeavoured, by the very extensive use of maps, to make the interior of China known. Referring to this, the Rev. John Kilner, at a meeting of the C.I.M. twenty-three years ago, said: 'Many men have said 'Yes; yes; there is much to be done, but where?' Well, this Mission has shown you where. Here is the map . . . . There it is. There is the fact. There is no mistake about it. It has brought China before us,—brought it out of the reign of myth—out of the immeasurable distances, the latitudes and longitudes of remote localities, and here we have a given section of our earth peopled by some four hundred millions of our fellow men': and, 'When Mr. Taylor has got two men in each of these provinces, he will not hold up his hand and say to the Church of Christ in England—'All is done. Friends, take your ease. China is occupied!' No, no; no; depend upon it. I can see the working. As soon as they get hold of this province and the other province, they will want the big towns in each province; and when they get to the big towns in each province, they will go to the bigger villages in each province; and from the bigger villages they will go to the smaller villages. There is an ambition an advance—a sort of omnivorousness in the appetite of a really godly missionary, which nothing can satiate until the ends of the world are brought to the knowledge of our Lord Christ.'

"The Best Prayer Book."

The maps we hope to bring before our friends should strengthen this Christ-like ambition in the hearts of all who see them. The late Reginald Radcliffe frequently quoted Dr. A. J. Gordon's remark that "the best prayer-book in the world is a map of the world. Go into thy closet and spread

* Map of China; size, 14 inches by 33 inches; scale, 59 miles to the inch. Hung on rollers or folded in book form, 8/- net. (See back page of this issue for fuller advertisement).
China’s Millions.

out this prayer-book before you; then draw a line round some portion of the world and pray, if you can, ‘Thy Kingdom come.’ Nay; rather get the entire globe before you, and hover over it in the spirit of the HOLY GHOST, who brooded over chaos and brought light out of darkness, order out of confusion, salvation out of death—and you will pray aright."

Who can say what blessing may result to China should we thus remember these provinces from month to month? The late Dr. Somerville has said: ‘Our faith should lay account with a blessing coming to whole regions and kingdoms in response to the prayers of even one individual. . . . I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.”

The Province of Kan-suh.

THE province of Kan-suh is situated at the north-west extremity of China proper. Formerly it was included in the province of Shén-si, which province was then divided into two portions, the western portion (Kan-suh), being called I-si; the Eastern portion (Shén-si), I-long. At that time the Viceroy of modern Kan-suh, Shen-si, and Shui-ch’uan, resided at Si-an Fu, and Lan-chau Fu (the present capital of Kan-suh) and Kin-ho, was only a second rank city and dependent upon King-yang Fu. It was, however, said to be the best city to be met with on the Yellow River, and the Governor of I-si is said to have resided there, “because,” as Du Halde says, “being near the great wall and principal gates of the West, succours are easily sent from hence to the soldiers who defend the entrance.” In 1884 the province of Kan-suh was sub-divided, the unwieldy north-west portion being made into

The New Province of Sin-kiang.

The main trade route from Peking to Kashgar runs right through the province. It will roughly indicate what immense tracts of country these provinces are, when we say that it is about 72 days journey from Han-kow to Lan-chau and the same from Lan-chau to Urum fists, the capital of Sin-kiang.

People generally travel at night in Sin-kiang, so as to avoid thirst, because the water supply is very scarce. Large numbers of Chinese immigrate there from the provinces of Honan, Shui-ch’uan, and Hur-fen, etc., hearing the Gospel as they pass the mountains. The Chinese Government make grants of land to any respectable emigrants from the other provinces. They also maintain a very considerable army in Sin-kiang, so as to present a bold front to Russia. Many heavy guns have been sent up—during the last few years.

Products and Exports of Kan-suh.

The north of Kan-suh is mountainous and intensely ard, but the south is more fertile. In some parts the land can be irrigated with water from the Yellow River. Round Ning-hia, a tract of country about 100 miles in diameter, is thus watered, giving rise to a local proverb, “The people of Ning-hia don’t depend upon heaven (rain) for food, but upon the Yellow River.”

The food supply of the province is exceedingly good. Beef, mutton, and some game can be obtained; oats, barley, wheat, millet, and rice are grown, and most of the best known fruits and vegetables can be bought. Du Halde, in his quaint way, says of Ping-liang Fu, that “it stands on a branch of the river Kin-ho, and abounds with everything,” which statement reminds one of the report of the five spies sent by the children of Dan concerning Laish, “a place where there is no want of anything that is in the earth.”

The chief exports of the province are opium, tobacco, furs, and salt, also shag-wool, of which commodity the province is being drained for export to Germany. It is sent down the Yellow River on rafts as far as Pao-te, in Shes-si, where a German agent resided. In some parts a wonderful use is made of the poplar, and the city of Ts’in-chau is famous for its beautifully carved walnut woodwork. The Lan-chau opium and tobacco are noted all over the Empire. A large proportion of the population are opium smokers, probably 80 per cent. of the men and 60 per cent. of the women, though the people themselves say, with a grim humour, that eleven out of every ten smoke opium.

The Kan-suh People.

The people themselves are remarkable for their apathetic disposition and lack of curiosity. A large proportion of the population are Mohammedans. There are also Thibetans, Mauds, Mongols, Turks, Aboriginal tribes, and emigrants from all of the eighteen provinces. They are not a religious people, except on the Thibetan border. This is probably accounted for by the fact that so many of the people are away from their ancestral homes. Mohammedan rebellions have been of frequent occurrence. Besides many minor outbreaks there have been no fewer than four wide-spread rebellion
The Province of Kan-Suh.

Governed by the Governor-General of the two Provinces, Shien-shu and Kan-suh, who resides at Lan-chau Fu. Contains 8 Fu's, 4 Chau li Chau, 9 Ting's, 7 Chau's, and 45 Hien Cities. Total: 73 Walled Cities. Eight of the Hien Cities (marked*) are included in the Fu, as portions of Middlesex and Surrey are included in London. The new Province of Sin-Kiang is not included in these figures. Those Cities underlined thus (Lan-chau) are C.I.M. Stations; those underlined thus (Min-chau) are occupied by such other Societies as the numbers attached signify. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the City, and corresponds with the Map.

<table>
<thead>
<tr>
<th>LAN-CHAU FU</th>
<th>Ping-liang Fu</th>
<th>Kung-Ch'ang Fu</th>
<th>King-yang Fu</th>
<th>Ning-hia Fu</th>
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<tbody>
<tr>
<td>Ti-tao Chau</td>
<td>Yen-ch'a Ting</td>
<td>Tao-ch'an Ting</td>
<td>Ho-shan Hien</td>
<td>Ning-ching Ting</td>
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<td>Ho Chau</td>
<td>Tsing-ning Chau</td>
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<td>Hui-ching Hien</td>
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<td>Hu-ch'ing Hien</td>
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<td>Lung-ch'ing Hien</td>
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<td>P'ing-yang Hien</td>
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<td>Sikho Hien</td>
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<td></td>
<td>*Lung-yih Hien</td>
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<tr>
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<th>King Chau</th>
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<th>Ts'ln Chau</th>
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<td>Kien Hien</td>
<td>Ling-tai Hien</td>
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<td>*Chang-yeh Hien</td>
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<th>Stations</th>
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<tr>
<td>Chapels</td>
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<td>Missionaries</td>
<td>37</td>
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<tr>
<td>Wives and</td>
<td>37</td>
</tr>
<tr>
<td>Associates</td>
<td>22</td>
</tr>
<tr>
<td>Assistant</td>
<td>135</td>
</tr>
<tr>
<td>Preachers</td>
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<td>School Teachers</td>
<td>51</td>
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<td>Pupils</td>
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</tr>
<tr>
<td>Day Schools</td>
<td>3</td>
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<td>Pupils</td>
<td>38</td>
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<tr>
<td>Dispensaries</td>
<td>3</td>
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<td>Bible Women</td>
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<td>Unpaid</td>
<td>1</td>
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<tr>
<td>Native Helpers</td>
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44. The Christian and Missionary Alliance.

The Designations Fu, Ting, Chau, Hien.

By one of these terms the Chinese designate the city's rank. They apply not to the city only, but also to that portion of country of which the city is the capital.

A Fu is a portion of a province and its capital under one official (Prefect) immediately subordinate to the Provincial Governor. A Ting is a division of a province and its capital, smaller than a Fu, governed by an official immediately subordinate to the Provincial Governor (Independent Ting), or sometimes subordinate to the Fu (Dependent Ting).

A Chau is a division and its capital, smaller than a Ting, there being also Independent Chaus and Dependent Chaus.

A Hien is a smaller division and its capital, dependent upon a Fu, Ting, or Chau.
China's Millions.

JANUARY, 1902.

One journey of 56 days, 900 English miles covered; 2,683 portions of Scriptures sold in six different languages.

Mission Work.

Mission work commenced in this province by Messrs. Easton and Parker, who entered the province on December 28th, 1876, and reached the capital, Lan-chau, on January 29th, 1877. The first station was opened in the same year, and Mrs. Wilson, of Kendal, was the first European lady to enter the province. It is indicative of the presence of Mohammedans, to find in Mr. Parker's diary the statement that the day after he entered the province he had a tract handed back to him, with the remark, "I don't want a tract with pigs in it." The tract was on the story of the Prodigal Son.

Space will not permit us to give any adequate account of the extensive itinerations which Messrs. Easton and Parker undertook. Some of these journeys extended over a period of three and four months at a time, when thousands of miles were traversed. The records of these early journeys are of the greatest interest, and bare eloquent testimony to the fact that "the work of an evangelist was done in no half-hearted manner. The following summary of one or two of these journeys will confirm the above statement.

Sale of Scriptures.

Two journeys of 76 days each, in all 2,000 miles covered, 6,643 portions of Scriptures sold in six different languages.

One journey of 56 days, 900 English miles covered; 2,683 Chinese Scriptures sold; 113 in Arabic, Persian, and Turkish; 257 in Tibetan and Mongolian.

"Not only has every important place in the province been visited and Scriptures been circulated in six languages, but Mr. Parker's longest journeys extended far beyond the borders of this province when Kulja was reached."

The two following extracts from Mr. Parker's diary reveal the hardships and the joys:

"Passed through a frightful country, utterly waterless—the soil is something like pasty, quite porous. . . ."

"A young Mullah from Si-ning on business, strongly coveted my last Arabic Bible, and tried everywhere to get the money to pay for it. He only had sufficient to pay his expenses back to Si-ning. I promised to reserve the book until I reached Si-ning, but when I had left the street he changed his silver and ran himself out of breath to catch me before I could reach the ferry-boat, with the desired treasure."

"It is a treat to sell the Scriptures to the Mohammedans. Some of them go off with the treasure more like schoolboys who have received a prize than grave men."

For twenty-four years persistent work has been carried on, though but few results have been seen. During the Moham­median rebellion of 1895, Mr. and Mrs. Ridley, with Mr. J. C. Hall, were shut up in the besieged city of Si-ning for four or five months. More recently the work has sustained the great loss by death of Mr. Botham, who for some time had been Deputy Superintendent of the province. He was a man of exceptional gifts—a great preacher, and possessed of unusual powers for native work. Humanly speaking, his loss seems irreparable.

A Call to Prayer.

The lack of results in KAN-SHUI is an earnest call to prayer. Workers from this province say that the greatest temptation is to lose the very spirit of expectation. In the merciful providence of God all the KAN-SHUI workers escaped during the "Boxer" outbreak. This was, under God, due to the kindness of the Lan-chau Tao-tai, and the help of Tuan-Fang, Governor of Si-an. The work is now being actively resumed. Many of the workers have already returned to their stations, and prayer is much needed that, after the long period of seed-sowing, a season of reaping may follow. The following extract from a native letter recently received is encouraging:

Translation: "To Miss Kinahau, from the Bible woman at Ts'in-chau: Ever since your departure I have been kept in answer to your prayers. I have carefully observed the Lord's day. The women who meet for worship are the same as when you were in Ts'in-chau. A great many more have been added to their number, but I will tell you later whether they remain steadfast or not. I thank God that He has given me His Holy Spirit, and that He has caused my husband to repent. His disposition is quite changed, he enjoys attendance at worship, expounds himself to help me and works well. . . . Since you left we have suffered persecution, so much so that it has been hard to remain true, but we have sought the Lord's help that we might not fail."

Shall we not, as the late Wm. Arthur said: "Think of every land where Satan has his seat, and give to them all a part in your prayers?"

Vernacular Translations of the Bible.

<table>
<thead>
<tr>
<th>Version</th>
<th>What Printed</th>
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<tbody>
<tr>
<td>Mandarin Character Entire Bible</td>
<td></td>
</tr>
<tr>
<td>Peking</td>
<td>New Test. only</td>
</tr>
<tr>
<td>Canton</td>
<td>New Test. and Psalms</td>
</tr>
<tr>
<td>Ningpo Romanized</td>
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<tr>
<td>Foochow</td>
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<td>Foochow</td>
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<td>American</td>
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<tr>
<td>Shanghai Character</td>
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<tr>
<td>Hakka</td>
<td>New Test. and Gen. and Ps. and Isa.</td>
</tr>
<tr>
<td>Swatow</td>
<td>New Test. and Gen. II. and Samual.</td>
</tr>
<tr>
<td>Mandarin Romanized</td>
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<tr>
<td>Kien-nung</td>
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</table>

It will be seen from the above table that we have in Chinese character the entire Bible in three dialects and the New Testaments in four more. In the Romanized we have the entire Bible in three dialects, the New Testament in five additional, and portions of the New Testament in nine more. In seventeen dialects we have at least one gospel in the Romanized, and it is gratifying to note that wherever the missionaries have united in faithful and persistent effort to introduce this form of Biblical literature there has been a decided success.—The Chinese Recorder.
Editorial Notes.

The New Year.—We are sure all our readers will be glad to read Mr. Hudson Taylor's letter of greeting, with which we commence this the first number for another year. As we believe this letter contains a message for many who are not readers of China's Millions, we are having it printed in leaflet form, which can be had for distribution or enclosing in letters at 4d. per dozen, post free.

With this number we have commenced what we hope will (D.V.) be a series of articles on the eighteen Provinces of China. Mr. Hudson Taylor once said: "I do not know anything more helpful in realizing the need, or in definite prayer for China than a map." We earnestly hope that this series of maps with the accompanying tables, etc., will materially assist our friends in realizing the immense need of China and in giving themselves to definite prayer on its behalf.

J. R. Mott's Tour in China.—Mr. J. R. Mott, the General Secretary of the World's Students' Christian Federation, is making a tour in China. He has already visited Pe-king, and, according to our last news, was at Nan-king attending the National Convention of the College Young Men's Christian Association of China. Mr. D. E. Hoste and Mr. Stark had also joined him there. From Nan-king Mr. Mott hopes to proceed to Shanghai, Foo-chou, Hong-kong and India.

The reports of his recent visit to Japan tell of great blessing. It is said that over 1,500 Japanese students, professors and Government officials have openly declared their purpose to become disciples of Jesus Christ. Shall we not pray that God may bless his visits to these great centres of Christian work in China also?

Since penning the above, we have heard that at Nan-king about 700 Chinese gathered to hear Mr. Mott, and that about 100 Chinese students have decided for Christ.

The Wreck of the Sobraon.—The picture of the s.s. Sobraon on the rocks, which we are able to give this month, though somewhat belated, will help us all to more vividly realize God's signal mercy to us as a Mission. The vessel was steaming at 15 knots an hour when she struck the rocks as shown in the picture. That she escaped complete destruction at the time seems miraculous. The following, who are connected with the C.I.M., were on board:—Messrs. W. B. Sloan (Secretary in England), H. W. Frost (Director in America), J. Naimuth (Member of American Council), D. M. Robertson; Mrs. Horobin and three children; Mrs. Ogren and two children; the Misses E. Sandberg, L. Seymour, M. and J. Black, Miss M. E. and Master E. G. Fisha.

The Question of Indemnity.—With a view to removing any misunderstanding which may have arisen with regard to the C.I.M. attitude towards the subject of indemnity, we would say that it was at first decided "to claim for nothing, but to accept, where offered, compensation for destroyed Mission premises and property, as " held "on trust for God's work." In a few cases this policy was acted upon, and compensation accepted. Shortly after this first decision it was felt that, in consequence of the conduct of some of the Allied Troops, and the extensive looting that had been indulged in, it was more for the glory of God that we, as a Mission, should abstain from even accepting compensation. The exorbitant demands made by the Roman Catholics have, in addition, emphasised the advisability of this policy.

Acting in accordance with this last decision, all compensation for Mission property in Shan-si and Honan—where most of our losses were—was refused.

We have already heard that the Governor of Shan-si has, in consequence of the C.I.M. and Shou-yang Missions fore-going their indemnity, added an additional sum of Tls. 10,000 to his previous voluntary gift of Tls. 40,000 (£6,000) for the relief and compensation of the native Christians. The friends who have returned to Honan also say that their refusal of indemnity has favourably impressed the native gentry there.

This decision does not affect the native Christians, nor preclude any individual accepting compensation for personal losses, should he feel led to do so. With regard to the native Christians, the missionaries have, at the request of the officials, assisted in defining the losses sustained, and in preventing those who were tempted to make excessive demands from doing so. We believe there are only a few of the members of the Mission who have accepted compensation for personal losses.

The remarks of Sir Robert Hart on this question, which we have quoted on p. 2, state, in an impartial way, both sides of what is a complex question.

The Province of Shan-si.—From recent letters there is reason to fear that there will, this winter, still be considerable want and distress in this province. Mr. Orr-Ewing writes: "The autumn crops have again failed throughout nearly the whole of South Central Shan-si, and there has been very little harvest between Sui-kou and K'ii-wu, including an area of about 30 counties. Mr. Orr-Ewing asks for the prayers and sympathy of God's people at home, on behalf of these poor people. Mr. Ernest Taylor, writing from Chao-ch'eng in October, says: "At Han-hou, Mr. Hsu's village, the gentry told me that for five seasons (2½ years) there had been little or no harvest."

P. & O. s.s. "Sobraon" on the Rocks, April 24th, 1901.
China's Millions.

Central China Presbyterian Conference.—At a conference held in Shanghai, from Oct. 2nd-4th, 1901, when 54 representatives of ten different missions of five Presbyterian Societies met together, among several resolutions the following was unanimously adopted:—"In view of the fact that China is at the present time entering upon a new epoch in her history and one that offers unprecedented opportunities for the spread of the kingdom of God, we recommend all Presbyterian Missions in China to urge their Churches to send a largely increased number of ordained missionaries, and to enjoin upon individual missionaries the duty of laying before Colleges and the theological students in the home-lands the privilege of consecrating their lives to the work of preaching the Gospel in this Empire."

The Chinese Court left K'ai-feng Fu on Saturday, December 14th, en route for Peking.

The Distribution of the Indemnity.—The following list which states the amount which each Province has to pay yearly towards the liquidation of the indemnity incurred through the Boxer rising is of great interest, as showing the Chinese Government's estimate of the relative wealth and capacity of the 19 Provinces.

For Prayer and Praise.

PRAYER.

For any of the native Christians who are tempted to be disaffected because of the settlement. P. 3.

That God would graciously give a time of reaping after the long years of sowing in K'an-si, and prayer for all the unoccupied cities in the province. P. 8.

For H.E. Governor Tuan Fang. P. 10.

For the Black Miao in Kwei-ch'au. P. 11.

For the welcome accorded the missionaries in Ho-nan. P. 3.

For the blessing which has attended Mr. J. R. Mott's journey in Japan and the good news just received from Nan-king. P. 8.

For the welcome accorded to our missionaries at sea. During all the Mission's history in the province. P. 8.

For the 103 baptisms reported on p. 14.

For the 200,000 that so many of the Aborigines in Kwei-ch'au have been faithful unto death. P. 12.

For all who gratefully acknowledge God's goodness in sparing so many valuable lives through this man's conduct, specially pray that he may be brought to a saving knowledge of Christ Jesus?
China's Millions.

Persecution of The Black Miao in Kwei-chau.

By J. R. Adam.

We have just returned from K'ai-li and Pang-hai districts, and it may interest readers of CHINA'S MILLIONS to know some details of the troubles of last year.

First, then, I will mention some things which led up to the so-called "rebellion," and then give some details of the persecution and slaughter that befell the Black Miao Christians. The regions along the boundaries of Tan-kiang and Tsing-ling districts were greatly disturbed by rice stealers from the sixth and seventh moons of last year. These rice robberies were allowed to go on practically unchecked. During the seventh moon there was wild talk about killing Christians, and about our having died, and all that had happened to us.

A man named Li-hsioh-kao—who at one time had attended the services at Pang-hai, and who, about a year before the time of these troubles, had been dismissed and rebuked, and forbidden to come near our place on account of his evil conduct in Ya-men matters—with about half a hundred others, declared that the "Je-su" religion was no good, and went and joined the Roman Catholics.

The story goes that out of all the names he enrolled for the Romanists he enriched himself not a little.

The Raid on K'ai-li.

When the wild talk about killing all Christians was at its worst, this man Li killed an ox and called on his followers to partake, and numbers of other bad people joined. Li said that if they were going to be killed they might as well kill. It would be seen that numbers of the rice stealers joined these so-called "Religious people" (Kiao Min). They kit upon the very day when some of the army officials were away at a neighbouring station holding a brother officer's birthday feast, the 23rd day of the 8th moon.

On that day, or rather after the fourth watch of the night, Li-hsioh-kao, with some one hundred and forty followers, and no doubt aided by bad people of the town itself, hoisted and set fire to the big market town of K'ai-li. In the turmoil and fight a Ts'ai, or First Captain, and a Corporal were killed; and the Civil Magistrate was wounded; numbers of the people were either killed or burnt to death, and most of the houses were burnt down. At daylight the robbers—less twenty-nine of their number—hurried away from K'ai-li, taking their booty with them. On their way they stopped at Sang-lang. In the upper village are all Miao, and in the lower are Chinese. The robbers forced themselves upon the people of both villages, made them cook rice for them and threatened to kill them should they refuse. Both Chinese and Miao alike gave them food.

The robbers then made their way to Tai-lang river; crossing the river they made straight for the high-wooded hill known as the Lui-kong-shan. Later, they were surrounded by Imperial troops on these same hills, and scores and scores of them were put to death. Li was taken alive and brought to K'ai-li, and after making his confession was beheaded. They say that he wrote his confession, the officials giving him time to do it.

The Governor sent a Deputy with us, who made an independent investigation, and his findings are practically the same as ours, namely, that no Protestant Christians were mixed up with Li-hsioh-kao in his looting and burning of K'ai-li town.

Bitter and Relentless Hatred.

Some days after the burning of the town the Tsing-ling magistrate found everything peaceful and quiet in the K'ai-li district. One of his secretaries told us that all of a sudden the place became greatly excited, and all the cries were against the Christians. We traced this to the head men, who all seemed very bitter and relentless in their hatred and persecution of the Christians in their several districts.

These headmen sent word to all the villages where Christians were to be found, that all must come and answer to their names. The Christians of Sung-lang did this no less than five times: first, before the Chi-lai (the District Magistrate), second, before the Chen-lai (Brigade General), and third before the Tao-lai (Intendent of Circuit), all at K'ai-li. When the last official removed his head-quarters to Pai-loh, 50 li south, the Sung-lang Christians were sent for again by the headmen. They are thirty-six families in all. A man from each family went. This time one of the leading Christians named Wang-ching-t'ing was detained and taken into K'ai-li; the remaining thirty-five men were sent home.

A day or two after, another call came from the head men, that the Christians must go into K'ai-li to answer to their names. Again these poor persecuted ones weekly marched off into the town. Days before this they had their homes looted of everything—grain, farming implements, and household utensils. On this occasion, as soon as they reached the Intendent's presence, eight of their number were set apart and seven of them beheaded right away; no trial or any inquiry! The eighth, a young man of twenty-two years, quietly walked away, and since then has not been heard of. He saw what was coming, and in a most wonderful way (i.e. in its simplicity) escaped. The other men were all elderly men, some of them over sixty; others fifty or so.

These nine men were the first to come and join us. I may add, too, that these same men dug the hole for Mr. Fleming's (the first C.I.M. martyr) grave.

Little did I think then that these dear men would meet with such a horrible end. The other twenty-seven had joined us later, and so were not looked upon as leaders. They witnessed the sad end of their fellow Christians.

The very next day after the murder of the seven, the head men...
In Memoriam.—Mrs. T. G. Willett.

January, 1902.

China's Millions.

In the December number of China's Millions we had regretfully to announce the death of Mrs. T. G. Willett (née L. Dunsdon) from dysentery, at Chefoo, on October 11th. We regret that in consequence of the friends who knew Mrs. Willett best being still in China, we have not been able to make this short sketch as complete as we would have liked.

Miss L. Dunsdon was born at Slough, in Buckinghamshire, in January, 1868. She was one of a family the members of which took a very deep interest in the work of Foreign Missions. They were in regular correspondence with missionaries in all parts of the mission field, and any missionary who fancied to call at their home invariably received a right hearty welcome.

Conversion and "Call." It is not surprising therefore that Lottie, who was converted to God at the early age of fourteen, should, when she had reached young womanhood, feel drawn to offer herself to God for His work among the heathen. One who knew her intimately writes of her: "Long before the 'call' came, she felt a desire that some opening for missionary work would present itself."

That "call" came in the year 1891, and she gladly responded to it. And yet, in her case, as in that of many others who leave home and kindred for Christ's sake and the gospel's, it was no easy path she had to travel, when she chose to yield herself to God for this service. She had a gentle, clinging, sensitive nature, and keenly felt the sorrow and pain involved in the breaking of home-ties, and the parting from loved friends.

Departure to China.

But it was just here that the triumph of grace was so complete, justifying the testimony borne to her by one who had long and familiar acquaintance with her. "I think she would spare no sacrifice or trouble, or consider any effort too great to win a soul for Christ."
through the window of their sinking craft by a Chinese gentle­men—a fellow-passenger. Ultimately they reached Ch'ing­
king in safety, but were not permitted to remain long in that
city.
In the summer of 1900, the "Boxer" troubles compelled their return to the coast. So they were back again in Shanghai in August of that year.
It was thought that a change to Chefoo would benefit Mrs.
Willett, who for some time had not been feeling strong. They
therefore went to the Sanatorium there. Unhappily, she did not
improve in health. An attack of dysentery proved too severe
for her already weakened body to withstand, and she died, as
already intimated, on October 11th, 1901.
"And 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." Rev. xiv. 13.
T. W. G.

Extracts from Letters.

From Shen-si.

On Sunday, the 11th inst., we baptized here six candidates, four men and two women; and last Sunday, the 18th, we baptized seventeen at Ch'ing-ku. They were mostly from the outlying places in the country, the fruit of the native helper's work. I went down on Saturday and examined the candidates; only two were put back.

G. F. EASTON.

Hand-chung, 30th August, 1901.

From Si-ch'uen.

The publishing of the Imperial Edict, etc., is having its effect
on the people here. Through all parts of this district it is the
same,—scores of people wanting to join the Church, and these mostly of the better class. We thank God for this, because, if nothing else, it means open doors for preaching the Gospel. From Lan-p'ing Hsien (90 "li" from here) comes the request from the gentry of the place that we will open a "Hall" there. Their principal idea is to escape persecution and plots of some Roman Catholics there. God has many ways of opening doors for the spread of His Truth, and maybe this is one, so whilst not receiving them with open arms as believers in the Gospel, we do not altogether reject them, but seek to lead them by prayer and instruction into the way of life. From many other places we have similar requests, alas ! that the workers are so few.

I have meeting on Friday nights for scholars and others of that class.

Last night I could not help contrasting the attitude of this class of people now, with that of the better class. We thank God for this, because, if nothing else, it means open doors for preaching the Gospel. From Lan-p'ing Hsien (90 "li" from here) comes the request from the gentry of the place that we will open a "Hall" there. Their principal idea is to escape persecution and plots of some Roman Catholics there. God has many ways of opening doors for the spread of His Truth, and maybe this is one, so whilst not receiving them with open arms as believers in the Gospel, we do not altogether reject them, but seek to lead them by prayer and instruction into the way of life. From many other places we have similar requests, alas ! that the workers are so few.

W. H. ALDIS.

Pao-n'ing, 10th August, 1901.

From Kwei-chau.

Before going to Pang-hai I made a flying visit to An-hui, and spent ten days there, one of them being the Lord's day. Thank God, I found the Church in a healthy condition. The

Boys' and Girls' School has been opened by the natives. The attendance much smaller than last year. Some of the Chinese enquirers had fallen away, but were beginning to attend the services again. The out-stations had been well looked after.

The work of grace has really begun in some of the Hwa Miao west of Kwei-yang, and a few have asked for baptism.

This is glorious work, thank God, for the near harvest!

J. R. ADAM.

Kwei-yang, 9th July, 1901.

From Kiang-si.

Three men from Tong-hiang Hsien were examined and
baptized at An-ren, by Mr. Pear.se. Their homes are a great way from the city, but all through the troubles of last year they came regularly to worship. The two men who were baptized last year are very earned. Mr. Liu says it would be difficult to find any more so. We have five members in Tong-hiang Hsien now, besides the Evangelist and his wife, and there are many hopeful enquirers. Some come long distances to worship.

(Miss) L. CARLYLE.

Peh-kan, 13th September, 1901.

During last week, a sick woman for whom we have long prayed, died. We trust that more will be accomplished through her death than by her life.

Her husband is one of the principal men on the street. He has a large shop, and is well-to-do. He has been a vegetarian for twenty-three years. We trust he is now truly converted, and that he will come forward fearlessly on the Lord's side, and confess Him in baptism on the next occasion when candidates are admitted into Church fellowship. Will you remember him in prayer? He is a member of my Bible Class.

During my spare hours, in the summer, I translated Mr. Green's story, "In Deeds Only," into Chinese, and have put it into the hands of some of the Chinese men in our Church. I believe the facts recorded will be a great blessing to the Native Church.

The thank-offering is going on just now. Three churches have given 100 dols., and the contributions of other two are still to come. We want very much to support our own Pastor; 100 dols. a year is sufficient, but we expect to get 150 dols.

We had a delightful Sunday yesterday; all the Christians seemed in such a nice spirit. I took the Transfiguration with the women. We had four classes going on at once, and, afterwards, the large meeting at 11 o'clock.

(Miss) AGNES GIBSON.

Ho-k'eo, 5th October, 1901.
### Arrivals from China.

December 1st, per P. & O. ss, "Arcadia."
Rev. Edward Pearse, W. and Mrs. Emalie, and two children.

December 14th, per N. G. L. ss, "Kwantshow."
Mrs. Shearer and two children.

### Departures for China.

January 11th, 1902, per N. G. L. ss, "Kwantshow."
Lewis and Mrs. Jones and one child.

The departure of Misses Johansson and Kastman, announced in China's Millions for December, has been postponed.

### Death.

At Chefoo, October 11th, Mrs. T. G. Willett, of dysentery.

### Recent Baptisms.

Since our last issue the following baptisms have been reported:

- SHEN-SI—Hai-chung
- CH’EN—Ch’eng-ku
- SI-CHEEN—Lu-chau
- GAN-HWUY—Cheng-yang-kwan
- CHEH-KIANG—Lung-tiuan
- WUN—Wun-chau and stations
- BING-YEE—Bing-yae (out-station)
- SIEU-KI—Sieu-kii (out-station)
- TI—Tai-chung
- TAI-PING—Tai-ping and stations

**Total...103**

### A New Booklet.

"In a Chinese Prison" is the title of a new booklet, which we have just published. It is a very interesting story, written by Dr. J. W. Hewett, of his escape from "The Boxers" in Shan-ti, and is illustrated by a photo of the author, two special pictures of his prison from sketches drawn by himself, and a plan of the prison court. The price of the booklet is sixpence post free, from the offices of the Mission.


### Foreign Stamps.

- Mrs. Rowell, 5, Sidney Road, Bedford, has for sale for the benefit of the C.I.M., packets of foreign stamps. The price is 8d., 6d., and 1s. per packet. Sheets from ½d. each. 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. "If friends," she writes, "would supply local Chinese, Shanghai, Corea and portraits on art paper. Preface by J. Hudson Taylor, M.R.C.S.

She will also be glad to receive gifts of stamps for this purpose. "If friends," she writes, "would supply local Chinese, Shanghai, Corea

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The Universal Church.

Her Peril and Preservation.

An Address given during the Week of Prayer by Mr. George Solta.

STUDY of the Epistle of Jude will throw much light needed at the present time upon the surroundings of the Church of God, her enemies, her resources, and her destiny.

1st. What is the Universal Church? The answer will be found in verse 2. Those who are called (by the Holy Spirit), beloved in God the Father, and kept for Jesus Christ. In the first is her heavenly origin. In the second her heavenly relationship. In the third her heavenly destiny.

2nd. How is admission obtained into the Church? Any, of any nationality, of any century, of any language, who become partakers of the Common Salvation; that is, who enter in by the door appointed, a door common to all, not blocked by human ordinances, by a human priesthood, or by any human creed; Christ Jesus, the Way of Life, accepted, believed in, trusted, yielded to and followed. The way of salvation is the same, has been the same, will be the same. “There is none other name given under heaven among men whereby” we may be saved. The method of admission is by Faith, the faith once for all delivered to the saints—verse 3. Faith is the only faculty in a human being that God appeals to with reference to things Divine and Spiritual, because it is the only one which brings the possessor no credit in the using. The more faith in Christ the more credit and glory is brought to Him, and the less attention is directed to self. Hence we begin by faith, we walk by faith, and we receive the Holy Spirit and all the blessing of God continuously only by faith. So then all members of the Universal Church of God are made so by faith in the Saviour, the Lord Jesus Christ.

3rd. A “common salvation” has always been surrounded by a common danger. It is two-fold: (1) Turning the grace of God into lasciviousness; (2) Denying our only Master and Lord, Jesus Christ—verse 4. This has been done of old by ungodly men. The modern phrase for the first of these statements is that—God is too kind to punish sin; that there is no future punishment of sin; that the universal fatherhood of God precludes such an antiquated notion as this; all will be in the family, all will be in the kingdom ultimately, somehow. Hence, self-indulgence is rampant, and instead of the grace of God delivering from sin, carelessness about sin increases. The second phrase is popularly rendered that there is no responsibility to obey Christ. He is a Saviour probably, very necessary and useful for a dying bed, and to pass a soul in at the gate at the last moment. But as for any control and mastery over the life and conduct, any right to restrain, such an idea need not be tolerated. The peril in the Church to-day is of this two-fold nature. It is not new or recent.

4th. Four illustrations follow of this state of things in the past and the results in judgment:

(a) A National one: Egypt denying the grace of God, pursuing Israel, and being destroyed in the Red Sea—verse 5. The grace of God has been manifested in that the salvation from the destroying angel was common to every one who, believing the message, took and killed the passover lamb, sprinkling the blood outside the door. Many did so who were not of Israel and became partakers of the benefit.

(b) A Prehistoric one. The angels which kept not their own principality, verse 6. In some way, of which we are given no record, these holy ones became unholy, and denied the Lordship of Christ, the Son of God, trampling on the grace of God which had put them into possession of their original principality. These are kept for judgment.

(c) A Local one. Sodom and Gomorrah and the cities about them, in like manner—thus the similarity of the sin is established, and these have suffered the vengeance of eternal fire. There had been a revelation of grace to them through the life and teaching of Abraham, and of Melchizedek, and in a limited measure through Lot. But all this had been turned into lasciviousness, hence the sudden outpouring of wrath which overwhelmed. Verse 7.

February, 1902.
China's Millions.

FEBRUARY, 1902.

(a) A WORLD-WIDE ONE. The deluge in the time of Noah, which is suggested in verses 14 and 15, where Enoch's preaching is referred to in relation to the execution of judgment upon the ungodly. These are the four facts of very ancient history comprised in the first nine chapters of Genesis. (a) (b) The dictum of certain modern expositors we must abandon them as being only myth, in which case they will fail to be of any value in helping the Church in her present surroundings.

5th.—The First Century of the Christian Era. In verse 8 the writer of this epistle says: "In like manner these," referring to the ungodly men of his own time, "the certain men who had crept in privily" (verse 4). He recognizes the same features of danger and attack, and goes on to describe them in the most forcible language found in scripture in this connection.

These men have become identified to a large extent with the professing Church of God, and must be detected and rejected. He first refers to three typical characters, which are reproduced in his day, namely, Cain, Balaam, and Korah.

(a) The Way of Cain was substituting his own way of approach to God for that which had been appointed. Cain's way was the result of the cultivation of the ground, the fruits of his own efforts in battling with the curse pronounced upon the ground on account of man's sin. It was a bloodless offering in which there was carefully excluded any reference to sin, or sacrifice for sin, or the necessity of obedience to God. Changing the word "cultivation" into the word culture, we have at once the wickedness of Cain. It is Rationalism versus Revelation, Culture versus Atonement, Man's best efforts versus God's appointed Way through the sacrifice of Christ.

(b) The Error of Balaam for Hire was making use of Divine revelation and the access God had granted to Himself, a man of the word of God, to lead Israel astray. Deception and seduction here would be, if only it paid. Truly this was lasciviousness. Does it pay? is the first question that is asked concerning this religion. If not, then it must be rejected at once as unsuitable for the present time.

(c) The Gainsaying of Korah was the great sin of denying the necessity for either the mediatorial work of Moses, or the atoning work of Aaron, the high priest. He said and taught that all the people were holy, and all had a right of access into the Tabernacle in any way they might think fit. He led the two Divinely-commissioned men stand aside as quite unnecessary. Such were the features recognised by Jude in the first century, and he describes the men who were in this awful condition of apostacy under six similes, verses 12-13 (R.V.).

(1) Hidden Rocks.—That will suggest danger, wreck, or death of the one that is careless, thoughtless, or unwise; or, a Greek word, "the way of Cain." (a) It is Rationalism versus Revelation, Culture versus Atonement, Man's best efforts versus God's appointed Way through the sacrifice of Christ.

(2) Shepherds Feeding Themselves Without Fear.—Suggestive of irresponsibility; making their position of connection with the flock of God a purely commercial one for their own personal interests.

(3) Waterless Clouds.—Promises without performances. Drought and thirst prevalent, but no living water to meet the need; deceivers and being deceived.

(4) Autumn Trees, Withered, Without Fruit.—Disappointment the only product of such lives and such teaching. No fruit to God, no fruit in blessing to man; hopes all blighted that were full of high promise of the regeneration of the human race, the uplifting of the masses, the removal of all abuses.

(5) Wild Waves of the Sea.—An awful, uncontrollable, destructive power, sweeping all before it; pitiless, cold, dark, desolate.

(6) Wanderin Stars.—False lights, going astray themselves, wandering out of their true orbits, and therefore unable to direct any others to the right way. And the future! The blackness of darkness reserved for ever.

6th.—The Twentieth Century. "But ye, beloved, remember ye the words which have been spoken before by the Apostles of our Lord Jesus Christ, how that they said to you, "In the last times there shall be mockers walking after their own ungodly lusts." Here we have our own days introduced to our notice as being similar to those of the days of Jude and of Enoch, and of an even earlier period. So that the dangers of the Church of God to-day are the same as of any other period; and yet, is this believed? Amid the wonderful material improvement on all sides—the progress of science, of invention, of commerce, of development in a thousand ways—does the Church of God recognize that beneath all there lie these hidden rocks of deadly danger through false doctrine as to the grace of God, the way of salvation, the Lordship of but one, and that one, Christ; not delegated to a Church, or to a priesthood, or to a government of any kind? Are the typical characters—Cain, Balaam, Korah—being reproduced amongst us of any kind? The answer may come down from the books from many writers, the articles in many magazines, upon these subjects give the answer only too plainly. Culture, money, position, influence, are extolled on all sides, while false doctrine concerning the Person, Resurrection, Atonement, Work of our Lord Jesus Christ is all around us, and in many quarters these things are hailed as the correct things for the present century. Then let the Church heed the careful instructions as given in verse 20.

7th.—Exhortations. (a) "Building up yourselves on your most holy faith!"—the faith once delivered to the saints. Here may be called most holy. God wills to teach us much, because He is the Revelation, His Son, His Word of Truth as a most precious, heavenly thing. Faith must go against the current of doubt and denial and distrust. Faith must hold God responsible for the accuracy and authenticity of His own Word, and use it as its building material. In the great day it will be found to stand the fire of His holiness, and be unto praise and honour and glory.

(b) "Praying in the Holy Ghost." Filled and led by the Spirit, all desire must be first kindled by Him, then expressed in prayer under His guidance, so that the answers may come down in showers of blessing; living this faith under purely heavenly joy, power, contact with God, dependence on God, and holiness of character.

(c) "Keep yourselves in the love of God." This is to be the environment of the soul perpetually. Never go outside and lose God's love to return to it only at a dark and trying circumstances. "All things work together for good to them that love God." The atmosphere, the breath of the soul, must be the love of God as revealed in Christ Jesus.

(d) "Looking for the mercy of our Lord Jesus Christ unto eternal life." This is Jude's phrase for the hope of the Church, the return of the Lord for His people. So amidst the clouds and gloom and sin of apostacy and of hostility, look up and out for this crowning mercy of Christ. The need of it was sown on Calvary, the fruit of it will be reaped in the glory of the second advent.

8th.—The Service of the Church in the Nineteenth. It is to be three-fold. (a) "On some have mercy who are in doubt." This may suggest the work on behalf of those amongst us whose faith has been more or less wrecked by the surroundings already described, who need the clear vivid illustrations of lives so blazed and kept filled and illuminated, as will result from obedience to verses 20 and 21.

(b) "And some save, snatchimg them out of the fire." This may point to the work amongst the great hearten masses of population who need pulling out of the fires of cruelty, superstition, ignorance, and sin. This work can, of course, be done by the universal Church along this line of instruction. Unless a wave of the mighty power and love of the Spirit of God shall once more sweep over this land, it is feared there may be serious difficulty in getting the reinforcements that are so sorely needed everywhere both of men and money. Oh! for more prayer in the Holy Ghost about this matter daily.

(c) "And on some have mercy with fear;"—then there follows the sentence: "hating even the garment spotted by the flesh. Does not this point to a danger even in the holy service, namely: that in such work as Rescue work there is need for great watchfulness lest the very nature of the work begin unconsciously to contaminate the workers, and they become ever so slightly spotted and tainted with the "flesh"? Here again the need for praying in the Holy Ghost, and keeping in the love of God, that has such an awful horror and hatred of sin.
In his quarterly letter, dated Sept. 30, Mr. McCarthy writes:— "It is a matter for devout thankfulness to God that the stations in this Province, that had been closed during the troubles of last year, have been re-opened during this quarter, and are now in working order.

K’u-tsing Fu.

"At K’u-tsing Fu, the Magistrate sent messengers to meet and escort the returning missionaries, and called on them himself, on their arrival at the Mission House, to hand over the premises, with the furniture, etc., which had been placed in his charge, to Mr. Harding. The restrictions that had prevented ladies coming into the Province being removed, Mrs. Harding joined her husband later on in the quarter.

"The people in this city have always been most friendly, and so the return of the missionaries to their work has been the occasion for a great many friendly calls.

"A very suitable chapel has been secured, on a busy street, in the city. Mr. Harding, or the Evangelist—Sang-Sin-chen—or both of them, have had preaching services every afternoon, except Sunday, since the shop was secured. They have been much encouraged by the results.

"Services, at regular intervals, have also been held, on Sundays, in one or two villages, a few miles outside the city. These services are held early in the day, in the homes of one or two who are more or less interested.

"The daily preaching in the shop has resulted in an increased attendance at the Sunday services; and there are often outsiders in at the ordinary household prayers.

"A weekly meeting for women has been commenced, and is held each Thursday afternoon. Some twelve women have come, and there are hopes that several others will attend.

"The Boys’ School has been re-opened. There are ten names on the roll, with an average attendance of seven.

Yun-nan Fu.

"Yun-nan Fu:—Mr. Owen Stevenson did not receive the same official attention, on his return to this station, that was shown to the missionaries at K’u-tsing Fu. The reason was not hard to find. More than a hundred taels’ worth of property had been taken out of the house, though the place had been sealed up and left in the charge of the officials. Mr. Stevenson found, on enquiry, that, after our two houses had been sealed up in his presence and left in charge of the official, this man had opened them and put things from one into the other, so as to have only one house to look after. The property must have been taken while the house was then open. It was sealed up again, and the seals were found intact by Mr. Stevenson.

"A fair number of guests have come into the Mission House during the week-days, and there has generally been a good attendance at the services on Sunday. There have been some six thousand students in the city during the latter part of the quarter, for the Triennial Examination. Several of them have been into the meetings, from time to time.

"Arrangements have been made to open a street-chapel at the entrance gate of the Mission House, so as to have daily preaching for the many who pass the door continually. We are hoping this will prove helpful to the work.

"Mr. and Mrs. Rhodes arrived at the station during the quarter, and are to take up permanent work here.

Ta-li Fu.

"Ta-li Fu:—Our friends, Mr. and Mrs. Nicholls, having been kept in peace all through the troubles of last year, were very glad to hear of the return of the missionaries to the other stations. They are hoping soon to leave for a visit to the homeland. They have been encouraged by the fact that one or two seem to have been led to trust in the Lord Jesus.

"Messrs. Williams and Curtis have left Yun-nan Fu for Ta-li Fu, to relieve Mr. and Mrs. Nicholls. We are expecting that the former will soon be set free, for itinerating in the West by the coming of a married couple to Ta-li Fu."
China's Millions.

The Province of Shen-si.

In the Province of Shen-si was formerly included the Province of Kan-suh, as was mentioned last month. At that time the Governor-General of Kan-suh, Si-ch'uen, and modern Shen-si, resided at Si-an Fu; he now resides at Lan-chau—Si-ch'uen being self-governed—and only the Governor of Shen-si resides at Si-an Fu. The province divides itself naturally into three geographical districts.

1. The valley of the Han river. This valley is separated from the province of Si-ch'uen by the Kiu-tiao mountains on the South, and from the Si-an plain on the North by the Tsin-ling range which attains an altitude of 11,000 feet. This formidable barrier on the North, which has only two or three passes, has resulted in the people of the Han Valley being more akin to the Si-ch'uenese than to the Northerners of their own province. In this district Han-chung was opened as a Mission Station in 1879 and around this as centre a most encouraging work has grown up.

2. The Si-an plain, or valley of the Wei river. This is a populous and (dependent on the rainfall) a most fertile district, where mission work has been most difficult. For many years, only itinerant work was possible, as the renting of premises was most persistently opposed.

3. The Northern portion of the province, which is less fertile and sparsely populated.

What has been said of Kan-suh in regard to products applies in the main to Shen-si also, but speaking generally the province of Shen-si is hotter and more fertile.

The Capital—Si-an Fu.

The capital Si-an Fu is a city of unusual interest. It was founded by Wu Wang (The Martial King) in the twelfth century B.C. or about the time of Samuel, and surpasses Peking in historical interest and records. It has several times been the capital of the Empire and has lately been the residence of the Chinese Court during the flight from Peking. "The Southern half of Si-an Fu is entirely Chinese, but the Northern is a mixture, the Tartar city occupying the entire N.E. segment and containing a rather large Tartar population, perhaps 50,000. In the N.W. is the Mohammedan quarter, which although not separated by walls from the Chinese is very distinct and very Mohammedan. They have if I remember rightly eight Mosques in the city, seven of the eight being in the N.W." It is said that it was at Si-an Fu that the Mohammedans first propagated their faith in China, and that Buddhism first gained a foothold. The Nestorian tablet, which stands not far from the West gate of the city, was erected A.D. 781, and was discovered in A.D. 1625. It is almost the only proof of the early preaching of the leading doctrines of Christianity in China. For another most interesting record see the short article on "The introduction of Christianity into China" (page 22).

Mission Work.

The first journey of the C.I.M. pioneers into this province was in September 1876 when Messrs. F. W. Baller and George King reached Hing-an Fu having travelled by water from Hankow. This journey only lasted about two months, but a little later the same year Messrs. King, Budd, Easton, and Parker, left Hankow for the North West. The latter part of the journey was over the rough mountain roads into Shen-si, and Mr. King wrote "After very rough journeying over roads that I should think have broken Mr. McAdam's heart, we arrived at the capital of Shen-si" on December 19th. Messrs. Easton and Parker proceeded almost at once to the further province of Kan-suh and the other two commenced extensive itinerations. Other journeys into the province followed and during the great famine of 1877-8 Messrs. Bailer and Markwick visited the province hoping to render some assistance, but the officials refused the offered help.

Work in the Han Valley.

The work in the Han valley opened up in a most providential way. When Mr. King reached Han-chung on his way to Kan-suh, "the news was very soon sent to the magistrate that a foreigner had arrived. His card being sent, the magistrate saw that it was a Mr. King and immediately said 'I wonder if it is my old friend Mr. King whom I knew in Si-an some years ago?' Upon inquiry he found that it was the same Mr. King. He said 'I should like to see him and I should like to know what he is going to do.' Having made inquiries he found that Mr. King would like to remain for a short time. We never ask to remain at a place for a long time; that would not do. The magistrate said 'Will you just go round the city and see which house you would like and let me know and you shall have it.' We have never had among the officials such a friend as that before or since that I know of." That was in 1879. Referring to this Mr. Easton (now the Superintendent of the C.I.M. work in that province) has recently said "There was immediate blessing in the work at Han-chung. The first converts were brought in by Mr. King (now Dr.) who was a constant, earnest, and able preacher. Many of these converts are standing to-day and have turned out our best Christians; some of them are the Elders and Deacons of the Church now. A large proportion of the population of this plain are Si-ch'uenese and after a time return to their own province and thus the influence of our members is spread. During the past few years the work has been more trying, and our members are less than some years back. We have lost a good many by death. We have a chapel which the Christians built themselves." For many years Dr. Wm. Wilson carried on hospital work in this station.

In 1887 Mr. Pearse opened Ch'eng-ku, where from the beginning there has been marked blessing, and the work to-day is still advancing. In several other cities in the Han Valley like blessing has been granted and in connection with
China's Millions.

The work in the Si-an Fu plain has been of an entirely different nature. The people, country, customs and dialect differ considerably and it has been as difficult to open stations here as it was easy in the case of Han-chung. Though Si-an Fu was first reached in 1876 it was not till 1893 that permanent premises were secured in that city by Mr. Holman. Referring to the work of those long years of working and waiting, the late Mr. Botham has said, "Often we found it advisable to flee to another city rather frequently. We obeyed the Lord's command and fled, but we were careful to flee in a circle, and coming to the same place again occasionally, the people grew accustomed to see us and the opposition died away." Though from statistical forms there was literally nothing to show, not a little real work was accomplished, the small section from Mr. Bland's map below, showing the routes of itineration will speak more eloquently than words. It was possible even as early as 1882 to report that "We rejoice to think that now there is no city in the entire province which has not been visited by our Missionaries." In this work Mr. Cameron had taken no small part. In 1892 Mr. Bland referring to one county said, "At length the Gospel has been proclaimed in every town and village in the Pin-Chau district where markets are held."

Formidable Opposition.

Persistent and formidable opposition was made in the Si-an Fu plain against the missionaries obtaining premises for settled work. It was only by years of prayer and patient perseverance that this opposition was overcome. In 1888, Mr. Folke succeeded in securing premises in Wei-nan, East of the Capital; and Messrs. Botham and Bland, who had been making it a special subject of prayer that they might obtain a house that year obtained the answer in the East of the Capital; and Messrs. Botham and Bland, who had been making it a special subject of prayer that they might obtain a house that year obtained the answer in the West. Mr. Holman, though warned to leave the city, refused, and when the mob came to destroy the premises, turning to his servant he called out in a loud voice, "Prepare tea; be quick; here are crowds of mutes." Then calling for seats for the threatening mob, he took his guitar and commenced to sing in Swedish, English, and Chinese! This he continued for about three hours until the crowd dispersed. The soft answer had turned away wrath. The Scandinavian Alliance Associates of the China Inland Mission have had a large share in the opening up of this district.

Latest Intelligence.

During the Boxer crisis all the Shen-si missionaries were preserved from danger and enabled to safely leave the province through the humane conduct of the Governor Tuan Fang. Since that time the province has suffered severely through famine. Mr. Trüdinger reports that about Tls. 5,000,000 (£700,000) were distributed in famine relief from various sources and yet about 30 per cent. of the population succumbed to starvation. He says that in the Kien-chau, Pin-chau and Yung-shou districts the death-rate was about 70 per cent. About 33 of the Kien cities have been involved in the famine and consequently the population must be greatly reduced from the estimate given on the next page. Mr. Trüdinger also reports that in three of the stations on the plain, the native helpers have died. In agreement with this we note that the commissioner of the Christian Herald (American), who has been investigating the condition of the famine-stricken region, reports the deaths from famine in that province as 2,500,000, or 30 per cent. of the population. He rode for four days through villages to the north of the Wei River, and saw barely 200 people. The whole region was abandoned and desolate.

We are forcibly reminded of the need of prayer for workers when they are suddenly cut down as in the recent massacres, but though the workers in this province were mercifully spared during that crisis, their witness bearing has not been without the cost of valuable lives. Between the years of 1892 and 1899 no fewer than nine (seven men and two women) of the small band labouring in the Si-an Plain and part of Kan-sun laid down their lives—mostly through fever—in their Master's service. Once again the work is opening up and many of the workers have already returned but there is great need of men, strong and patient, full of faith and hope, who will not seek home and comfort, but like some who have gone before, will make it the object of life to preach Christ where He is not yet known.

M. B.
PROVINCE OF SHEN-SI.

Governed by a Lieutenant-Governor who is subordinate to the Governor-General of the two provinces of Shen-si and Kan-su. Contains 7 Fu, 5 Chih-li Chau, 7 Ting, 5 Chau and 73 Hien cities*, making a total of 97 cities. Eight of the Hien cities—marked thus—are included in the Fu, as Middlesex and Surrey are included in London. Those cities underlined thus—Si-an—are C.I.M. stations; those underlined thus—Si-an—are occupied by such other Societies as the numbers attached signify. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.

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**SI-AN FU** (Pop. about 500,000)

Hiao-yi T'ing
Ning-shen T'ing
Yao Chau
Hien-yang Hien
Hing-p'ing Hien
Lin-t'ung Hien
Kao-t'ing Hien
Hu Hien
Lan-tien Hien

King-yang Hien
San-yuan Hien
Chau-chie Hien
Wei-nan Hien
Fung-jing Hien
Li-tsuan Hien
Tung-kuan Hien

**Chang-an Hien**

**Hien-ning Hien**

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**T'ung Chau Fu**

T'ung-kuan T'ing
Hua Chau
Chao-yi Hien
Hoi-yang Hien
Ch'ang-ch'eng Hien
Hao-ch'eng Hien
Pai-shui Hien
Hua-yin Hien
P'ei-cheng Hien

**Ta-li Hien**

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**Feng-siang Fu**

Lung Chau
K'i-shan Hien
Pao-li Hien
Pao-feng Hien
Mei Hien

Lin-yu Hien
K'sheng-yang Hien

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**Han-chung Fu**

P'o-ping T'ing
Liu-p'ing T'ing
Chiao-t'ung Chau
Pao-ch'eng Hien
Cheng-kw Hien
Yang Hien
Si-hsien Hien

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**Yen-an Fu**

An-sai Hien
Kan-te'ian Hien
Pao-an Hien
An-t'ing Hien
Yi-ch'auan Hien
Yen-ch'ang Hien
Pao-p'ing Hien
T'ung-pien Hien

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**Shang Chau**

Chen-an Hien
Lo-nan Hien
Shan-yang Hien
Shang-nan Hien

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**Statistics of the China Inland Mission in Shen-si for January, 1900.**

| Stations | ... | 21 |
| Out-Stations | ... | 15 |
| Chapels | ... | 36 |
| Missionaries and Wives and Associates | ... | 77 |
| Assistant Preachers | ... | 12 |
| School Teachers | ... | 13 |
| Colporteurs &c. | ... | 11 |
| Bible Women | ... | 3 |
| Unpaid Native Helpers | ... | 20 |
| Organised Churches | ... | 27 |

Communicants in Fellowship—

Male ... 210
Female ... 188

Baptised in 1899 ... 41
Baptised from commencement ... 638

Boarding Schools ... 6
Day Schools ... 9

Pupils ... 88
Pupils ... 123
Dispensaries ... 2
Opium Refuges ... 5
China's Millions.

The Introduction of Christianity into China.

In connection with the province of Shen-si in addition to the Nestorian tablet, there is another testimony as to the early introduction of Christianity into China which is perhaps not widely known. In an ancient Arabic manuscript written in the year of the Heira 389 or 1178 A.D., and translated by Eusebius Renaudot* are given some most interesting accounts of some early Arab travellers to China dated 851 and 878 A.D. respectively. The second account or "The discourse of Abu Zeid al Hasan of Siraf," tells of another still earlier Arab traveller who calls himself a Cousin of Mohammed. The testimony of this man is of such interest that we quote a considerable portion.

"There was formerly a man of the tribe of Koreish whose name was Ebn Wahab, descended of Hebar; the son of Al Asud, and he dwelt at Basra. This man left Basra when that city was sacked and came to Siraf, where he saw a ship ready to make sail for China. The mind took him to go on board this ship, and in her he went to China, where in the sequel he had the curiosity to travel to the Emperor's Court; and leaving Canfu† he reached Cumdan‡ after a journey of two months. He stayed (sic) a long time at the Emperor's Court... This man, when we saw him was well advanced in years, but had his senses perfectly about him, and told us that when he had his audience the Emperor asked him many questions about the Arabs, and particularly how they had destroyed the kingdom of the Persians. 'Then,' said Ebn Wahab, 'he ordered the Interpreter to ask me If I knew my Master and my Lorn, meaning the Prophet, and if I had seen Him? I made answer, How should I have seen him who is with God? He replied, That is not what I mean, I ask you what sort of a man He was in His person? I replied that He was very handsome. Then he called for a box, and opening it he took out another contained therein which he set before him, and said to the Interpreter, Shew him his Master and his Lorn; and I saw in the boxes the images of the Prophets, whereat I moved my lips, praying to myself in honour of their memory. The Emperor did not imagine I should know them again, and said to the Interpreter, Ask him why he moves his lips? I answered, I was praying in memory of the prophets. How do you know them, said the Emperor. I replied that I knew them by the representation of their histories; There, said I, is Noah in the ark, who was saved with those that were with him when God sent down the waters of the flood; and he afterwards peoples the whole earth with those that were with him at the same time; and I made the usual salutation to Noah and his company. Then the Emperor laughed and said, Thou art not mistaken in the name of Noah, and thou hast named him right; but as for the universal deluge it is what we know not. It is true indeed that a flood covered a part of the earth; but it reached not to our country, nor even the Indies. I made my answer to this and endeavoured to remove his objections the best I could and then said again to him, There is Moses with his rod and the children of Israel. He agreed with me as to the small extent of their country and the manner how the ancient inhabitants there were destroyed by Moses. ... Then, said the same Ebn Wahab, I saw the image of Mohammed riding upon a camel, and his companions about him on their camels with shoes of the Arabesque mode on their feet, and leather girdles about their loins. At this I wept, and the Emperor commanded the Interpreter to ask me why I wept, I answered, There is our prophet and our lord, who is also my cousin.' "

* Wells Williams quotes a translation into French dated 1845 A.D.
† This is probably used in a loose sense, for he speaks of Mohammed as being long dead. Mohammed died 632 A.D.
‡ Canfu is probably the same as Canfu, mentioned by Marco Polo, and identified with Ning po, and Cumdan is probably Si-an Fu, for the Syrias inscription on the Nestorian tablet speaks of "Cumdan the royal city."—Ed.

For Praise and Prayer.

PRAYER.

For the return of the Chinese Court to Peking. p. 24.
For encouragement in South Shu-ku'Een. p. 27.
For the women's work in Shen-si, &c. p. 25.
For the past years of labour in Shen-si. p. 19.
For the re-opening of work in Yun-nan. p. 17.
That during the past year, in many lands, there have been spiritual awakenings among students.
That in all parts of the world there is a growing interest in the study of the Word of God.

PRAISE.

For the province of Shen-si especially. p. 18.
For all missionaries that wisdom may be given them in dealing with the many problems of a transitional period in China and for all friendly officials. p. 23.
That in all countries there may be an increase in the number of men who feel a burden of personal responsibility for winning students to Christ.
Pray that the missionary spirit in the universities of Christian lands may continue to grow in intensity and in helpfulness.
China's Millions.

Editorial Notes.

The Settlement of the Shan-si Troubles.—It is reported in the North China Herald of November 29th last that: "As all the Protestant Missionary Societies were averse to claiming indemnity for the lives of the missionaries, it was suggested that to satisfy the conscience of foreign nations, and to redeem the character of the Chinese themselves from dishonour, the Chinese government should devote half a million of taels to establish a University of Western learning." In the issue of the same paper for November 27th, it is further stated that "The arrangement made by Dr. Timothy Richards with the reforming Governor of Shan-si, whereby a sum of Tls. 50,000 a year for ten years, which would otherwise have had to be paid to the missionaries as indemnity, is to be devoted to the advancement of education in Western as well as Chinese learning."

As several statements based upon the above words (the italics are ours) have already appeared in the London papers, it is perhaps necessary to say that the China Inland Mission has refused indemnity for both life and property in the province of Shan-si, unconditionally and without any reference to the above, or any other arrangement.

China is Awakening to a deeper consciousness of her need than ever before. Though she is still ignorant that "in Christ all fulness dwells," we gladly recognise every sign which betokens that the self-satisfied slumbers of the past ages have been broken. The very vigour of the Boxer outbreak testifies to China's consciousness of new forces to be reckoned with. The two vigorous Yang-tse Viceroy's, Chang-chih-tung and Liu-k'un-yi, who maintained order during the recent outbreak, have recently memorialised the throne. The following extracts are of great interest:

"We know that our Emperor has received the chastening of pride of past years, are a fresh call to the Christian Church to think that he may overcome the difficulties of the present. The situation moves us to tears, to humiliation, and to effort. We recall the order of Memucan: "It is by men's errors that they are constrained to reform. They must experience distress to incline them to bestrid themselves. Inexiences of trial and sorrow arouse the heart, discipline the character, and give new ability to do what was before impossible." In the convulsion of last year in Peking the affairs of Government were in utmost extremity, and China was filled with sorrow. The poverty and weakness of China have been perpetuated for many centuries. The real poverty of China is not a matter of money, but of men. Without trained men it is impossible to preserve the Government and restore order."

The memorial then proceeds to discuss the advantages of reform along four lines: 1, Establishing Military and Literary Schools; 2, Changing the present system of Examinations; 3, Suspending the Old Military Examinations; 4, Sending young men abroad for study. In connection with this it is interesting to note that many Chinese are now going abroad for purposes of education. We see that as many as twenty students between the age of sixteen and twenty-two, selected by the Viceroy, Kuei-Chun, of Su-ch'ien, have recently left Shanghai for this purpose. There is and will be an increasing demand on China's part for western education. These signs of a conscious need in place of the self-satisfied pride of past years, are a fresh call to the Christian Church to give that which can alone meet the real want. At this time all missionaries will need wisdom and grace, lest the real but subordinate requirements of civilization should supplant China's essential need of the Gospel. The present period in China is one which is fraught with momentous issues both for China as a nation and for Christian work in that land. Prayer should be made for China that its present willingness to learn may lead her to the Truth, and for the missionaries that they may have wisdom to deal with the many problems of a transitional period.

Friendly Officials.—We have been again reminded of the need there is to remember in prayer all friendly officials, by a letter recently received. Speaking of one who has proved of great service in the recent settlement, the letter says: "Poor——is discouraged and sometimes feels he is not safe. He has determined that as soon as the Protestant Church affairs are settled to leave for Peking, and if he finds nothing to do to retire into private life in Shanghai (where his head will be safe). Thus will China lose one of her best informed and most active officials. Danger to life is inseparable from any influential position connected with an Eastern Court, but it is a serious matter for any nation when its best men contemplate retirement for sake of personal safety.

The Last Day of the Old Year.—Since the formation of the Mission it has been our custom to spend this day in special waiting upon God. Special meetings were held in London for this purpose, and in all the stations in China the missionaries would be meeting for the same object. The following are some extracts from the circular letter sent to all the members of the Mission:

"Standing at the close of the first year of this century, as we look back over its months, widi bowed in deep thankfulness to God for His patient grace which has not cast us off, but which has so speedily and safely restored us to our field of work, let us be unforgivably humble before Him in the sense of our unworthiness of this great and solemn trust. May we be enabled to realize more adequately the magnitude of the issues, which hang upon our faithfully fulfilling our responsibility to do what in us lies, to spread the Gospel amongst the vast population in the midst of whom we are placed as the messengers of Christ."

"Our fellowship in the C.I.M. has been consecrated in a very solemn way, through the honour put upon our beloved brothers and sisters who are now wearing the martyrs' crown, and to Hynb us to pray that we may be worthy of such a heritage."

Subjects for Prayer and Thanksgiving.

"We have lost a large number of valued workers, and many new ones are needed, if our existing stations are to be adequately supplied. Let us remember very specially, our dear, suffering native brethren, and pray that much grace and tenderness may be given to those who have gone to succeed them. The great need for godly and able native preachers and pastors is so pressing at all our stations, that this subject should have a very definite place in our supplications; also let us plead with God that Superintendents may be raised up for all the districts not now supplied, and that those at present serving their brethren in this capacity may be increasingly helped and blessed. Definitely ask that, in every station of our Mission, God will give souls during the ensuing year, and that the total of those won for Christ may be greater than in any previous year. Pray for the restoration to health of all those who are weak, specially remembering our beloved Director."

"Give us this day our daily bread" is a prayer that we need very definitely to offer with regard to the financial needs of the Mission.

"Praise should be given to God for the large measure of peace and order which He has restored in this land; for the faithfulness of so large a number of native Christians in the face of persecution and death; for God's goodness in supplying our temporal needs during a year of exceptional strain and difficulty; and let us, in deep humility, thank God for our beloved Mission, which has been and still is a witness in the world to His faithfulness, as well as an instrument in His hand for evangelizing the heathen."
Prayer for Foreign Missions.—The S.P.G. is making a unique effort to gain further systematic intercession for the Missionary cause. The following extract from the S.P.G. Mission Field will be read with interest: "Nothing is more needed amongst us than an earnest, persevering spirit of intercession at home as the main spring of all successful missionary effort and advance abroad. And there are none, perhaps, who can lend more valuable aid in this all important work than those whom sickness or old age or other physical infirmity debar from active service. If there could be added a company of hidden workers, men and women who will turn to a blessed account their bodily affliction, and give to the cause some of their hours of solitude and pain, we should be gaining a whole new regiment for the army of the Lord. An earnest endeavour will be made to search out the infirm, the afflicted, the aged, all those who are bearing in their body the marks of the Lord Jesus, and to try and enlist their much-valued service in the cause which we have at heart."

Universal Day of Prayer for Students.—We thankfully record in January CHINA'S MILLIONS the blessing granted to Mr. J. R. Mott during his visit to China. We now gladly invite attention to the following Call to Prayer. "For several years the Christian Student Movements of Germany, Great Britain, Norway, Sweden, Denmark, Finland, Holland, France, Switzerland, the United States, Canada, South Africa, Australia, and also Japan, China, India, Ceylon, and other mission lands, have united in observing the second Sunday of February as a Universal Day of Prayer for Students. Reports received from over thirty countries give facts shewing that the observance of this day of prayer has been attended with most gratifying spiritual results in all parts of the world. The General Committee of the World's Student Christian Federation, composed of official representatives of all these movements, hereby calls upon all Christian student organizations, and upon Christians in general, to observe Sunday, February 9th, 1902, as a day of special prayer on behalf of students. "The past few years have witnessed an unprecedented multiplication of Christian student organizations and a world-wide extension of the student Christian movement. There is needed a correspondingly great intensive work... The teachings of Currer Burne on united prayer, the prayer achievements of the early Christians, the signal triumphs of prayer in the life of all spiritual movements, should encourage us to work for and expect a large spiritual fruitage in connection with the coming Day of Prayer. "On behalf of the General Committee of the World's Student Christian Federation,"

KARL FRIES, Chairman, Stockholm, Sweden.

JOHN R. MO tt, General Secretary,

3, West 29th Street, New York City.

December, 1901.

(The for some topics of prayer and praise for this day see page 22.)

The Chinese Imperial Court, after its long exile from the capital of nearly eighteen months, re-entered Pekin at noon on Tuesday, 7th January. The entry is reported to have been a most striking and brilliant scene. This return of the Court to Pekin will in all probability give to the nation generally a sense of settlement which would not have been possible had the Court finally settled elsewhere.

Present Condition of the Work in Eastern Kiang-si.

By REV. EDWARD PEARSE.

The work carried on in Eastern Kiang-si is specially interesting from the fact of its being the first district worked entirely by ladies. It has yielded good results from the beginning, but the last few years have seen more rapid progress than any previous period of its history, over 400 converts having been received into the several churches comprising what is generally known as the "Kwang-sin River District" during the three years ending with 1901. There would have been many more baptized but for the disturbance last year which obliged all the foreign workers to leave their stations and entailed their absence for about eight months, and consequently a serious break in the work. However, I am thankful to say the workers are now back again and all branches of the work are in full swing.

It is a matter for much praise to God that the ladies were able, contrary to general expectation, to return so soon.

A Visit to the Stations.

In company with Mr. Jas. Lawson, I paid a visit to the stations in January and December, last year, and finding all quiet gained the Consul-General's consent to escort a party of ladies thither forthwith. Others soon followed, and I myself remained in the district visiting the stations until the end of August. There has been, I am thankful to say, no very serious trouble in this immediate locality. There has been much intimidation of native Christians, and many threats of dire vengeance to overtake them, with a good deal of petty persecution and some very real suffering amongst them.

At the stations nearest the CHEH-kiang border the lady missionaries were for a time in very grave peril owing to the local rebellion which led to the massacre of all the foreign workers in the Chi-chau prefecture; and, in the Rao-chau prefecture, at the other end of the Kwang-sin River District, one station (Rao-chau) and two out-stations were looted and all property contained in them might not be stolen or damaged, either partially or entirely destroyed.

Friendly Officials.

Happily for us, the officials of the district all declined to carry out the Empress Dowager's notorious edict of extermination. On the contrary, they furthered the escape of the Europeans, and were some of them much concerned for their safety. They showed the ladies also considerable kindness and sympathy when they left for the coast, and cordially welcomed them on their return. They officially sealed the mission premises when desired to do so, in order that the property contained in them might not be stolen or damaged, so that when the missionaries returned to their homes they found things, with few exceptions, just as they left them.

The stations in this district are mostly in small cities, and they have been occupied for a good many years, consequently the ladies are well known and much respected, hence the friendliness so uniformly displayed by mandarins and people alike at this particular time.

Fidelity of Native Christians.

The fidelity manifested by the native Christians of the district is very encouraging. Some enquirers who did not know much of the Gospel were afraid and went back, walking no more with us; but all the Christians and most of the enquirers stood firm, and some have grown in grace through the trials they have had to bear. For instance, one woman was able to read her Bible much better when the sisters returned than when they went away, and was more familiar
with its teaching as well. When asked the reason of this, she said that when she had the ladies to teach her she did not trouble much about reading the Bible herself, but when they had gone she had nothing else to depend upon for help, and she learned to value and love it as she had never done before, and she is now quite a helper in the work.

In one station I baptized thirty-eight converts after our return from Shanghai, all of whom had been coming to the meetings during the whole time the foreign workers were absent from the district.

Many of the Christians were sorely tempted by their friends to take down their Christian scrolls and other outward marks of Christianity in their homes, but, almost without exception, they refused to hide their light. One young woman said to a relative who tried to persuade her to take down the Ten Commandments scroll from its prominent place in the wall, “No, that was put up when we were baptized, and it is going to remain there whatever happens,” and others made similar replies. One old man did indeed take down his Christian scrolls and hid them in a loft during the first alarm when the sisters went away, but when he afterwards returned he confessed that he had come to value and love them much as he had never done before.

In some stations the women, on arrival on Sunday mornings, instead of all going into one place, where much time is often lost, go straight to their several classes; for instance—interested attenders, recognized enquirers, and church members, each into their different rooms until the time for the general public service; and at once begin their reading, either with or without a teacher. In this way surprising progress is made. I shall not soon forget the joy of taking a Bible class of women in North- tien, HONAN, who, from the first, had been taught very much in this way. It was the Wednesday afternoon meeting, and the harvest time, when even the Sunday attendances sometimes suffer, and the number was smaller than usual. But about twenty women were there, each with her own book, able to read easily, and to turn to any reference in the New Testament at request. There had been no station-classes there; many of the women had never left their homes, but they were free, if they liked to bring their own food and stay in the mission house from Sunday night to Monday night, and some regularly availed themselves of this opportunity, a few coming as far as sixty li (twenty miles) distant. At the time of the outbreak of the troubles last year there were, in connection with this station, about 125 women able to read.

Committing portions of Scripture to memory was encouraged, the selection of the parts for repetition being in the following order: Matthew, chapters I., II., III.; the Epistle of James, the Epistles of Peter, and the Epistles of John. When the work was closed by the riots last July there were about sixty women who could repeat the Sermon on the Mount; of this number twenty-five could also repeat the Epistle of James, and ten or twelve had, in addition, learned the Epistle of Peter, and six or eight also knew by heart the 1st, 2nd, and 3rd Epistles of John. When last year’s fierce storms swept over some of these little churches it was a cause for thankfulness to know there were women in whose hearts were stored such words as these: “Blessed are ye; when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake rejoice and be exceeding glad, for great is your reward in Heaven.”

A Devout Bible Student.

The care of women in distant villages is more difficult. One worker in SHAN-SI used to set the women’s task, and then expect the leader of the little church there to be responsible for their knowing it by the time of her next visit. A little help of this kind has the effect of giving a certain amount of dignity and importance to the work, and the result is that every one is anxious to know what she has to say, and to know about it. The work is not so difficult in this way as in another. In the latter case the work is done by the missionary from week to week, when she visits the station. In the former case the work is done by the local leader, who is responsible for her own people, and it is much more satisfactory. The result is that the work is done more thoroughly, and the results are more satisfactory. The work is also more satisfactory when it is done in this way, as it is more thoroughly done. The result is that the work is done more thoroughly, and the results are more satisfactory. The work is also more satisfactory when it is done in this way, as it is more thoroughly done.

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China's Millions.

February, 1902.

kind can easily be given before the women disperse after the services in the village meeting house, and with all due propriety and respect for local custom. I can recall several women who learned to read with the most slender help. I went once for five weeks to a station in Shan-si to teach the women during the absence of the two gentlemen who were in charge of the work there, and was surprised to find a woman who was rapidly learning to read. She had formerly been a very violent, wicked woman, "possessed by a devil," which had been cast out in answer to prayer. Cases of this kind were not uncommon there, but most of them had had no such difficulty, and one could not but attribute it to her passion for learning to read the Bible.

Any time you entered her small cave dwelling the large character New Testament lay open on the "k'ang" (brick bed) or on the table. Report had it that her husband's dinner was sometimes neglected for this book. Whenever she came out either she or her little son carried the book carefully enveloped in its coloured handkerchief. She had gathered round her a few women who came regularly to the Sunday services, and who were also trying to read and repeat the Scripture. They would get a few words each Sunday from one of the gentlemen, and work at these during the week. On Sunday mornings, when the time came for the repetition of the six verses learned in the week, there would always be one voice, if not more, from behind the blue curtain, where the woman, "possessed by a devil," had been. I think considerable advantage of putting themselves to some inconvenience for their own instruction. I have selected a few from many memories, peculiarly precious to me, as illustrating this.

Another Such.

Among other women in Shan-si who learned to read by getting a few characters at a time from relative or friend, was Mrs. Hsi, the wife of a native pastor; and of this dear servant of God I should like to add a few words. After the death of her husband, I asked her if she would come and help me in the Lord's work. My husband had been obliged to go to England, and I was alone with one little child. Mrs. Hsi was able to support herself, and joined me as a friend. I look back upon the time we spent together at the out-station of Chao-cheng as one of the great privileges of my life. Her prayerful, spiritual life was an inspiration. When sharing the same room with her, the last sound at night was her murmured prayer, and the first in the morning the subdued voice pleading for her fellow-countrymen.

Once when my child was ill she helped me nurse him night and day, and when he was very low did not break her fast for the whole of one day. When I asked what I could do to repay her I was unable to do anything, and, after some consideration, it was offered to Mrs. Hsi. She asked for a day in which to pray about it before giving her answer, and then accepted the post. I have heard of her from time to time since then, how her prayerful, earnest labour was continued until the outbreak of the Boxer troubles. She was then called away to the neighbouring station of Hung-tung, to wait upon her brother-in-law, a leading Christian, and one of the first in South Shan-si to be attacked by the Boxers. He was stabbed in the abdomen. While Mrs. Hsi was helping to nurse him back to life, her own home was completely wrecked by the Boxers, not even a pair of chop-sticks being left. As she was away at the time, she escaped personal injury; so, thank God, a life so full of promise for her native sisters has been spared. A letter from her, received a few weeks ago, pleased for prayer for the distressed Church of God in Shan-si.

Schools and Foot-binding.

The schools we opened were boarding-schools for the daughters of our Christian families. Some were in session for six, seven, or eight months in the year, so as to allow the girls to keep in touch with their home life, and also to give their mothers the necessary help in the home during the busy seasons of the year and beginning of the year and harvest time. Reading, writing, and very elementary arithmetic were all that were taught at first; and afterwards such things as stringing, making cotton and wool, knitting, making their own shoes and other garments, were added, greatly to the appreciation of the mothers. The parents were expected to provide the food, clothing, and bedding of each child. A fixed amount of grain and flour had to be brought every month. This was weighed on their arrival, and the quantity entered in a register. There were some exceptions made in the matter of the food, especially in the early days of the schools, before the parents saw the advantage of putting themselves to some inconvenience for their little daughters.

These were happy days when the children gathered at the beginning of the term, dressed in their bright, clean garments, and brought in, one by one, from their village homes by father, uncle, or brother. They were little nobodies once, but persons of no small importance then, when the family was set free from its ordinary duties to carry them, perched on the top of bags of grain and bedding, to school. Nearly all these schools were begun with the rule, to which no exception might be made, of unbound feet. It is interesting to me to look back upon a relation I cannot explain, between the natural feet of the children and the unbinding of the feet of the Christian women. I know of no place where the children were allowed to grow up with unbound feet where some of the Christian women did not undo their own bandages and release their feet as far as possible. This was almost spontaneous, very little pressure being brought to bear upon them; in some cases none at all. At one place the women had their own little ceremony at the unbinding of the feet. Some of the Christian women and girls would gather round the one who was to have her feet unbound, sing a hymn, and then have prayer that there might be no pain in wearing the new shoes and socks, and that the natural foot might be a witness for God.

I have selected a few from many memories, peculiarly precious now. May He deign to use them. To Him from whom we would not withhold our dearest and best, and give them to those who, last year, from these northern fields passed as martyrs into His immediate presence, we give all praise.

"Worthy the Lamb that died, they cry, To be exalted thus; Worthy the Lamb, our hearts reply, For He was slain for us."
Outlook in South Si-ch'uen.

By T. James.

I am glad to think there is fruit appearing from our June itineration. [This letter was written on September 13th, 1901, from Lu-chau.] We have had enquirers staying here from eight different places visited at that time. I might say, since my return in January, there has scarcely been a time when there have not been three or four staying here, learning the doctrine. Apart from the city, we have registered enquirers now from eighteen different places. Altogether the prospects are bright for a widespread and bountiful ingathering. God hasten the glad time!

Out-Station Work.

Concerning out-station work. Na-k'li, 40 li from here, seems now to be established as a permanent centre. It was our joy, on August 12, to receive the first-fruits from there, a father, mother and son. This is one of God's "strange" works. Last year this son was altogether beside himself and frequently gave our people cause to fear by his violence. He seemed to have a distinct intimacy to the name of Jesus. Thank God, his recovery has meant the salvation of the family, and it is a source of wonder amongst the people.

It has now been arranged for other baptisms to take place on September 26th. These will include Mr. Wei, Mrs. Wei, and her sister. He has been with us two and a-half years, and the two sisters very much longer. There are others considered, but we fear the time will not be convenient to them. Mr. Wei is the first to be baptized from Kiang-an city. No one has been received from the country for some years. We want much to see an opening for residence in this city; but when God opens the door it will, we know, be effectual.

A Faithful Evangelist.

Last month we were glad to receive Chen, the silversmith, as an evangelist amongst us. We had often desired him, but he steadily refused to be an employed agent doing the Lord's work, and now he comes affirming that he believes God has called him to a life of faith and Gospel preaching. I have tried to shew him the probable suffering which this will mean, that the native Christians, being poor, could not be expected to help him, and if able, they might not appreciate his position. But to all such hesitation on my part he answers clearly that he believes God, who can save his soul, can support his life. He also argued that if God could support several hundreds of C.I.M. foreign workers He would surely know how to support him, and that if suffering and want should come, God, who kept His servants last year during five or six months when cut off from every human help, could likewise help and deliver him in any circumstances of need. I am sure you will be glad to remember him in prayer, that his faith fail not. To us who know his life we believe it is the fitting top-stone to all his former spiritual experience. He is now in Fu-wei and is seeking to centralize the great spiritual interest which is spreading around here.

"After Many Days."

Three days since, eight men came into the city who are living in an inn. The story of the leader is that nine years ago I visited their town and stayed two days there, when he received two books from me which he has repeatedly read and learned to friends. I well remember his town and the visit, and from that Louis' day spent there what hopes were rising coming to that band of men which gathered around; but, alas! for several years now, the officials have refused to let me go, as it has been overrun with several bands of rebels; but if God so guides, I trust to be there on a visit ere the year closes.

"In a Chinese Prison."

"For a description of the prison you must look at the accompanying picture.

"In the sketch can be seen the window and door belonging to the room I occupied. This room looks out on to the outer courtyard, which is enclosed around with a wall nearly eighteen feet high, and fully four feet thick. Thorns and briers form the crown, in which thousands of sparrows roosted at night. Within this outer wall is an inner yard, with two houses making up the greater part of two sides. The space around this enclosure and between the outer wall was some twelve feet all round, fairly green with weeds and grass.

I was free to roam anywhere here, but did not often go behind, preferring to beat a path to and fro in front of my room, which caught the sun from about nine in the morning till late in the evening. Towards the Northern extremity I fixed two pieces of rope, with which I had firmly bound some of the secreted parcels, and these spanning the two walls served for sunning my clothes every day.

"The room itelf had a brick Kang on the left side, rather small for two to lie on, but big for one. On the right side (on entering) was a similar Kang, but caged in with thick wooden bars. The space between, about 5 feet by 7 feet, contained a brick stove, situated opposite the door. They put grass mat upon the Kang to the left, and the tiny window was freshly papered. The walls were of plastered mud, and looked nice and clean.

I was much pleased with the look of my new home, and wondered for how long I should be here.

"From a new booklet entitled "In a Chinese Prison." A very interesting story, written by Dr. J. W. Hewett, of his escape from the "Boxers." Price 6d., post free. For a good resume of this story see also "Last Letters and Further Records of Martyred Missionaries of the China Inland Mission." Post free 2/6."

From a sketch. THE PRISON. (By Dr. Hewett. (One of the Illustrations in the booklet, "In a Chinese Prison."))
China’s Millions.

Donations to General Fund—(continued).

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China’s Millions.

February, 1902.

Reviews.


This is a useful book for all who are in the habit of giving Missionary addresses, or who would like to do so. “A need has arisen” (we quote with admiring gaze of the devout reader), “there is clearly printed, and neatly bound. It will come as a boon to many a busy Christian worker, ministerial or lay.


Dr. Pierson’s last volume cannot fail to interest all who love Foreign Mission work. To many readers the facts recorded will not be unknown, but probably those who know them best will most admire their setting. Dr. Pierson has wonderful facility in marshalling facts, and as this volume is read with almost breathless interest it is fascinating to see the heroes and heroines of Missionary achievement, to feel no interest in Missions will be to be out of harmony with the Spirit of the Lord, and to say so will be to be guilty of disloyalty to the Captain of the Lord’s host.”

Recent Baptisms.

Since the date of our last issue, the following baptisms have been reported:—

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Baptism</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capt. David Oglander</td>
<td>February 16th</td>
<td>Stuttgart</td>
</tr>
<tr>
<td>Miss Mabel Fisha</td>
<td>February 16th</td>
<td>Stuttgart</td>
</tr>
</tbody>
</table>

Departures for China.

February 16th, per N.G.L., “Stuttgart,” H. J. and Mrs. Squire, Miss R. Oaksheott, and three children.

February 16th, per N.G.L., “Konig Albert,” Miss A. E. Mellor.

February 16th, per N.G.L., “Kaiser Wilhelm," Miss Mabel Fisha.

Foreign Stamps.—Mrs. Rowsew, 5, Sidney Road, Bedford, has for sale the benefit of the C.I.M., packets of foreign stamps. The price is 5d., 6d., and 1s. per packet. Sheets from 1d. each. 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. “If friends,” she writes, “would supply local Chinese, Shanghai, Corea (Japanese high values), and odd values, it would greatly help, as so many experts want Chinese stamps. Those used at Post Offices are surcharged ‘Chine,’ and also Morocco Agencies wanted. Used copies sell best.”
"An Opportunity for the Missionary."

By Mr. Walter B. Sloan.

"A great door and effectual is opened unto me."—1 Cor. xvi. 9.

These words describe the circumstances in which the Apostle found himself at Ephesus. The expression does not refer to the "emboldened mouth," but to the favourable circumstances, and the Bishop of Durham, in a note on the parallel passage in the Epistle to the Colossians, has paraphrased the clause as meaning "an opportunity for the missionary."

The present situation in China is summed up in the words, "a great door and effectual is opened unto us;" probably there never has been in all the world's history so great an opportunity for the missionary as now lies before us there.

In the vision of the Apocalypse the Lord announces Himself as having the key of David, and as opening so that no man can shut. Surely it is His hand that we have seen working through all the history of the past sixty years in China, and His voice that we hear now saying, "Behold, I have set before thee an open door." In order that we may better understand the present, let us look back at the history of the past.

There have been five marked events in the history of the past sixty years in China, in connection with which we can see the over-ruling hand of God at work opening up the way for the free proclamation of the Gospel. First we have the war waged by Great Britain, resulting in the Treaty of Nan-king, which was signed in the year 1842. Missionary work was not recognised in a direct way in this treaty. The principal features of it were the cession of Hong Kong to Britain and the opening of the five ports—Canton, Amoy, Fuchau, Ningpo, Shanghai—to European residents. The missionaries, as Europeans, were not slow to take advantage of these openings, and so the work commenced. The progress at first of the direct work was slow indeed, but new influences were being brought to bear upon the Chinese mind that ultimately must revolutionise it.

The second event was another war, in which France associated herself with our own country against China, and the terms of peace agreed upon were embodied in the Treaty of Tien-tsin, in the year 1858. Passing over provisions in the treaty which do not affect our present purpose, we note three stipulations, each of which were of importance from the standpoint of the future of the Gospel in China.

1. The Chinese must henceforth receive foreign ambassadors at the Court of Pekin. This one step must have had a very large influence in bringing home to the Chinese mind the fact that there were other nations who stood on terms of equality with themselves, and that the old idea of the other nations as barbarians would have to be abandoned.

2. Passports were now to be issued permitting foreigners to travel in the interior.

3. Christianity was to be recognized as a religion that should be tolerated in the Empire. 

Thus the impact of the outer world upon China becomes more aggressive, and slowly, but surely, the long closed doors are being forced open, and the minds of the people are being prepared for the reception of truths at the hands of the despised foreigners.

We must pass over eighteen years to reach our third event. The Treaty of Chefoo was signed in 1876, closing the negotiations which resulted from the murder of Mr. Margary on the borders of Burmah eighteen months previously. This treaty afforded a further opportunity for penetrating to the far interior. The Chinese Government now undertook to post an Imperial proclamation in every city throughout the eighteen provinces to the effect that foreigners were at liberty to travel in any part of the Emperor's dominions, and that they were to be respected and protected. Missionaries quickly availed themselves of the advantages afforded by this proclamation, and gradually all parts of the interior were visited, residences were eventually secured in a number of places, and people became in a measure accustomed to the presence of the foreigner in their midst. Contact with the missionaries gradually caused some of the Chinese to know that all foreigners were not barbarians, and

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The Province of Shan-si.

By Mr. Albert Lytey.

The Province of Shan-si lies between Shen-si and Chih-li, and north of Ho-nan. The Yellow River lines it on the west, and partly on the south. A long range of mountains divides it from the Province of Shan-yung and Chin-li on the east, thus giving it the name Shan-si ("West of the Mountains"). The north is traversed by two arms of the Great Wall, though a considerable distance from its present frontier.

The eastern and western portions of the Province consist of high, undulating table-lands, which in many places rise into mountain ranges varying from 1,000 ft. to 5,000 ft. above the sea.

Mineral Wealth.

The western part is, generally speaking, poor, and the hills are almost devoid of trees; but the eastern portion, on the contrary, abounds in mineral wealth, and in not a few districts the hills are well covered with pines or firs. It is thought by European experts that this is one of the largest and richest coalfields in the world. Between these table-lands there are several rich, fertile plains. The provincial capital, Tai-yuan (i.e., "Great Plain") is situated on the northern border of the largest of these, and derives its name from it. This plain extends about 2,000 square miles, and is nearly 100 miles from north to south. It is thickly populated, containing eleven cities besides the capital, and many hundred walled villages and market towns. Several of these cities are of great wealth, and one of them—Ping-yao—is regarded as the banking centre of the whole of China. The merchants of this plain may be found in every Province of the Empire, and on account of their keen business ability, and the fact that such a large proportion of the banks and pawnshops are in their hands, they have been called "the Jews of China."

The southern extremity of this plain is intersected by an arm of the Ho-shan range. Crossing this range by the difficult and often tedious Ling-shi pass, we reach the city of Ho-chau, and from wending our way another twelve miles through the deep loess gullies, we get a view of the large Ping-yang Fu plain. This was the ancient seat of the Chinese people, and may well be called the cradle of their nation. It was near the present city of Ping-yang that the famous Emperor Yao lived and ruled over the "black-haired race" about 2,500 years before Christ.

Chinese Mount Ararat.

One of the mountain peaks west of this plain is pointed out as the "Ararat" of China, and is commonly called Ren-tsu-shan (i.e., "Mountain of the Ancestors of Man"), and the story is told that when the whole race were destroyed by a great flood, two persons saved their lives by jumping on the backs of two mighty lions, and were carried by them to the topmost ledge of this mountain, and thus saved from the general destruction. These two afterwards became the parents of the whole human race. On the top of this mountain is a very old temple, erected—not to Ren-tsu, as commonly reported—but to Wen-tsu (i.e.,...
Ancestor of Literature, generally considered to be Puh-hai, the supposed inventor of the "Pah-kua," or "Eight Diagrams," which are regarded as the foundation and origin of all writing. According to Chinese history, Puh-hai lived about the time of the Flood, and some Europeans think that probably Noah is really the character referred to. However that may be, a very interesting and curious thing about these Diagrams is that they represent the family, three sons and three daughters, thus exactly coinciding with the number and relationships of the family of Noah.

The most noted and best known of the mountains of Shan-si is the Wu-t’ai-shan (i.e., The Five Peaks), the famous Sacred Buddhist retreat, situated about eighty miles north of Tai-yüan. Almost the whole year round, this mountain is visited by a constant stream of pilgrims from Mongolia and Tibet, and other parts of the Chinese Empire.

People and Products.

The people of Shan-si pride themselves as being the most law-abiding and peaceful of the whole kingdom, and believe the "Son of Heaven" (i.e., Emperor) regards them with special favour on this account. Whether they are justified in this belief or not, they are no doubt a quiet, industrious people, wholly given to farming and mercantile pursuits.

The soil is very productive and easily worked, much of the land produces two good crops every year. The principal grains are wheat, Indian corn, various kinds of millet, beans, barley, and oats. There is also a large variety of vegetables and fruit, such as peaches, apricots, pears, apples, dates, grapes, and persimmons. On account, however, of the porous nature of the soil, and the uncertain and insufficient rain supply—probably due to the lack of trees—and the fact that a large portion of the best land is given up to the growth of the opium poppy, there have been a succession of serious famines, which have carried off large numbers of the population. The Province, therefore, as a whole is poor and thinly populated, compared with the more Southern and Eastern parts of the Empire.

Commencement of Missionary Work.

It was just before the terrible famine of 1878-9 that the first Protestant missionaries reached the Province. Messrs. Turner and James, after a long overland journey from Nan-king, arrived at the south-east border of Shan-si on Nov. 15th, 1876. They passed through several cities of the Tseh-chau prefecture, and the last Sunday in November found them at Ping-yang Fu. About a month later, on February 10th, they set out on a second journey to the Province.

Passing through Ping-yang and fifteen other cities they at length reached Tai-yüan Fu the Provincial Capital, where they made their headquarters for several months, visiting many of the cities and towns of the plain as far south as Fen-chau Fu, preaching and selling scriptures and tracts with considerable freedom.

The iron grip of famine was however already resting heavily upon the people. They themselves had suffered severely, and at last Mr. James became so prostrate that it was absolutely necessary for him to return to the coast, and, being too weak to travel alone, Mr. Turner was obliged to accompany him. Thus the Province was again left without a single Protestant missionary.

It was not to be so for long, however, for, unknown to them, the Rev. Timothy Richard, of the B.M.S., was already on his way to Shan-si with funds for distribution among the famine sufferers, and he reached Tai-yüan about the end of November, 1877, just two days after these brethren had left.

Early the following year Mr. Turner again returned, accompanied by Mr. Whiting, of an American Mission, and Mr. David Hill, of the Wesleyan Mission, Hankow, who had also been commissioned with relief funds.

After several months spent in famine relief, more definite missionary work was commenced by the C.I.M., and also later by the Baptist Mission. Schools were opened for the orphan girls who had been received after the famine.

A few years later medical work was also begun by Dr. Schofield.

The cities of Ping-yao and Hsin-i were occupied in 1887, the former by Mr. Orr Ewing, and the latter by two lady workers—Messes Seed and Whitchurch.

About the same time the cities of Fen-chau and Tai-ku were opened by Messrs. Simpson and Clapp, of the A.E.C.F.M. The work of the Baptist Mission has also extended to the north, and in addition to Tai-yüan Fu they have a station at Hsien-chau and a number of out-stations.

In all these centres cooperatives have been gathered and small churches established.

In the year 1896 the C.I.M. withdrew from Tai-yüan Fu, handing over the medical and other work in that city to the Shou-yang Mission, who have since that time carried on many forms of aggressive work both in the capital and at their station in the city of Shou-yang.

In the summer of the year 1878 Messrs. David Hill and Turner visited the southern prefecture of Ping-yang to distribute famine relief. They had a very favourable reception both from the official and people; part of a large temple was set apart for their use. The Prefect and other officials entered heartily into their plans, and many lives were saved.

Mr. Hill, after a few months, was compelled to hurry back to his work at Hankow; he did not leave, however, without having been used of God to the conversion of a man, who accomplished one of the greatest works that any man has been privileged to do in China, and who became perhaps the most remarkable man of God the Church in China has produced.*

* See “One of China Scholars,” by Mrs. Howard Taylor. 2s. 6d., post free, from the Offices of the Mission.
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It is impossible in the limits of this article to give even a brief account of the Hepi, Hsiang and subsequent life. Suffice it to say that, having before his conversion bitterly suffered himself from opium smoking, he threw his whole energy and strength into seeking to deliver the slaves of this awful drug.

Native Opium Refuge Work.

With the help of a band of earnest men like minded with himself, he succeeded in opening a chain of Opium Refuges throughout the southern and central parts of the province, and also in the adjoining provinces of Shen-si, and Ho-nan. In these refuges not only were the patients helped to get free from their bond on opium, but morning and evening the Gospel was faithfully preached to them, and they were pointed to Christ as the only deliverer from sin.

Since the commencement of the work nearly 20,000 men and women have passed through these refuges, and, although a large majority of these have eventually gone back to their opium, the work has not only been the means of removing prejudices and preparing the way for the Gospel, but has itself been one of the most efficient methods of spreading an intelligent knowledge of the truth, and probably not less than one thousand converts have been admitted into the Church by baptism, who first became interested in the Gospel through these refuges.

For several years missionaries only occupied the one centre, Fing-yang, but in the year 1885 several members of the "Cambridge Band" were located in this district; and, after getting hold of the language, Messrs. Studd and Smith went to reside in Hsing-tung; Mr. Hoste to K'ii-wu; and Messrs. Beauchamp and Caggles to Si-chau and Ta-ning. Later Mr. Hoste went to take the oversight of the large and growing work at Hsing-tung, and to his wise and prayerful guidance the after developments of that work are chiefly due.

In the year 1888 Mr. and Mrs. Duncan Kay took charge of the work at K'ii-wu, and they had the joy of seeing a strong self-supporting church growing up around them.

The city of Yün-ch'eng is situated near a shallow salt lake, from which the salt is obtained in large quantities by evaporation. This city was occupied by Mr. Folke in 1887, and the whole district south of the Ping-yang Fu Plain is worked by members of the Mission in China, who are associated with the C.I.M. Besides Yün-ch'eng, stations have been opened in Kie-chau, Mei-hsi-k'iao, and Ta-ning. Converts have been gathered, and much pioneer Evangelistic work has been done throughout the whole district. They have also opened several stations in Ho-nan and Shen-si.

Lu-an Fu.

The work in this district was commenced by Mr. C. T. Studd in 1886. Soon after he was joined by Mr. J. S. Smith, who occupied the adjoining city of Lu-ch'eng. A few years later Mr. Dugald Lawson took charge of the Lu-ch'eng district, and a most encouraging work sprang up, especially in the neighbourhood of the town of Yu-wu, 25 miles west of the city. In 1895 a station was opened at this place, and the work, for several years, has been carried on by Mr. Burrows and Dr. Hewitt with much encouragement, and about 80 members have been received into the Church. An out-station has also been opened in the city of T'ai-chou, with its five Hien cities, without a single Protestant missionary.

West of the Fen River.

In the autumn of 1881 a missionary passed through this region, preaching and selling Scriptures, and a copy of the Gospel of Mark was taken by someone to a temple outside the little hill city of Ta-ning.

MEMBERS OF THE SWEDISH MISSION IN SHEN-SI.

Here it was found by Mr. Chang Chi-pen, the head Buddhist priest of the county. Being attracted by the strange title, Ma-ko Pu-bo-in (i.e., The Happy Sound of Mark), he carried the book to his home, twelve miles distant; but, being unable to understand it, he invited a young teacher, Mr. Chu, to read it with him, and daily these two men, in that heathen temple, might have been seen pondering over the Word of Life. Gradually the light began to shine into their hearts—very dimly at first—and in their ignorance they burnt incense, first to the book and afterwards to Jesus and the twelve disciples. Soon after, to their great joy, they obtained a copy of the New Testament, and their knowledge rapidly increased, and they began to worship the One true God and His Son, Jesus Christ.

All idolatry was now abolished, and Mr. Chang gave up his lucrative position as Head Priest, much against the wish of the Chief Official, who had formerly been his friend. This official soon after became his bitter enemy, and had Mr. Chang so cruelly beaten that he became unconscious. Mr. Chu was also soon called upon to suffer for Christianity, and thrice was publicly beaten because he would not partake in idolatrous ceremonies.

About three years after receiving the copy of Mark's Gospel they heard that there was a missionary at Ping-yang Fu, and at once decided to travel the three days' journey to inquire more fully about the Truth. On arriving there they met Mr. Drake and, to their great joy, several of their own countrymen who were also believers in Jesus. After a short stay they returned with some knowledge, and began more zealously than ever to tell others of the Saviour, even going as far as Hiao-i, five long days' journey across the mountains, to carry the "glad tidings" to some of their former co-religionists. At this place eight families destroyed their idols and turned to the Saviour. After their first visit. Three of those who put away idols at that time afterwards became deacons of the church which sprang up in that district.

Stations were opened in Si-chau and Ta-ning in the year 1886, and later also in Kie-chau, Ho-tin, and Long-nieng-ch'eng. Over 200 converts have been received into the Church at Ta-ning, and smaller Churches have been established in the other centres. Mr. Chang has for about ten years been pastor of the Ta-ning Church, by whom he is greatly beloved, and who has almost entirely supported him. Pastor Chu has also for many years been appointed general pastor of Churches throughout the district. Being a gifted preacher his services are greatly valued throughout the province.

North of and Between the Great Wall.

About the year 1886 the cities of Kwei-hua-ch'eng and Pao-teo were occupied by Messrs. Geo. W. Clarke and Bevnon, of the C.I.M., and during the following years much itinerant work was done and a few converts were gathered.

In the year 1893 a large band of new workers of the Christian Missionary Alliance came to this district, and the two C.I.M. stations were used by them as Training Homes until they could obtain some knowledge of the language and people; and later these two stations were handed over to them, and the whole area outside the northern arm of the Great Wall was allotted to that mission. Much pioneer work has been done, and several stations have since been opened by them.

Work was commenced in the district between the great wall, and a C.I.M. station opened in the city of Ta-tung Fu, in 1894, by Mr. Thomas King. A few years later Mr. and Mrs. Stewart McKee took charge of the work, and, assisted by Mr. and Mrs. I'anson and several lady missionaries, much evangelistic work was done. They had the joy of seeing a small church gathered and the work spreading in the villages around. The cities of
So-p'ing, Hun-yuan, Ying-chau have also been occupied by members of the Swedish Holiness Mission, Associates of the C.I.M., by whom much valuable itinerant work has also been done.

The Boxer Rising.

This movement commenced in Shan-tung in the autumn of 1898, and reached Shan-si in the month of April, 1900. It is responsible for the massacre of 113 missionaries and 46 children, also many native converts, besides the destruction of much mission property.

In order that we may better grasp what has really taken place, and thus be able to realize the present great need of the Province, let us look at the map. In that great district north of the Wall, the C. & M.A. lost 21 missionaries and 15 children.

Between the two Walls the C.I.M. had 16 workers, not one of whom escaped. From the Great Wall to the South of the Tai-yuan plain, the missionaries at Ping-yao and Kie-hiu were the only ones who escaped. All the members of the Baptist Mission, American Board, and the Shouyang Mission, as well as nine members of the C.I.M., were called to receive a martyr's crown. Then, in that large district west of the Fen there were 16 workers, not including those at Hiao-i; of this devoted band only one now remains. Ping-yang and Lu-an districts also lost experienced and valued workers.

These statements are supported by the despatch of the Foreign Office enclosing the agreement. In order that we may clearly understand what foreign powers were present in our vicinity, let us again look at the map. In that great district north of the Wall, the C. & M.A. lost 21 missionaries and 15 children.

In the 6th article it is stated that the Mission requests the Governor to issue a proclamation to be hung up in each of the church buildings for the erection of which no indemnity has been asked, stating that the Mission, in re-building these churches with its own funds, aims in so doing to fulfill the command of the Saviour of the World that all men should love one another as themselves, and is unwilling to lay any heavy pecuniary burden on the brethren and sisters in England who believe the truth to come and labour for the Lord in Shan-si, and help gather in His harvest. We do not lay upon the shoulders of those who are the Lord's remembrancers any greater burden than the Lord has already laid upon them. As Paul said, "I am more than conqueror through Christ who love me." He who has heard the word of Christ, and whom the Holy Spirit uses in His harvest, can be more than conqueror through Christ who love me. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be pasted on a wooden board, varnished, and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity. These statements are supported by the despatch of the Foreign Office enclosing the agreement.

(Continued on page 50.)
SHAN-SI.

- Capital of Province.
- Prefecture or Fu.
- Sub-Prefecture or Ting.
- Department or Ch'uan.
- District or Hien.

The Stations of the C.I.M. are underlined thus.

Those of other Missions, thus............

Those not underlined have no Mission Stations.
**PROVINCE OF SHAN-SI.**

Governed by a Lieutenant-Governor, or Fu-yuen. Contains 9 Fu, 10 Chih-li Chau, 8 Ting, 6 Chau and 85 Hien cities. Nine of the Hien cities — marked thus * — are included in the Fu, as Middlesex and Surrey are included in London, thus making a net total of 109 walled cities. Those cities underlined thus — Ping-yang Fu — are occupied by such other Societies as the numbers attached signify. These not underlined have no resident Missionaries. In these lists the type is varied according to the rank of the city, and corresponds with the map.

**T'AI-YUAN FU**
(T'ang-ku Hien*)
K'ao Chau
Hsi-ch'eng Hien
K'ou Chau
T'ai-yüan Chau
Wen-shih Chau
Hsing Chau
K'ai-yuan Chau
Hsi-shih Chau

**P'u Chau Fu**
(Yang-ku Hien*)
Kou Chau
P'u-yung Chau
K'ao Chau
Am-sou Chau
Hui Chau
T'ai-yuan Chau

**Tse Chau Fu**
(Feng-tai Hien*)
Hua-ch'eng Hien
Wu-ch'ung Hien
Hsi-shih Hien
Lung Chau

**Ning-wu Fu**
(Shen-ch'i Hien)
Wu-ch'ao Chau

**So-p'ing Fu**
(T'ung-yu Hien*)
So Chau

**Sarat Ch'ing**
(Tsung-shui-ho)

**Kuei-hua-ch'ing**
(Tsing-lo Hien)

**Tsing-lung Ch'eng**
(Ho-m Hien)

STATISTICS OF THE C.I.M. IN SHAN-SI FOR JANUARY, 1900.

- Stations and Out-Stations: 47
- Chapels: 47
- Missionaries (wives and lady workers included): 103
- Native Helpers: 135
- Organised Churches: 43
- Communicants: 1358
- Baptised in 1899: 206
- Baptised from commencement: 2905
- Schools: 27
- Pupils: 373
- Hospitals and Dispensaries: 6
- Opium Refuges: 38

**Diagram of Shan-si.**

This Map of Shan-si covers an outline map of England and Wales on the same scale.

England and Wales: Area, 59,609 square miles; Population, 29,022,525.
Shan-si: Area, 56,268 square miles; Population, 12,211,453.
One small square equals 1,000 of the population.
One large square equals 81,000 of the population, or an area of 400 square miles.

Note: In England: Each small square would have one ordained minister.
In Shan-si: There is only one missionary (wives and lady workers included) to each large square.

We are indebted to the kindness of Mr. Maurice Gregory for the designing and drawing of these diagrams. — Ed.
I, the Governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given large sums in charity, and diligently superintended its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed.

Last year the Boxer robbers practiced deception, and wrought disturbance. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or mission, and they, at the will of these men, burned or killed by sword or spear, with unreasoning and extreme cruelty, as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can anyone who has the least regard for right and reason not feel ashamed of this behaviour?

Mr. Hoste has arrived in Shan-si to arrange mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge, nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in fifteen sub-prefectures and districts he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely singular it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the discourses of Confucius, whereby the saying, "men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonourable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigner are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive, as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others. Let us never again see the fierce contention of last year. Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behaviour on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers or people, is the aim of this special proclamation, which let all take knowledge of and obey.

N.B.—The Governor is a native of Khang-si, and son of the former Viceroy of Yün-nan and Kwei-chau.

For Praise and Prayer.

PRaise.

For the increased opportunities for preaching the Gospel, and the greater willingness of the people to hear, in Shan-si. p. 33.
For the favourable proclamation issued by Governor Tsuen of Shan-si. p. 33.
For the promising outlook in West China. p. 37.
For the New Station opened in Cheh-king. p. 37.
For the three Baptisms in Ch'ang-sha, Hu-san. p. 37.
For the Progress made during the last fifty years. p. 38.

PraYer.

For the Province of Shan-si specially. p. 30.
That the important Agreement recently concluded between England and Japan, may truly further the Kingdom of God in China. p. 38.
For the three men recently baptized in Ch'ang-sha, that they may witness a good confession. p. 37.
For Mr. Sloan and Mrs. Stott in their meetings in Scotland. p. 38.
For the Christians at Epi, New Hebrides. p. 38.
For suitable and prepared foreign workers and native labourers for the work in St-c'hen and throughout China. p. 40.
For a great outpouring of the Holy Spirit upon the Chinese people, convicting them of their need of Christ. p. 30.
Editorial Notes.

A Remarkable Proclamation.—We desire to draw the attention of our readers to the proclamation issued by the Governor of SHEN-SI, a translation of which appears on page 33. That this is a remarkable document all who read it carefully will agree. It is no small thing for a proud Chinese Confucian scholar, and a prominent official to boot, to acknowledge his people to be in the wrong, as Governor Ts'en here does:—"We Chinese, whether people or scholars, have treated them [the foreign missionaries] not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed." These are the words of a brave man, and compel our admiration and respect.

In the proclamation also a high tribute is paid to the excellent and praiseworthy character of the work of Christian missionaries, and the Christian religion is spoken of in most favourable terms. These are facts worth pondering over.

The aim of the proclamation is declared to be the tranquillity and happiness of the Empire, a desideratum which, it is stated, will be realised if the "gentry, scholars, army, and people" emulate the example of the Christian missionary, "who is able to forbear and to forgive, as taught by Jesus to do," and if also they "exemplify the words of Confucius to treat with kindness the kind acts of others."

Without making too much of the fact, it is noteworthy that the necessity of emulating the example of the disciple of CHRIST is mentioned first, while the need of exemplifying "the words of Confucius" is placed second.

We are sure that all our readers will earnestly unite with us in the prayer that the day may soon dawn when in the heart and life of Governor Ts'en, and in the hearts and lives of multitudes of his fellow-countrymen, CHRIST shall "have the pre-eminence," "The LORD hasten it in His time."

The Work in West China.—The people are flocking to the missionaries. Not only so, but those who are thus coming in such numbers are of a higher average degree of intelligence than hitherto. One missionary writes:—"Probably nine-tenths of the men can read, and nearly all who come at first are men. There has been a phenomenal demand for the Scriptures. I have sold more Scriptures in the last five weeks than for twenty years." Another missionary recently telegraphed "for immediate use in his own field [more than a thousand miles from the coast] an order for Bibles which, telegraphed "for immediate use in his own field [more than a thousand miles from the coast] an order for Bibles which, in Ch'ang-sha, this month we announced the opening of Yen-chau Fu, the only Fu hitherto unoccupied in CHUAN-SI. Rev. H. E. Governor Tuan Fang (who was formerly Acting-Governor of SHEN-SI, and to whom many foreigners are indebted for the preservation of their lives during the crisis of last year), says:—"With reference to single ladies going into the interior, the Governor said that it was quite safe, and far better to send single ladies than for men to go with rifles and revolvers."

Funeral of the Kiu-chau Martyrs.—Mr. Stevenson referring to this matter in a letter dated Dec. 6th, writes as follows:—"I am glad to say that Mr. Wright has made very satisfactory arrangements with the officials and people at Kiu-chau (CHERI-KIANG) for the burial of our friends who were massacred last year. They have given a very suitable piece of ground on the hill in the city for the cemetery, and also sufficient land to provide for the caretaker of the cemetery. They are enclosing the ground, and will put up stone coffins, after the Chinese fashion, above ground, and also a monument with suitable inscriptions, both in English and Chinese; the whole will cost a considerable sum of money. The funeral will probably not take place until March or April, as it will take till that time to prepare all the stone-work."

The eight martyred missionaries referred to in the foregoing note were—Mr. and Mrs. D. B. Thomson and their two boys (Edwin and Sidney), Miss J. Desmond, Miss Edith Sherwood, Miss Etta Manchester, Mr. and Mrs. G. F. Ward and infant (Herbert), and Miss E. A. Thiggood.

A New Station Opened.—In connection with the above note, the following extract from the December issue of Monthly Notes is exceedingly interesting:—"After an opposition of more than thirty years from the officials and gentry, it is with much thankfulness this month that we announce the opening of Yen-chau Fu, the only Fu hitherto unoccupied in CHUAN-SI. Rev. H. E. Governor Tuan Fang (who was formerly Acting-Governor in CHUAN-SI)—that recently so bitterly anti-Christian Province for permanent missionary work. Mr. Wright, taking advantage of his intercourse with the officials in connection with the Kiu-chau affair, mentioned our desire to secure premises in Yen-chau Fu to the Tao-t'ai, who heartily responded, and, on going to Yen-chau Fu, Mr. Wright was very cordially received by the officials and people. He was shown several houses, and, deciding upon one, he found no difficulty in renting it."

Baptisms in Hu-nan.—We call attention to the list of Baptisms on page 41. It will be noted that three converts have been received into the Church at CH'ANG-SHA. Mr. Stevenson reports that these are the first Baptisms in the capital of HU-NAN—that recently so bitterly anti-foreign Province. They are three men, two of whom are natives of CH'ANG-SHA. "One of them was a proud Confucian scholar, the other formerly a small military official. Both are men of evident ability." Let us give God thanks for these "first-fruits," and let us pray that these converts may witness a good confession, and be used of God to bring others into the Kingdom. Dr. Keller, who baptised these three men, is being greatly blessed of God in his work in CH'ANG-SHA. He "enjoys the confidence of the officials to a marked degree," and the reason is, as one of them recently remarked, "We can trust Dr. Keller and his assistants. There are now about twenty-four foreign missionaries living in HU-NAN, but what are they in the midst of a population of over 20,000,000?"
China's Millions.

MARCH, 1902.

An Interesting Donation.—During the month of December a donation of £14 6s. 10d. was received at the Mission Headquarters in Shanghai, from the native Christians of Epi, one of the beautiful islands of the New Hebrides. This is deeply interesting. Twenty years ago the natives of Epi were cannibals. To-day the island is Christianized and the Church there is taking a practical interest in the spread of the Gospel into “the regions beyond.” “This is the Lord’s doing; it is marvellous in our eyes.” Let us praise Him for all that He has wrought in these islands, and let us especially remember in prayer the Christians at Epi that He may continue to lift upon them the light of His countenance and grant them ever-increasing prosperity.

Correspondence with Missionaries.—We have been notified of a further extension of the Imperial Post in China. An office has been opened at Yun-nan Fu. Letters therefore for that station, as also for K’u-lêng-tse and Ta-li Fu should be addressed to Yun-nan Fu via Meng-tze, West China. For all stations in Szech-uen, except Wan-hsien (for which place letters can be sent direct via I-ch’ang), it is only necessary to put the name of the station, adding, via Chung-king, West China. For Kwê-ch’au letters can be addressed to Kwê-yang via Chung-king; also for Ts’ien-ch’au, Kan-suh, via Chung-king. The Imperial Post undertakes to forward letters through the native post until its own offices are opened.

Mr. Montagu Beauchamp sailed on February 12th for China, via Canada and the United States. He expects to attend the Annual C.I.M. Meeting in Toronto on February 26th, and to be present at the Great Students’ Missionary Conference which opens in the same city on March 2nd. Mrs. Beauchamp accompanies him as far as Toronto; but beyond that point her movements are uncertain. They will be glad of prayer for guidance.

Mrs. Stott, of Wunchau, arrived in England from America on December 16th. She expects to be in this country until the autumn and is presently residing in the west of England. During the month of March, she and Mr. W. B. Sloan hope to hold a series of special meetings in Scotland. They will greatly value the prayers of our readers for the blessing of God to rest upon this special effort to extend and deepen the interest of God’s people in the spread of His kingdom in China and elsewhere.

“The Out-look in Peking” writes The Times Correspondent on Jan. 20th, “has grown most encouraging. . . . The Foreign Ministers express themselves well satisfied with the friendly disposition of the Chinese Authorities, and with the good faith which has characterized the recent dealings of the Court and the Vicory. The missionaries regard the out-look as more promising than it has been for many years. Recently a splendid funeral was accorded by the provincial Authorities to the murdered Christians at Tung-chau, when the service was attended by the provincial commander-in-chief and 1,500 soldiers and other high officials. This has given heart and confidence to every Christian in the province. The edicts which have been issued during the last few weeks, both in word and substance, inspire much hope.”

An Important Agreement, which will undoubtedly make for the preservation of peace in the Far East, was concluded between Great Britain and Japan on the 30th January, 1902. It consists of a short preamble and six Articles, and is signed by Lord Lansdowne, as Foreign Secretary of State, and by the Japanese Minister in London. The general objects of the Agreement are thus set forth in the preamble:

“The Governments of Great Britain and Japan, actuated solely by a desire to maintain the status quo and general peace in the extreme East, being moreover specially interested in maintaining the independence and territorial integrity of the Empire of China and the Empire of Korea, and in securing equal opportunities in those countries for the commerce and industry of all nations, hereby agree as follows:”—Here follow the six articles.

Many friends of China will see in this Agreement the ever-ruling Providence of God, working, in answer to prayer, not only for the material but for the spiritual advancement of the Chinese people.

The Chinese Heir-Apparent.—It is reported from China that Sir Robert Hart has been appointed Brevet Junior Guardian of the Chinese Heir-Apparent. This is said to be the highest honour the Chinese Government has ever bestowed on a foreigner. We do not know whether this is merely a title, or whether Sir Robert Hart will be able to influence the future education of the Heir-Apparent.

Roman Catholic Monetary Claims.—The North China Herald reports that the Roman Catholics in Shan-si have reduced their monetary claims for compensation to Tls. 225,000 (£300,000), that they have given up their demand for the two market towns of Shih-tieh and Chih-tse, and have promised to vacate the provincial college in two months’ time. The seizure of this college was mentioned in the preface of “Last Letters” as having provoked bitter feelings of resentment, and we are glad to record this promise of withdrawal.

An Interesting Development of missionary work is reported from Pekin. Three Missionary Societies in that city and neighbourhood have decided on union in education work. These Societies are:—The London Mission, the American Board, and the American Presbyterian Mission. “There is to be an arts’ school, a medical school, and a theological department, and provide the plant, but be assisted by the other two missions. The union does not extend to evangelising work or ecclesiastical matters.”

Progress in China.—Recently one of the Midland County papers has been publishing a series of articles on China, in which it is stated that mission work in China is not only not progressing, but actually losing ground. The little diagram which is here given shows the actual facts for the last 50 years. From 1807, when Dr. Morrison landed in China, to 1850 few converts were gained, but it will be seen by the dotted line, which indicates the increase of converts, that progress from a statistical point of view has been on an increasing scale. The figures at the sides indicate the number of converts, those at top and bottom the dates.

Fifty Years of Mission Work in China.
Unveiling the Tablet.

The Prayer Meeting room presented an unusual appearance on Saturday afternoon, January 18th, when the friends of the Mission gathered for prayer at the usual hour.

Two large blue banners, curiously inscribed with Chinese characters in white, hung on either side of the platform, while, under the clock, on the wall to the left of the speaker's desk, a white tablet, the Memorial Tablet, which was to be unveiled during the meeting.

This tablet is a brass plate on a rouge royal marble slab, in size just over three feet square. It has been erected in loving memory of the martyred missionaries and their children by their fellow-workers in the Mission. A similar tablet has also been placed in the Hall on the Mission Compound, Shanghai.

The meeting was a large and very impressive one. The Rev. C. G. Moore gave the opening address.

Mr. Moore's Address.

He reminded us that there had been no such occasion as this in all the history of the Mission. He could recall frequent occasions of thanksgiving for preservation from death, but this afternoon we were in the presence of an absolutely contrasted fact. Yet the grace and goodness of God is as much to be seen in the one as in the other. Mary Magdalen, and those with her, came to anoint Jesus' own death, which would have been the furtherance of the Son of Christ's work. Yes, of oui beloved martyrs, we think with holy joy, but for the fact.

He only knew how deeply some have suffered.

Mr. Sloan's Address.

Mr. W. B. Sloan, who presided, read letters from the following gentlemen, expressing regret that they were unable to be present:—Rev. Boring Gould, M.A., Secretary of C.M.S., B. Broomhall, Esq., Colonel Morton, of Midmav, and Colonel Hogg, of the P.N.G. Force, Shanghai, and home in England.

Continuing, Mr. Sloan said that we must not look only on the trial side. It is, of course, not becoming in us to minimise the intense sorrow and grief, inseparably connected with such an event as this. God intends that the sorrow should be felt, and He only knows how deeply some have suffered.

On the other hand it is an outstanding fact in the history of missionary work in China, that trial and difficulty, pain and sorrow, have been the occasion of a fresh opening for the entrance of the Gospel into that land.

He then proceeded to illustrate this from the facts of history. Beginning with the first war, in 1842, he referred briefly to the successive conflicts, with foreign powers, which China had had since that time, culminating in the mad outbreak of 1900, known as "The Boxer Movement." All these events God has over-ruled for the furtherance of His Gospel, and to-day China is more widely open to the mercies of Christ than ever before.

The Unveiling.

Having read over a few familiar and pathetic statistics relating to the names on the tablet, Mr. Sloan requested Mr. F. M. Wood to unveil it, who, by a slight movement of the hand, set free the white cover which fell silently to the ground revealing to the sympathetic gaze of the assembly the honoured names of those eighty brev "Martyrs of Jesus."

A few moments of silence, and Mr. Sloan-continued, quoting from a circular letter sent to all our missionaries:—

"Our fellowship in the C.I.M. has been consecrated in a very solemn way through the honour put upon our beloved brothers and sisters who are now wearing the martyrs' crown, and it behoves us to pray that we may be worthy of such a heritage. The memory of those sainted and glorified ones calls us to the solemn way through the honour put upon our beloved brothers and sisters in the Mission. Hence we pray that all obstacles may be turned to good for the honour of Christ. Pray that the God of Peter will protect and further the Gospel.

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For one very gratifying evidence of this see Editorial Note, p. 37.)

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toil of the Lord's honoured servants in past years, we are now established within reach of the unsaved masses of this land. Our opportunity is almost unique in the history of Christian Missions. Whilst asking forgiveness for our manifold mistakes in the past, do we not need, as never before, to earnestly and in faith unite in seeking for grace that we may rise to the possibilities of the future?  

Prayer and Consecration.

Thereafter the Rev. Geo. Andrew led in prayer, and was followed by the Rev. B. Tonge, Secretary of the C.E.Z.M.S.

The hymn commencing—

"The Head that once was crowned with thorns
Is crowned with glory now;"

was sung, and Mr. Sloan made a few tender, personal references to Mr. Wm. Cooper and Mr. Bagnall. He called attention to the two banners, one of which bore the name of Mr. Cooper, in Chinese, and the other that of Mr. Bagnall, also in Chinese. These banners were used at the funeral services held at Pao-tung Fu in March, 1901, an account of which appeared in China's Millions for October of same year. The two boys of Mr. Bagnall—Willie and Howard—were present at the meeting on Saturday, and were very specially commended to the Lord, as also was Miss Gardner, and several other ladies who were about to sail for China in connection with the C.E.Z.M.S.

T. W. G.

N.B.—We are hoping to publish shortly, at a low price, prints of this Memorial Tablet, suitably mounted for framing; these will be obtainable from the Offices of the Mission.

Extracts from Letters.

From Si-ch'uen.

WE have only about a month ago returned to Pao-ning; the Consul would not allow us to leave Chung-kung earlier. When we did leave we had a very wet journey, and as it was all overland our things got very wet—our beds, too; but the Lord kept us all from taking cold. One day we were on the road from 5 a.m. till midnight. The roads were so muddy that frequently we were stuck quite fast.

The people here are very poor. They only just escaped a famine earlier in the year, and now food is very dear many of them have only one meal a day, and they are eating weeds and leaves. They are even selling boys for two moo-mo (small cakes of bread), and little girls are thrown out to die because the parents have no food to give them. Several have been left on our doorsteps, but we cannot take them all in, and one dreads to think of their sufferings when the cold weather comes.

It is wonderful how the Lord is opening doors for the preaching of the Gospel in this part of the province. In one place near Wan-hsien there are about 200 natives who have given 80 tael's to buy a place to meet in, and have sent to ask Bishop Cassels to send someone to teach them. Then at Liang-shan, where dear Miss Wheeler died and is buried, there are quite a large number interested and asking to be taught; also round Kiu-hsien, and at Lan-jin, and a place near Pa-ch'an. At present there is no one to go and teach them; the old stations cannot all be re-opened yet. We are praying the Lord to send out the labourers. Will you join us?

Pao-ning, 16th October, 1901.

(Miss) E. H. Allibone.

From Kwei-chau.

SINCE our return here, we have had a very busy time. Crowds of people, Chinese and Miao, came flocking round. Many of the former have stopped coming again. A large number of our last year's Chinese enquirers fell away; the rumors were too much for them. Those who held on seem very sincere. We have now four different classes a week for Chinese enquirers; three for men and one for women. The Sunday meetings are all well attended, and we are greatly encouraged.
We have opened a new out-station at Chiang-long, a market town thirty miles south of this. About one hundred have been enrolled as enquirers, including most of the gentry of the place. We have weekly services in Chiang-long, and Mr. Jefferys is now on his way and is going to spend the Lord's Day there. We hope shortly to open another out-station at Fu-lan, a place ten miles west. A few are enquiring there and are going to rent a house for meetings.

The Miao work is very cheering.

JAMES R. ADAM.

An-shun, 15th October, 1901.

From Ho-nan.

We arrived here [She-Ki-tien] on Wednesday, November 20th (?) and were met in the town by a number of the Christians, first one group and then another. They had been hoping we should come every day, and they gave us a very warm welcome. They have suffered so much: some have lost everything, and have had to borrow household utensils, and even garments.

The Governor of the Province gave orders that they should write a list of their losses, that they might be compensated, but so far they have not received anything, and the poor things are getting rather impatient. The Christians belonging to the Nan-yang Fu district will be all right, their matters are practically settled, but those who come under the U-chau Fu jurisdiction, will not have their matters so easily arranged, I fear. The Mandarin has the names of those who robbed them and is forcing the thieves to make up the losses, and they are threatening the Christians, so that some of them have had to flee again.

One poor man, an enquirer, was told by his neighbours that people were coming to rob him, and one day they rushed into his house, pretending that the robbers were actually coming. He believed them, and ran into his room, shut the door, and lay down on the bed. From that day until now, he has lain there, not able to rise, quite paralyzed. He cannot speak or do anything, and, I believe, takes no notice of anything.

It is a great joy to be back among these dear people, really in our old, old home.

SHE-KI-TIEN, 24th December, 1901.

(MRS.) F. S. JOYCE.

From Kiang-si.

MR. LAWSON and I have, together, been among the country enquirers. After visiting some other places, we went on to Lu-ki, where a remarkable man, Lu Yen-seng, holds forth. Some three years ago he took a turn towards Christianity, at first with a desire for help in law-suits. The Shui-chau Evangelist put him out of the hall there and refused to hear or answer. The Shui-chau, which Lu Yen-seng had opened, was closed. During the troubles last year he narrowly escaped with his life. Of course, the school, which Lu Yen-seng had opened, was now brought back, and the idols, which had been carried out when I went there, were again carried back in. But we had not forms to seat all who came, the women had to sit on mats on the floor.

From Ho-nan, February 19th.

* Mrs. D. Lawson. | * Miss E. Gauntlett.

From Genoa, March 5th.

* Mr. H. T. Ford.

Sailings for March.

PER N.G.L. SS. "PRINCESS IRENE.

From Southampton, March 11th.


and two children. | and | Mrs. D. Lawson.

From Genoa, March 19th.

* Miss Eva French. | * Miss E. Gauntlett.

Returning.

Recent Baptisms.

Since the date of our last issue, the following baptisms have been reported:—

Kiang-si—Yong-sin .......................... 4

Cher-Kiang—Shien-ki (out-station) ......... 2

Ping-yang and out-station ................ 3

Huang-yen and out-stations ............... 10

Hui-nan—Chang-sha ......................... 3

Total .................................. 31

Corrections.

In our last issue, in identifying Can-fu with Ning-po, we did so on the strength of the notes in "Marco Polo," by Hugh Murray, F.R.S.E., which say, "This is undoubtedly Ning-po, near the mouth of the river on which Hang-chau-fu stands." This is not geographically correct, as can be seen by reference to an atlas. Mr. Hudson Taylor writes: "Kuphsien, the Can-fu of Marco Polo, used to be a large port in the Hang-chau Bay, and is now a small one; it is too shallow now for large vessels, but flat-bottomed junks can get in at high tide."

On page 22 of February number, the picture entitled "Open Air Theatricals" is marked as being from "photo by Rev. A. Polhill-Turner." We have since heard that this photo was taken by Mr. Beauchamp, as was also that at the head of the first page.

"The subject is the same in both, one looking South, the next looking East at Kuang-yuan Yearly Festival."
China's Millions.

Donations to General Fund—(continued).

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Summary:

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"When China is Moved it will Change the Face of the Globe."

By Mr. B. Broomhall.

The importance of China—in its relation to the rest of the world, and especially in its relation to the Eastern world, has not yet had its rightful place in the thoughts of the Christian men and women who are already more or less interested in its evangelisation. The same might, perhaps, be said with equal truth without looking beyond China itself, for who of us has ever realized, in anything like an adequate degree, the length and breadth of the work to be done in that land before the Gospel can be made known throughout its vast population?

But it is well sometimes to take a wider view. It is not the mere area of a country, nor the extent of its population, which gives a land its chief interest in the eyes of those who look out, from the standpoint of the Cross, upon the entire population of the world, and study the problem of its evangelisation. For resources in men, and means, and other qualifications for helping in this great work, some countries have advantages greatly superior to those possessed by others. It is this which gives to our own country an importance altogether out of proportion to its population. The late beloved Wm. Arthur, the author of "The Tongue of Fire," very powerfully set this forth when, in reviewing, many years ago, "The Moral Statistics of the British Empire," he said:

"The moral state of England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never occupied before. . . . The morality of Holland affects Holland, the morality of Belgium affects Belgium, the morality of France may affect Europe, but the morality of England affects the world."

Such thoughts should call forth unceasing prayer for our own land, the home of so many of the chief missionary organisations of the world, and the centre of moral influence of such varied, and of such unspeakable power.

April, 1902.

With such thoughts of the influence of one country upon another, Mr. John R. Mott quoted the words placed at the head of this article. Mr. Mott is Foreign Secretary of the American Executive of Young Men's Christian Associations, and General Secretary of the World's Students' Christian Federation. In this capacity he has repeatedly visited Japan, China, and India, and in his book, "Strategic Points in the World's Conquest," he has told of his visits to students in these and in many other lands.

Mr. Mott recently arrived in London from India, and before leaving a few days later for America, he addressed a few friends who, at the invitation of Lord Overtoun, had gathered to meet him and Mr. D. McConnaughy, another very successful worker among young men, who, after twelve years of devoted service in India, was also returning to America. The account given on this occasion by Mr. Mott of his tour was of singular interest. Christian work among the young men of India, with its 300,000,000 of our fellow-subjects; of Japan, with which country for weal or woe we are now in close alliance; and of China, with its vast millions, was rapidly brought into view, and facts of the deepest interest concerning each country were given. In the space available we can only give parts of his address, but as these refer to Asiatic countries which together contain about 700,000,000 of the human race, they help us in taking the wide outlook so much to be desired, and they more fully show the surpassing importance of China in its relation to the whole. He said:

"Asia is the greatest theatre of the Twentieth Century. It is going to witness the mightiest movements, politically, socially, educationally, and spiritually, of any continent of the world. It may be questioned whether any other continent, in any other century, has had take place upon it what we shall see unfold upon the Asiatic continent, even in our own generation. The three great nations of that continent, where we shall witness the greatest triumphs of Christianity, are the
India.

"India: that wonderful country from which we have just come—I say country, I would like to change the word to continent. As I went through these densely populated Presidencies, Provinces, and States, more and more was the impression borne in upon me—here is a vast continent: with one-fifth of the human race, and with fully, or very nearly, one-third of the unevangelized world: with many lines of cleavage, political, social, and religious. It presents a complex problem, the most complex that confronts the Church of Christ. It is a great battlefield in itself, with many forces in conflict. One was constantly reminded of warfare wherever one went. One was reminded also of tension. The situation is tense. There is a crisis, not in an alarmist, but in a very real sense. That the immediate future is going to witness a great forward movement or a great backward movement is clear.

China.

"And what shall I say of China? I think, with sincerity, I may say it has impressed me more than any other nation I have visited. Not simply because of its numbers (though I was never free from the presence of a live Chinaman or the grave of a dead one); not so much because of the difficulties, though it presents the greatest combination of difficulties. India has its single difficulties, more than China; but no nation I know of combines the difficulties of the non-Christian world in the degree that China does to-day. Then, what did impress me so much about China? The strength of the Chinese race. They have the characteristics of the great races of the world. Note them: industry, frugality, patience, tenacity, great physical vigour, great intellectual power—though we have not hitherto recognized this—indepence, and conservatism. These are the great qualities which have marked off the great races of the world, and the Chinese possess them in a wonderful degree.

Japan.

"Japan is the most brilliant nation on the face of the earth. It moves with lightning-like rapidity—the nation which has achieved greater progress in one generation than any other country has achieved in two or three generations; the nation going to school with the world, and learning her lessons in a wonderful manner, and then dismissing her teachers; that nation which has not been afraid to reach out to the new while holding fast to the good things of the old. I have visited it twice—I have mingled with the representatives of Japan in Europe and North America, and I have been moved and stimulated always by touching that race. "And yet here is a nation which, with all its brilliancy, is in great peril. It is taking on the externals of Western civilization without having deeply pondered the grounds of that civilization and what has led up to it. There is a crisis in all these three nations. The key to the situation in all is the reaching of the young men. In Japan the nation is controlled by young men. In China—manifestly the new China is to be led by the young men, because they are the first to receive the Western education. In India the reform movements are being marked out and promoted largely by the younger men.

"And then to change the position a moment. One might say the key to the situation is the universities and the great metropolitan centres—I mean the cities and the universities. As go great cities and the universities, so will go the nations. It has always been so—it will always be so; and in no part of the world is it more true to-day than in these three great Oriental countries. The Young Men's Christian Association has shown peculiar wisdom in laying siege to these strategic centres, and laying out its programme for sending capable and experienced men to develop associations among the Indian, Chinese, and Japanese youth.

Characteristics of the Meetings.

Mr. Mott referred to the outstanding characteristics of the meetings held during his tour:—(1) The remarkable attendances. (2) The marked attention. (3) The spirit of the living God working with piercing, convicting power. (4) The results. Of these, delightful as it were, he was wisely unwilling to say much, but in deference to an expressed desire, he gave some particulars, from which it appeared that during two weeks in Japan fourteen or fifteen hundred young men decided to become Christians. In China, Hong Kong, Ceylon, and India, many young men were led to accept Jesus Christ as their present Saviour. Of the Student Convention at Nan-king, it has been said by an independent observer, that "Never before has so widely representative body of Chinese Christians been assembled. One hundred and thirty-one Chinese delegates, from thirty-three colleges in eight provinces, were present." And here the results were delightful.

Secret of this Work of God.

As to the secret of this work of God, Mr. Mott said:—1. There had been an immense amount of seed-sowing in these countries. 2. There had been the most conscientious preparation. 3. World-wide intercession. Word had been received from thirty-two countries, showing that in these countries this tour was being remembered day by day in prayer by men and women of faith. 4. The law of self-sacrifice had been at work on the part of Missionaries and Christians.

In conclusion he said:—"We must first evangelise the young men, and, secondly, make them an evangelising force." Let us resolve that, so far as in us lies, this generation shall not perish from the earth until the young men of all nations and races are given an adequate opportunity of knowing that Jesus Christ lived and died and rose again, and that He is the living triumphant Saviour and Lord.

Impressions of China.

After his first visit to China Mr. Mott put on record his impressions of that country, which were that 1. China was the greatest mission field of the world, 2. It was also the greatest in combination of difficulties, 3. It was also the greatest in possibilities. It is beyond all question that the one thing, and the only thing that can uplift and regenerate China is the Gospel of Christ, and in view of China's present need, and the now wide-open door, the following words of Mr. Mott should stir the hearts of thousands to prayer and self-sacrificing effort:—

"There are vast masses of people in every one of her eighteen provinces who have never heard the name of Christ. There are fourteen hundred cities, with an estimated population of over one hundred millions, still without missionaries. It is estimated that over one million villages have never been evangelized. China has not only the greatest, but the most vigorous, un reached masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardship and suffering? Surely God has had a special purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, no people has impressed us as possessing such strength.
qualities which have made the Chinese such efficient agents of evil will make them, under the transforming, directing, and energizing power of the Holy Spirit, one of the mightiest forces for the upbuilding of the kingdom of God. They are the greatest colonisers of the Orient, and their influence, therefore, is destined to be increasingly felt far beyond the limits of the Middle Kingdom. You will find them hard at work from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australasia. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said: ‘When China is moved it will change the face of the globe.’

Itinerating in Cheh-kiang.

BY MRS. E. J. MENZIES.

MUST take time to write an account of my first two trips into the country, since my return from furlough. On October 5th Pastor Tsai with his wife and son, along with the Bible woman and myself, started for Long-ko-dzie, where we were to spend a few days. At Long-ko-dzie there were some candidates for baptism, three women, and one man. They were examined one by one by the pastor and myself on the Saturday afternoon, and in the evening before the whole church. The three women were accepted, but it was thought better to keep the man waiting a few months as he has not believed the Gospel very long. All three were very clear as to the hope that was in them, one was specially so, a young wife of 26 years. Ah! Mrs. Ts'ang has already suffered for the sake of the Gospel. Her husband and other members of the household being opposed to her, consequently treated her very badly. Her husband would sometimes lay her on the ground, and beat her without mercy; yet as soon as she got up, she would at once go and prepare tea for him! Do you wonder that bright testimonies were given as to this woman not only believing the Gospel but living it? I said to her, “Suppose such things should continue, what then?” She answered, “If he will please himself, I must trust the Saviour, and just pray for him.” Truly this woman is the most powerful thing in life is to serve Christ. Her husband treats her better now, do pray that he may soon cast in his lot with the people of God. We had a very impressive little service in the early morning on Sunday, when those three confessed the Lord by baptism. We spent Monday in visiting, and had crowds wherever we went. Not so very many years ago, we had not one witness for Jesus in all the Long-ko-dzie plain; I am not sure of the number of believers we have there now, but I should say there were at least over 100 men and women gathered for worship in the little chapel that Sunday, although the weather was not very inviting. We have not been able to get the chapel painted yet, and the windows are minus glass; the pastor was saying he felt very cold last winter, every night, and it was an unspeakable joy to see the earnest desire expressed on some of their faces. We went visiting every day, starting out after breakfast, and returning to the above-mentioned place at dusk.

We were away ten days, and visited twenty-seven villages, and I “held forth” to twenty-one different crowds; not to speak of the preacher and Bible-woman, for after all they did the work. It was a helpful, happy time all through. The work is opening up in this district in a wonderful way. Between forty and fifty met on Sunday in one of the Christian’s houses for worship. When I was there last we had about fifteen!—perhaps three years ago. We knew and expected God to begin to work after last year’s troubles, but is He not exceeding our expectations? Pah-yao, the preacher of the place, has been the means of blessing to many. We had bright testimonies as to his faithfulness.

One mother was in great distress because her son had begun to show interest in the things of God. We went to her village, but she was so afraid we would influence him that she told us a lie, by saying he was out in his field; when a moment later her wife told us he was in bed ill. We left them with God. Although we did not see this man, he heard all that was said outside, and as we went we prayed God to comfort his heart, and for the Spirit to do His own work. “Not by might, nor by power, but by My Spirit, saith the Lord.”

A Third Journey.

On Oct. 25th, Mrs. Groome and I left Wunchau to spend a week with our friends in P'ing-yae. During the week we had more invitations than we could accept. Some of the older ones were very glad to see one again, and wondered if we could not stay with them. I accompanied Mrs. Grierson on the Wednesday to Zie-tsoa. It is here that a heathen temple has been converted into a place of worship. We had a nice little service that day. On Thursday I took the Women’s Class; it seemed like old days. We left for Wunchau on Friday, Nov. 1st.

I want to ask prayer for the people in a village quite near the city—Shi-sang. I accompanied Mrs. Grierson on the Wednesday to Zie-tsoa. It is here that a heathen temple has been converted into a place of worship. We had a nice little service that day. On Thursday I took the Women’s Class; it seemed like old days. We left for Wunchau on Friday, Nov. 1st.

A Second Journey.

On October 15th Miss Young and I left Wunchau with our friends in P'ing-yae. During the week we had more invitations than we could accept. Some of the older ones were very glad to see one again, and wondered if we could not stay with them. I accompanied Mrs. Grierson on the Wednesday to Zie-tsoa. It is here that a heathen temple has been converted into a place of worship. We had a nice little service that day. On Thursday I took the Women’s Class; it seemed like old days. We left for Wunchau on Friday, Nov. 1st.

I want to ask prayer for the people in a village quite near the city—Shi-sang. I have had several invitations to come to the village to tell them of Jesus. Formerly they were inclined to be rude to us; so because of this, one was the more anxious to go to them. Have spent this afternoon visiting with the Bible-woman, and had good opportunities; twelve of the women came to the class last Sunday.
The Province of Chih-li.

BY REV. JONATHAN LEES, London Missionary Society.

[The following interesting account by the Rev. Jonathan Lees was not written for publication but sent to Mr. Marshall Broomhall in answer to a letter, with the remark that owing to the state of his (Mr. Lees') health and inability to consult authorities he could only give a few personal observations, which "may add a touch or two of life to your own sketch." We regret that owing to the rupture of a blood vessel in the right eye, followed by inflammation of a serious nature, Mr. M. Broomhall has been ordered for the present to refrain from either reading or writing. Under these circumstances we have taken the liberty of printing the Rev. J. Lees' valuable reminiscences.—T.W.G.]

In the spring of 1862 I reached Chih-li. I imagine there was hardly—roughly speaking—a missionary north of the Yang-tze, except the recent arrivals in Chefoo and Tientsin. I found three Missions (L.M.S., A.B.C.F.M., and M.N.C.) with one, one, and two missionaries respectively in that city. Dr. Lockhart, of L.M.S., was in Peking with the new British Minister, and had then the honour of opening the capital to Protestant Missions. Preaching in Tientsin had only started a few months, and as at Chefoo, there had already been perhaps a score baptized, all told: not a few of whom afterwards gave such trouble as often comes from early converts. My senior, Dr. Edkins, early left me to join Dr. Lockhart in Peking, Dr. Blodget, of the A.B.C., also left to begin their work there during the year, and the C.M.S. soon followed. There were no added societies in the North for some years, but later on the C.M.S. yielded place to the S.P.G., confining its sphere to the South, and the American Presbyterian, Methodist Episcopal, and one or two smaller Missions came in to constitute a force which in the province of Chih-li alone must in 1900 have been several-fold greater than the entire staff of Missionaries in the Empire 40 years ago.

The Conference at Pei-tai-ho.

Those who were privileged to be at the last large conference at Pei-tai-ho in 1899 must have been struck with the strength, unity of purpose, breadth and variety of plans and modes of labour, and the spirit of hopefulness and faith which characterised it. I remember thinking how worthily that gathering represented the latest, and if one may so speak, the most expert forms of Christian Evangelism, and how wonderfully God was welding the Churches of many lands into one for the triumphant conflict with evil. Here were preachers and physicians, translators and educationalists, special workers among the literati, officials, the young, and the blind, theological professors, and men whose regularly visited village churches might be counted by the score. And then one remembered that the 300 less or more gathered thus in the hall by the sea, built at their own cost simply for such purposes as this mission council, were but the trained foreign officers of an already not inconsiderable native army of soldiers of the Cross, many of whom had themselves become leaders in the strife with ignorance, superstition, and sin. For every one present there had "chosen and faithful" followers who were his joy and strength in far off cities and in quiet country villages. It really seemed no vain dream to imagine that in less than another 40 years the metropolitan province of Chih-li might be won for Christ, by the might of God's Spirit, working in and through His consecrated people. For, in the main, there had been a wise providential division of labour in the province, and different missions had to a large extent occupied different fields, and given their strength to special work; while there were at least four training schools for preachers—those of the L.M.S. and of the M.N.C. at Tientsin, of the A.B.C.F.M. at Tung-chau, and the American Methodists in Peking. The two last-named missions gave themselves to large and costly educational work in general, while the English missions made direct evangelism a more exclusive aim.

The Political Position and Christian Work.

I have sometimes wondered whether the political position of Chih-li has not given to our Christian work there an importance we have perhaps hardly recognised, as it has assuredly, so far as the two chief cities are concerned, made it extraordinarily difficult and seemingly unrenumerative.

It was inevitable that Peking and Tientsin should become the centres of life and action. From the first, all the Chih-li missions began there. But God soon led the most of them out into distant parts of the province, and for many years past the English Methodists have had large dependent country circuits in North-Eastern Chih-li and North-West Shan-tung, while their American brethren have gathered many converts in the district south of the Great Wall, in one or two places west of Tientsin, and in the country of Confucius.

The American Presbyterians and Congregationalists have spread rather north and west of Peking, I believe, the prosperous stations of the latter at Kalgan, on the Mongolian border, at their great school at Tung-chau, fifteen miles from Peking; and in the far-off village of Pang-tswang, just over the borders of Shan-tung, being all well known. The country stations of the L.M.S. occupy a large part of Central and
China's Millions.

The new century has opened, to my thinking, with the greatest evidence of the fear and hatred of the powers of evil, of the advancing Kingdom of Christ that the world has seen for ages, and the present issue is a step in its victorious path. Suffering and loss spell triumph not defeat, and I look for a glorious ingathering when the storm clouds have cleared away.

To sum up, there would be, I imagine, a consensus of opinion that the outlook before the appearance of the Boxer movement was full of promise. The sister provinces of Chih-li and Sha-tung are closely linked, alike in the pre-Christian movements of the past, and in the awakening mental and religious movements of to-day. I have no accurate estimate to give of the total actual conversions to the faith in these provinces, but it is surely not too much to say that they exceed greatly the whole number of Christians in the empire when I went to China 40 years ago. And, though the Northern as compared with the Central and Southern provinces, are far behind in education and wealth, it is not impossible that the people are more susceptible to religious teaching and the indications of their yielding to the truth may have had, in consequence of their nearer relation to the imperial power, much to do with the recent tremendous outbreak of heathen fanaticism and cruelty. I have myself no doubt whatever, that however many and strong the other influences which caused its horrors, the root cause is to be found in the unseen and spiritual foes of God and man, working through the heathen priesthood, with the view of extinguishing the church of God. But I must not enter upon this theme.

The work of our own Mission, in the province of Chih-li, may be summarised thus:—The border city of Hwuy-luh was the first station opened. Mr. Elliston, of Chefoo, and Mr. Hudson Broomhall were the first of our missionaries to begin work there, in the month of December, 1887. Mr. Elliston’s service there, however, was unhappily of very short duration. He was taken ill soon after his arrival in the city, and had to return to Pao-ting Fu, where he died of typhoid fever on January 19th, 1888.
CHIH-LI.

- Capital of Province.
- Prefecture or Fu.
- Sub-Prefecture or Ting.
- Department or Chau.
- District or Hien.

The Stations of the C.L.M. are underlined thus __________

Those of other Missions thus ...................

Those not underlined have no Mission Stations.
The Province of CHIHI-LI.

The Province of CHIH-LI is governed by a Governor-General; it contains 11 Fu, 1 T'ing, 6 Chih-li Chau, 17 Chau, and 122 Hien cities. Twelve of the Hien cities—marked thus—are included in the Fu, as Middlesex and Surrey are included in London, thus making a total of 146 walled cities. Those cities underlined thus—Shun-teh Fu—are C.I.M. stations; those underlined thus—Peking—are occupied by such other Societies as the numbers attached signify. Those not underlined have no resident Missionary.

### SHUN-T'IEN FU
(Ta-hsiang Hien*)
(Wan-p'ing Hien*)

- Tung Chan
- Ch'ang-p'ing Chau
- Pa Chau
- Ki Chau
- Liang-kiang Chien
- Ku-an Chien
- Yung-t'ing Hien
- T'ung-an Chien
- San-ho Chien
- Wu-te'ing Chien
- Pao-ti Chien
- Ning-ho Chien
- Shun-yi Chien
- Mi-yin Chien
- Hsua-jou Chien
- Fang-shan Chien
- Wen-an Chien
- Ta-ch'eng Chien
- Ping-chu Chien

### SHUN-TEH FU
(Hsing-t'ai Hien*)

- Sha-ho Chien
- Nan-ho Chien
- P'ing-huang Chien
- Kuang-tso Hien
- Ku-lo Chien
- Tiang-shan Chien
- Nei-K'iu Chien
- Jen Chien

### CH'ENG-TE FU
(Hsing-t'ai Hien*)

- P'ing-t'suan Chien
- Lu-an-p'ing Chien
- Feng-ning Chien
- Kien-ch'ang Chien
- Chi-ch'eng Chien
- Chiao-yang Chien

### HO-KIEN FU
(Ho-kien Hien*)

- Kung Chau
- Hien Hien
- Fou-ch'eng Hien
- Su-ning Hien
- Jen-k'iu Chien
- Kiao-ho Hien
- Ning-tsin Hien
- Wu-Kiao Hien
- Ku-ch'eng Hien
- Tung-kuang Hien

### TS'AN-HUA FU
(Suan-hua Hien*)

- Kalgan T'ing
- Yu Chau
- Yen-k'ing Chau
- Pao-an Chau
- Chi-keng Hien
- Wan-t'sien Hien
- Lung-men Hien
- Hsia-lai Hien
- Si-ning Hien
- Huai-an Hien
- Ki Chau
- Nan-kung Hien
- Sin-ho Hien
- Tsoo-k'iang Hien
- Wu-yi Hien
- Heng-shui Hien

### OTHER MISSIONARY SOCIETIES.

- London Mission Society
- American Board C.F.M.
- American Presb'ty., N.
- British and Foreign Bible Society
- Methodist Episcopal, N.
- National Bible Society of Scotland
- Society for Propagation of the Gospel
- Independent Workers
- Intern'l Mission Alliance

The Province of CHIH-LI consists of two portions, separated by the northernmost limits of the Great Wall. The northern half is very thinly populated, chiefly by Tartar tribes, and is represented in the diagram by the portion lightly shaded with diagonal lines. It covers a rather larger area than England and Wales. The southern portion is thickly populated. Each microscopical square on the diagram represents 1,000 souls. There is only one missionary to each large square (including the wives of missionaries). The area of this southern portion is about the same as England and Wales.
Thereafter, Mr. H. Broomhall laboured alone in Hwuy-luh for several months, but later in the year Mr. and Mrs. Pigott, and Mr. Hoddle, came to reside at this station, and in the month of December, 1888, a house was rented, and the work assumed a more settled form.

About the same time a house was secured in Shun-teh Fu, and work begun there. The missionaries residing at these two stations in 1900, the year of the "Boxer" troubles, were— at Hwuy-luh, Mr. and Mrs. C. H. Green and Miss Gregg; at Shun-teh, Mr. and Mrs. M. L. Griffith and Mr. R. M. Brown.

The work has been difficult, and, despite the devoted toil and earnest prayers of the missionaries, the converts gathered in have been few. It is only, however, that the harvest has been delayed. It will, we believe, yet be reaped, and that, too, abundantly, before long. At the beginning of 1900, the communicants in fellowship at Hwuy-luh numbered 15—3 men and 12 women—23 have been baptised from the commencement of the work. At Shun-teh Fu there were 5 communicants—3 men and 2 women—6 have been baptised there since the work began.

We have two other stations in China—Tientsin and Pao-ting Fu,—but these are simply business centres, we have no church in either of them. Tientsin was made a business basis for the work in Shan-si in the year 1888. Mr. and Mrs. Geo. Clarke are in charge there. Pao-ting Fu (the head of the river navigation) was opened in 1891 as a business centre, in order to further facilitate communication with Shan-si. Mr. and Mrs. Bagmail were in charge there, and there it was that they died martyrs’ deaths, at the hands of the "Boxers," in the summer of 1900. The station is at present vacant, as also is Hwuy-luh: they have, however, both been recently visited by Mr. R. M. Brown, who has returned to Shun-teh Fu, and has resumed the work there. T. W. G.

A Visit to Tuh-shan, Kwei-chau.

BY B. CURTIS WATERS.

I WENT to Tuh-shan last month (September). We had heard that a number of men, who used to come to the meetings when Mr. Laight was there, were doing their best to explain the doctrine; and that a large number of men met regularly on the Lord's Day and were looking for someone to visit them. As soon as I could get away, the Evangelist Twang and I left for Tuh-shan. Arriving there, we had a very hearty welcome from the enquirers. We spent nearly a fortnight with them, and you will be glad to hear that the work there seems very encouraging. It was wet the first day or two, but we had a good number at the evening meetings. Afterwards the guest-hall and entrance were too small to accommodate our audiences, so we moved up to the house and utilized the courtyard. Standing at the door, with the guest-hall behind and the courtyard in front filled with attentive listeners, we had good times preaching the Gospel.

We found that a number of the teachers had been taking it in turns to expound the Scriptures to the people, and we thought it would be a good plan if they went on, so that we could judge as to what they had been teaching. Accordingly, each evening, one of them gave an address, followed by the Evangelist and myself. I must say that, on the whole, I was both surprised and glad at what I saw and heard. These men were most, if not all of them, graduates. They spoke on passages from the Gospels and Epistles, and they always managed to bring in the necessity of breaking away from idolatry, worshipping God, and believing on Jesus. Some, of course, were further on in their apprehension of the truth than others, and there was a difference, too, in ability to get out clearly what they did know.

Mr. Laight's teacher, Huang, and a man who formerly used to debate the doctrine very strongly with Mr. Laight, were most clear. The latter is a very intelligent man, rather unusually well informed, for a Chinese teacher, and seemed to me to have a gift for speaking. He took the first part of 2 Cor. iv. and spoke clearly and well. In the course of his remarks, he referred once and again to the time when he himself was in darkness and did not understand the truth. I spent some time with him almost every day I was there, and I think, if this man comes clearly out and takes his stand for the Lord, he will be a power for good in that city.

Those who have been coming regularly and have, in a way, enrolled themselves as enquirers, are mostly teachers, tradesmen, shopkeepers and small traders. We were all about the city and market, and friendship and respect were shown everywhere. Now, to sum up as far as I can, the results that were apparent to us during our stay. In the first place, some half dozen or so have cleared away all traces of idolatry from their homes; others, living with parents, or brothers, in two or three cases with mothers only, have abstained from all participation in idolatry, but have not yet been able to get it put away from, or have themselves as enquirers, and come regularly to the meetings. Several, especially of the teacher class, made a stand against the ancestral worship in the 8th moon, refusing to write the character for the packets of paper money burnt, though they could not stop their friends from getting it done by others. Some fifty or more have enrolled their names as enquirers and come regularly to the meetings. Among them I have received a letter from Mr. Huang, in which he says the numbers attending the meetings are as large or larger than before. Several from the country have come to hear the doctrine and have bought books and tracts. Two men from Li-po were down here for the recent examination, and came regularly to worship during their stay, taking books back with them. They were very desirous that a teacher should visit their home, which is two days beyond Tuh-shan.

From this you will see that the state of things in Tuh-shan is very encouraging.
China's Millions.

Editorial Notes.

Our Anniversary Meetings are to be held (D.V.) this year in the Midsummer Conference Hall on Tuesday, May 9th. Sir George Williams will, it is expected, be with us and preside at the afternoon meeting as usual, and in the evening we hope to have Lord Kinnaird as chairman. The Rev. Gregory Mantle has kindly promised to speak at the evening meeting. The other speakers will be our own missionaries who have recently returned from the field, each of whom will have an interesting story to tell. We make this early announcement that our friends may arrange to keep that date open, and may, by frequent mention of the meetings to others and by prayer, prepare for a time of rich blessing.

The Opening of K’ai-feng Fu.—This city, the capital of Ho-san, and the place of the temporary residence of the Imperial Court of China on its way to Peking, is the last provincial capital to hold out against the residence of the Christian missionary. Many attempts have been made at different times to secure a permanent position there, and now at length prayer has been answered, the long-closed door has been thrown open, an entrance has been effected and residence secured.

Early in this year Mr. R. Powell, one of our missionaries, having obtained the sanction of the officials, rented and took possession of a house in this city. Mr. Stevenson, in communicating this pleasing intelligence, writes:—"We are greatly rejoiced at the opening of K’ai-feng Fu, and beg that you will solicit prayer for that city, that many hearts may be opened there to receive the Lord Jesus."

Other encouraging tidings from this province is that the reoccupation of the northern district by the Canadian Presbyterian Mission has been accomplished. The missionaries, in returning to their work, report that although the native Christians suffered most severely at the hands of their enemies, they "know of no real renunciation of the Truth. Three prominent men did permit papers compromising their Christian profession to be handed to the magistrate, but they never dissociated themselves from their fellow-believers, nor ceased to regard themselves as Christians." Others there are who, though formerly they made no profession of faith in Jesus Christ, were bold to confess Him even in the midst of troubles.

It is cheering to read of "the abundant harvest which has been gathered during the autumn. We never saw the threshing floors so crowded with grain as during the past season." This will be a great relief to the suffering Christians and to the people generally.

Mr. and Mrs. Beauchamp visited the Colleges in Canada last month (March), and held several meetings among the Students. This month they hope to be in New York, Philadelphia, Northfield, Chicago, Los Angeles, &c., and they ask the prayers of our readers for blessing upon the meetings they propose holding at these different centres. The S.V.M.U. Conference, when they attended, was evidently a time of great spiritual uplifting.

In Memoriam.—With deep regret we announce the death, from typhus fever, of Mr. Ulrick Söderström, which occurred at Tsing-ning in Kan-sih, on December 19th, 1901. Mr. Söderström reached China from the United States, on February 17th, 1899. He was one of a party of thirty-five missionaries—17 men and 18 women—sent from the Scandinavian Churches of the United States, as their first response to Mr. Hudson Taylor's papers on the subject of a thousand evangelists for China, to carry the Gospel 'to every creature.' The Scandinavian China Alliance Mission, of which he was a member, works in association with the China Inland Mission. His first years in China, were spent in itinerating in the province of Shen-si, but after his marriage, to Miss Hornsby, in 1900, he went with his wife to the neighbouring province of Kan-sih. They were first of all stationed at P’ing-hiang, and of his work while at this station his wife wrote on one occasion: — "My husband has been kept so busy that he has often hardly time for meals"—an interesting insight into the character of the man, and one which marks him out as a thorough-going, hard-working and devoted missionary. From P’ing-hiang they removed to Tsing-ning also in Kan-sih and here they continued steadily working until the summer of 1900, when they were recalled to the coast because of the Boxer disturbances. From Monthly Notes we gather the following particulars of his later service, his illness and death:

"He was a member of the party of brethren, who, in response to a telegram from Mr. Hoste, left Shanghai, in August, for Shan-si, to help in the distribution of famine relief. The work having been completed, Mr. Söderström went over into Shen-si and Kan-sih. There, at Tsing-ning, he fell ill.

"From the information at present to hand, it seems that Mr. Hardine, of Ts’in-chau, was either with our brother at the end, or shortly afterwards. A native telegram was received in Shan on the 15th December, reporting the illness of Mr. Söderström and asking for help. Mr. Johnson left the following day, travelling by Ya-men horses, which it was expected would take him to Tsing-ning in eight days. Mrs. Söderström arrived at Shan on the 19th, and, on hearing of her husband’s illness, left immediately, by chair, to go to him. Heartfelt sympathy will be felt for her in this heavy trial, and we are sure that much prayer will be made on her behalf, that the God of all consolation may comfort and sustain her."

Mr. Stevenson writes: "Our brother was greatly beloved by all who knew him and was a valued worker. His removal will be a very great loss, not only to the S.C.A., but to the Mission as a whole."

The Saturday Prayer Meeting.—Several of the recent meetings have been of special interest, they being addressed by some who were upon the eve of sailing. On Saturday, February 22nd, Jessé, Anderson, Carter, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and Anderzeit, Carlen, and
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were briefly addressed by Mr. Hudson Taylor. All were much moved when he, referring to his own day of service as now nearly over, expressed the hope and prayer that those going forth to a fresh period of active service might be richly blessed of God. On Tuesday morning Mr. Hudson Taylor also commended the party to God in prayer, just before they left to join their steamer.

"Have Faith in God."—An interesting incident, strikingly illustrating the faithfulness of God in the matter of temporal supplies, has been reported to us from our Australasian headquarters. A party of seven missionaries were due to leave Sydney for China on Tuesday, December 17th. The advertised day of sailing arrived, but enough money had not been received to pay the passages. The boat was postponed for two days, and on Wednesday a special meeting of the Council in Melbourne was called for prayer, to once more lay the whole matter before the Lord. Afterwards a sum of money was received sufficient to complete the payment of five passages. Thursday dawned, and a telegram had to be sent to Sydney indicating the need for long men to carry the money to wait for the next steamer. The remaining part of the story is best told in Dr. Kitchen's own words:

"To say that we were puzzled is putting it lightly; for the first time it seemed as if the promises of God had failed us! We unhesitatingly before Him asking Him to show us where the mistake had been, and how we had failed to recognize His will, for all of us had felt most clearly that it was His will for all this party to go, that when we came to face the fact that one had been left behind, it seemed to us incomprehensible for we still felt that we were in the line of His Holy Will. We humbled ourselves before God, but we could get no light at all, and the riddle seemed insoluble.

"Friday morning the first post brought us a cheque for £25, the first thought was, 'Why not yesterday, Lord? it's too late now, and it was put on one side; after breakfast, the thought came, would it be possible for them to catch the steamer at Brisbane by going overland from Sydney? but on looking up the time table, we found that it could not be done in the time, unless the agents would delay her for us. We communicated with the Shipping Company, and in the afternoon came the delightful news that the 'Changsha' had not left Sydney till that morning at 8 o'clock! If then we could only let the young men know, they might still catch her! Earlier in the day a preparatory telegram had been sent to our Sydney Secretary and we now sent word to Mr. Martin for the young men to go on. We felt sure that the Lord who had thus opened up a new way to China, would not fail us now, but we were kept waiting till the next evening when a wire came, 'Webster and Bird caught train, Jesus used John vi. 14.' Of the rest He did, and we felt most thankful that we had not once doubted His word or His wisdom.'

The Opium Question.—The following appeal was lately forwarded by the Archbishop of Canterbury to Lord Salisbury:

"With great respect, we invite your attention to an appeal for decisive action by imperial authority with regard to the Indian opium traffic with China. We are convinced, by manifold and weighty evidence, of the correctness of the following positions: (1) That British action in respect of the importation of opium into China has had disastrous results—(a) in injury to other branches of British commerce in China; (b) in generating profound feelings of hostility to British subjects, and interests in the mind of the Chinese people. (2) That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can be met decisively by the public testimony of disinterested Chinese statesmen of to-day. (3) That, accordingly, it is unworthy of a great Christian Power to be commercially interested, in any degree, in the supply of opium to China. As a fact, while the cultivation of opium in India is on a larger scale than ever, with the exception of two years in the past, the revenue accruing from its export has sunk to two and a quarter millions. This, however, is, in our opinion, only an incident of the position. Our affirmation is that it is the grave duty of the nation, as before the Supreme King and Governor, to purge itself anywise of connexion with a great and public wrong." The memorial was signed, among others, by the Archbishop of Canterbury, the Archbishop of Dublin, the Bishop of Aberdeen and Orkney, the Bishops of Carlisle, Cashel and Waterford, Durham, Glasgow, Kilmore, Limerick, Liverpool, Norwich, Ossory and Ferns, Rochester, Siena, Leicester, Southwell, and Uganda, Lord Kinnaird, the Marquis of Northampton, Lord Overtoun, Lord Polwarth, the general secretary of the Baptist Missionary Society, the president of the United Methodist Free Churches, the president of the Methodist New Connexion Methodist Church, the Lord Provost of Glasgow, the Moderator of Synod, Presbyterian Church of England, the president of the Wesleyan Conference, the Secretary of the Wesleyan Conference, and of the Wesleyan Missionary Society, the president of the Primitive Methodist Conference, the Moderator of the United Free Church of Scotland, the Vice-Chancellor and Principal of Aberdeen University, the Secretary of the National Council of the Evangelical Free Churches, the President of the Bible Christian Methodist Conference, the Chairman of the Baptist Union, the Secretary of the Church of Scotland Foreign Missions Committee, the Moderator of the Church of Scotland, the president of the meeting of the Society of Friends, the Superintendent of the Mildmay Institutions, the Chairman of the Congregational Union, the Chairman of the Representative Board of the Anti-Opium Societies, the Editorial Secretary of the Church Missionary Society, the Founder and General Director of the China Inland Mission, the Foreign Secretary of the London Missionary Society, and the President of the Young Men's Christian Association. Lord Salisbury replied as follows:

"Downing Street, S.W., January 23, 1902. My Lord Archbishop,—I have the honour to acknowledge the receipt of your Grace's letter, and of the memorial which you have forwarded to me with reference to the export of opium from India to China, in which your Grace, and other signatories, appeals for decisive action on the part of the Imperial authority to put an end to this trade. In reply, I have to say that I will lay the memorial before my colleagues in His Majesty's Government. I have the honour to be, my Lord Archbishop, your Grace's obedient servant,—SALISBURY. His Grace the Archbishop of Canterbury."

For Praise and Prayer.

PRAISE.

For the remarkable blessing that attended Mr. Mott's tour in the Orient. p. 13.

For the way in which the work is opening up in the district of Wun-chau. p. 43.

For the success already granted to the work of Missions in CHIN-IL. p. 46.

For the faithful work in the Gospel of native teachers at Tung-chan, Kwei-chau. p. 50.

For the fidelity of the native Christians at Si-chau and Ta-nung. p. 53.

PRAYER.

That Mr. Mott's Addresses may "stir the hearts of thousands to prayer and self-sacrificing effort" for the cause of Missions. p. 49.

That the unconverted husband of Mrs. Tsung may yield his heart to CHRIST. p. 45.

That there may soon be an unprecedented ingathering of precious souls from the Province of CHIN-IL into the Kingdom of God. p. 46.

That the appeal recently forwarded by the Archbishop of Canterbury to Lord Salisbury, may result in decisive action being taken "by Imperial authority with regard to the Indian Opium traffic with China." p. 52.

Miss F. Kamm, one of our missionaries, specially requests permission she may be physically strengthened that she may return to China.
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Affairs at Si-chau and Ta-ning, Shan-si.

Extracts from Mr. A. Orr-Ewing's diary, describing his visit to these Mission Stations.

The route from Hsiao-i to Si-chau, was crowded with memories of the past. The first part of the road lies along a river bed and there is usually a good deal of traffic from the coal mines, in fact, the Hsiao-i mines supply a very large area in the Tai-yuan plain, with both coal and coke. We reached Tui-chu-yo, a busy little market town, in time for lunch, and here I invited the military official to return, though he wished to accompany me as far as the evening resting-place. The Si-chau magistrate had sent a deputy to welcome and escort me on my journey the next two days to that city; this was specially courteous on his part.

Our way lay across ranges of hills with very few inhabitants, though occasionally we met a train of donkeys and mules carrying grain in sacks. We passed the night at Shih-k'ou-tzu. Here an old native Christian welcomed us; his wife had been killed by the Boxers. They said of her, "She is too zealous in spreading the Gospel, we must take her life." Her husband being old, they spared him. One family, consisting of three members, were all murdered at their hands, even the little child sharing the same fate.

Arrival at Si-chau.

The people seemed to me, if anything, poorer than when I formerly visited this district. We reached Si-chau about two in the afternoon. The Officials all turned out and were standing near the river bank where we partook of tea. I was conducted to the house formerly used by Mr. and Mrs. Peat, and the ladies might be interred within sight of her grave. The heart of the city, right in the heart of the hills, and the surrounding district had been the scene of terrible persecution; some eighty Roman Catholics and of our own people had been massacred; the parents having bolted, the children guarding the houses had been killed. It had been commonly reported that the Boxers would not touch women and children.

The Lord has been unmindful of him; for a long time there had been no addition to his family, but this year his wife presented him with a son. In another family where a bright Christian boy of twelve, the only son, was murdered, a little boy was also born into the home. I found that the indemnity for native Christian houses had all been settled by Mr. Kwo; certainly the Christians had accepted less than I should have felt justified in asking them to take.

There was every evidence that the Lord had greatly used Mr. Peat during the years of his residence in Si-chau and district; this place had been an especially hard field; in former years the workers saw little fruit for their labours, but latterly some men have been brought in who prove to be very devoted Christians; nor was that all, many of the leading native workers made mention of the spiritual help and instruction they had received from our brother's preaching and expositing of the Word.

Arrival at Ta-ning.

We left for Ta-ning, August 20th. A few li from the city a group of native Christians were awaiting our arrival; amongst them I recognised Pastor Chang. It was dusk when we reached the east suburb where the Mandarins and gentry of the little town were awaiting us. Formalities having been gone through, I was conducted to the Military Mandarin's residence which had been freshly done up for my reception.

Next morning I returned the calls of the various officials; afterwards Pastor Chang and some of the native Christians led me to see the sites which were thought suitable for the cemetery where the remains of the martyrs were to be interred.

I also saw the coffins which were lying in the temple on the west of the city, where the ladies the night before their death were kept by the Boxers. Later on I went to the spot by the river side, where, before dawn, they fell at the hands of their enemies; it seemed incredible that such a tragedy could have been enacted in this quiet country town.

It was difficult to arrive at a decision about the burying ground.

In the end, we decided to use a field in the East Suburb. This seemed to be the Lord's guidance for an earnest Christian woman had asked that the ladies might be interred within sight of her house which was in that direction. Pastor Chang wished the graves to be 15 Chinese feet (18 English feet) deep and I did not oppose his request, though it seemed to me unnecessary. To my surprise the earth was dug out without a single stone being found. I had to listen to many tales of persecution, sorrow, suffering and bereavement; it was splendid to learn that the native servant who waited on the ladies the night before their death were kept by the Boxers. Later on I went to the spot by the river side, where, before dawn, they fell at the hands of their enemies; it seemed incredible that such a tragedy could have been enacted in this quiet country town.

The Lord was greatly glorified by the fact that none of the members bought tokens from the Official to secure themselves from suffering. In all my experiences, I have never heard a Chinese Mandarin speak so highly of any native Christian as Li-lao-yeh did of Kwo-shan-teh. He eulogised his life and his dear ones crowded into the house which was in that direction. Pastor Chang wished the ladies might be interred within sight of her house which was in that direction. Pastor Chang wished the graves to be 15 Chinese feet (18 English feet) deep and I did not oppose his request, though it seemed to me unnecessary. To my surprise the earth was dug out without a single stone being found. I had to listen to many tales of persecution, sorrow, suffering and bereavement; it was splendid to learn that the native servant who waited on the ladies, proved unto death. The Boxers had been some time searching for our ladies the night before their death were kept by the Boxers. Later on I went to the spot by the river side, where, before dawn, they fell at the hands of their enemies; it seemed incredible that such a tragedy could have been enacted in this quiet country town.

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China's Millions.

April, 1902.

Witness such proverbs as — "Friends for wine and meat"; "A man and wife for rice and wheat"; "A brother's wish is his brother's ruin" (i.e. for what you can get out of each other); and scores of others.

Ancestral worship resolves itself into FEAR of the disembodied dead in general and their kith and kin in particular.

The idea of the "Lore of Cathay" expresses a wish that missionaries might be persuaded to retain this time-honoured custom. To do so would be to retain demon worship in its most subtle form—that greatest enemy of a living Christianity. There can be no compromise. Tho' Buddha and Confucius might be tolerated, Confucius and Christ—accepted, Ancestral worship and Chider would add its thousands to the church rolls if "the competition for converts" were the aim of missions.

It is only another form of the old temptation which was met and answered twenty centuries ago by Him who said:

"It is written: 'Thou shalt worship the Lord thy God and Him only shalt thou serve.'"

F. B.


This is undoubtedly the best book that has up to the present appeared, on the recent outbreak in China. The author's literary ability is in itself a sufficient guarantee for the able handling of his material. As the Hon. E. H. Conger, United States Minister to China, in regard to the despatches between the Legations and the Chinese Government, and of Lieut.-Colonel Scott-Moncrieff and others for the military maps included, have contributed not a little to the making of this volume a standard work on the subject.

Some of the chapters, as for instance, "The Punishment of Peking," have already appeared in the North China Herald and been re-printed in Mr. Stanley Smith's book "China from Within."

We think, perhaps, that sufficient prominence has not been given to the disturbance beyond the boundary of the Province of China—for instance in the chronological table it is rather astonishing to find that while under the date of July 9th are mentioned the "Capture of the West Arsenal" and "Li Hung Chang appointed Viceroy of Chihli," there is no reference to the awful massacre at Ta-tsing, where fifty European and American missionaries and children. In this table the signing of the Peace Protocol is put under September 9th: it should be the 6th. We entirely dissent from the statement in the chapter on "International Complications" when referring to the war of 1810-12, that "the Chinese had been for decades in the habit of using opium, would not, and probably could not give it up." While there was unquestionably a limited demand there are many natives living in the border districts who testify to the fact that at times many parts of China the use and growth of opium was absolutely prohibited, and we cannot believe that the repeated objections to and persistent efforts made by the Chinese Government to exclude the drug were more hypocritical.

M. B.


In "The Land of the Blue Gown," Mrs. Archibald Little gives a very pleasing and vivid picture of some aspects of Chinese life. During her stay at the hillside farm she was able to see a good deal of the ways of the country people, and she is not only observant, but sympathetic. There is a kindly appreciation of missionaries and missionary work not always found in those who speak only as travellers, and it would be well, if other travellers would take her advice and "leave the missionaries to work away at their task without having to do so amidst the adverse comments of hot controversy." (By the way, do missionaries suffer much from "adverse comments" and "hot controversy"? Most of them have something else to think about.) Mrs. Little truly says that "those who do not wish to see Chinese Christianised can hardly be fair judges of the methods pursued, and in their opinion we may rest assured that missionaries, whether "cheap" or "costly," will to the end always cost "too much."

The book contains many interesting photographs, and so much information about many different districts—Chefoo, Peking, the Tibetan country of the Far West, as well as a great deal about Si-chu'an—and all pleasingly told, so that no one can read it without being very much pleased.

The last chapter—describing Mrs. Little's anti-footbinding tour—is of thrilling interest, and one can only rejoice that such an energetic and warm-hearted woman has been found to be the champion of the much-suffering little girls of China. May she long be able to carry on this work, and meet with still greater success in it.

E. Pollhill-Turner.

Reviews.


"The Lore of Cathay," is a book full of deep interest to all who have studied China and the Chinese. To quote Dr. Martin's words "the materials have been drawn exclusively from native sources and are the result of years of intimate association with Chinese scholars." To give the reader a thorough command to the resources of philosophy and social questions, seem to ignore the fact that "scholars" form a very small proportion of the Chinese nation. He has invested the multitude with the ideals of the few.

China's Millions.

April, 1902.
Old Mrs. Uen of U-li-tsi, Si-ch’uen.

UEN-TA-NIANG, the subject of this sketch, was an old woman of seventy when she first heard the Gospel.

A native of Hui-won, and Chau-ta-niang of Sin-tien-tsi—while visiting the small market-town of U-li-tsi came into contact with her and preached Christ to her. The old lady heard the Word with gladness, and afterwards visited regularly the Mission Home at Sin-tien-tsi to hear more of the Truth. She became a most ardent lover of the Lord. This sketch is taken from a charmingly-written book, entitled "Among Hills and Valleys in Western China," by Miss Hannah Davis. The publishers are Messrs. S. W. Partridge and Co., 8 & 9, Paternoster Row, London, and the price is 3/6 post free.

"Uen-ta-niang has attended the classes regularly, and every Sunday, no matter what the weather may be, she is with us. Her little house is three and a half English miles from us, in a lonely but beautiful spot.

When she became a Christian, her only son and his wife and children, who had been living with her, left her and took a house further down the valley. This was a cruel thing to do, and even in the eyes of the heathen was wrong, because they lay so much stress upon filial piety.

"Certainly, old Mrs. Uen had aroused her son’s ire many times before he went, by always going out when he performed his idolatrous worship, and once, being able no longer to stand the smell of the incense, she carried all the idols out into the court-yard, telling him if he wished to worship them he could do it there!

Family Gods Destroyed.

"When the son and his family went away, they left the family gods in their place. Mrs. Uen then destroyed them, but in the centre room was a tablet to ‘Heaven and Earth,’ which she feared not to leave among the gods. It was given to her partly to a nephew, who, though living at some distance from her, had, through some complicated arrangement, a share in it. Mrs. Uen longed to be rid of the tablet, but was afraid of offending this man. After the son had gone, she used the centre room as little as possible, doing everything in her own little room, which served her as bedroom and kitchen in one.

Thus the winter passed by, and early this year she went away to visit a married daughter living a long way from us. How we trembled for her among all that was heathenish again. We prayed daily together that God would keep her from the evil, and we rejoiced greatly when, after two months’ absence, she came back to us still bubbling over with joy as she spoke to us of things touching the King. She had found an old unused loft, where she had often gone to talk with Him, and on Sundays she had had a little meeting alone with Him there, repeating all the texts and hymns she had learnt. She told us that the magic-lantern picture of the Crucifixion, seen shortly before going away, had never left her mind, and it had taught her much of the great love of Jesus Christ for her.

A Striking Dream.

"It was not long after her return home that she had a striking dream. In the valley opposite she saw a figure, which she knew was that of the Lord Jesus Christ. She saw Him coming across the valley, and cried out many times: ‘Saviour of the People!’ (her own name for Him), ‘I am a sinner; come and save me!’ But though He drew near her house, it was only to look sadly in, and then He passed sorrowfully by. She tried to run out to Him, but some power restrained her.

"Awaking, she felt convinced it was the presence of the idolatrous tablet that had prevented Him from entering, and she became more and more determined to get rid of it.

"A few weeks later an opportunity arose of speaking to her nephew and son together about the necessity of destroying the tablet, but they would not consent to it. She then told them she must obey God rather than man, and that if they would not take it away she would burn it. Finally they left her to do as she would with it, and the following Sunday she triumphantly brought it under her arm to the service and set fire to it with great delight, and while it burnt we sang the hymn, ‘I want to follow Jesus.’

"During the week following the burning of the tablet, she told us she wanted to have her house white-washed. Knowing how very poor she is, we tried to dissuade her from incurring this expense, telling her that the burning of the idols was necessary, whilst the renovating of her house was not.

"‘But,’ she answered quickly, ‘I want my Lord Jesus to always live with me there, and it must be clean for Him; and am I not expecting Him to come back from Heaven at any moment? I would not like Him to smell any trace of the incense.

"Another thing that struck us much about Mrs. Uen is her constant desire to give something to God in return for all His love to her. The first of all her crops and vegetables she brings to us. One day, hesitating to take her first packet of new peas, for she is very poor, I said: ‘Why do you give us so much?’ She answered: ‘Have you not brought me the Gospel, and told me of the love of Jesus? By giving to you I feel I am giving to God also.’

Three Years Later.

"Lately, there have been a good many thieves in the neighbourhood. Among others who have suffered at their hands is our dear old Mrs. Uen; she was away at the time, but returned to her house to find nearly everything gone. It is wonderful that her faith does not waver through her many afflictions. She trusts God's providence to meet all her needs. She was very pitifully poor before, but now she has nothing.

"We went to see her when we heard of the theft, and found the dear old woman trying to be bright and to ‘rejoice evermore’ in the thought that God knew all about it. ‘They have taken away all my things,’ she said to us, ‘but they cannot take away my God; He never leaves me, and never, never will. I have always got Him with me.’

Alone, Yet Not Alone.

"She lives alone, and her cottage is very isolated; we asked her if she could not live with one of her married daughters. She said they would all be willing to receive her, but as they were not Christians she did not care to live with them, because in their heathen homes she could not have the quiet and freedom for prayer that she had in her own house; and she added, ‘I cannot now live without it.’ She told us too, how sometimes she feels such a thirst and longing for Christ. She was away at the time, but returned to us still bubbling over with joy as she spoke to us of the things that had happened in the meeting, and the sweetness of His presence, how He satisfied her longing soul.

"I have seen the face of Jesus—tell me not of aught beside; I have heard the voice of Jesus—all my soul is satisfied. In the radiance of the glory first I saw His blessed face, and for ever shall that glory be my home, my dwelling-place.’"
Recent Baptisms.

Since the date of our last issue, the following baptisms have been reported:

**Si-ch’te**— Chung-k'ing ... ... ... 6
Lu-chau and out-station ... ... ... 4
Ps-chau ... ... ... 2
Ying-shan ... ... ... 13
Si-tien-ts‘ ... ... ... 2
**Yun-nan**— K‘uil-te‘ing ... ... ... 1
Gan-hwu— Kien-p‘ing ... ... ... 5
Ning-kuo (out-station) ... ... ... 15
Cheh-kiang— Long-ch’ien
Wun-chau ... ... ... 2
Tien-wei and out-station ... ... ... 5
Hu-nan— Ch‘ang-sha ... ... ... 3

Total ... 58

Departures for China.

Further Sailing in March.

**Per N.G.L. ss. “Prinz-Regent-Luitpold.”**

From Southampton, March 25th.

Mr. and Mrs. G. W. Gibb and two children.

From Genoa, April 2nd.

**Mr. and Mrs. A. R. Bergling and three children**

**Mr. Hugo Lindor**

**Miss A. Forsby**

Miss E. Buren.

Returning.

Arrivals from China.

March 5th. Per P. & O. ss. “Himalaya.”

Mr. Archibald Gracie.

Arrivals in China.

From America, January 1st.

Dr. John MacWillie and Dr. Walter T. Clark (New Missionsaries).

From Australia, January 7th.

O. and Mrs. Burgess and two children, and Miss B. Webster (returning). Misses E. A. Glanville and M. Mclnnes (new Missionsaries).

January 24th.


January 31st.

W. and Mrs. Westwood and two children (returning).

Prayer Meeting for China.

Special attention is called to the Prayer Meeting for the work in China, which is held every Saturday, from 4 to 6 p.m., in the C.I.M. Hall, Newington Green, N., near Mildmay Park Station on the North London Railway. All friends are cordially invited to attend this meeting. When this is not convenient, they are asked to remember the work and workers in prayer at their own homes.

**Foreign Stamps.**—Mrs. Rowsell, 5, Sidney Road, Bedford, has for sale for the benefit of the C.I.M., packets of foreign stamps. The price is 5d., 6d., and 1s. per packet. Sheets from 4d. each. 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. “If friends,” she writes, “would supply local Chinese, Shanghai, Corea (Japanese high values), and odd values, it would greatly help, as so many expect and want Chinese stamps.Those used at Post Offices surcharged ‘Chine,’ and also Morocco Agencies wanted. Used copies sell best.”

Publications.

**LAST LETTERS**

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**AMONG HILLS AND VALLEYS IN WESTERN CHINA.**

By MISS HANNAH DAVIES

(A Missionary of the China Inland Mission).

The Volume contains about Fifty Illustrations from Photos, and a Large Map.

Post Free, 3s. 6d.

From the Offices of the CHINA INLAND MISSION, Newington Green, LONDON, N.
"Centennial Survey of Foreign Missions."

By B. Broomhall.

OF those who have been waiting eagerly for the publication of the long-promised statistics of Christian Missions by Dr. Dennis, few would be prepared for a work so monumental as that which he has now given to the world. The statistics looked for were expected to form an interesting appendix to the third volume of Christian Missions and Social Progress, but, instead of a mere appendix, they appear as a separate and independent volume of truly-amazing dimensions. To open the book and hastily turn over its pages is only to increase the astonishment and wonder. The information given is amazing, and the labour involved in its preparation must have been enormous.

The price of the book is 21s., and no one can be surprised at the statement by the publishers:

"That this book, which is published at the risk of the author, can never recompense him for the immense amount of labour he has bestowed upon it and the cost of its production. Dr. Dennis, they say, "did not anticipate the amount of labour involved, or the financial outlay it would call for, when he started the book, but became so deeply interested in producing a result which would be of value that he pushed it through, almost regardless of time, labour, and expense."

In doing so, Dr. Dennis has placed all friends of missions under great obligation.

The first impression the book produces is one of almost unbounded astonishment, but this feeling is speedily followed by one of deep and inexpressible thankfulness that even a condensed record of missionary organisations could fill such a volume.

The author of this book takes his readers as it were up an exceeding high mountain, and brings before them all the kingdoms of the world, not to tempt by a promise of their glory, nor to overwhelm with dismay by revealing their degradation, and sin, and sorrow, but that he may show the manifold agencies at work to spread among these sinning and suffering millions the one all sufficient remedy for the world's woe—the knowledge of the Gospel of Christ.

In the space available it is impossible to give an adequate idea of the contents of this remarkable book, but some conception of its scope may be formed by a bare outline of its principal divisions:

I.—EVANGELISTIC. II.—EDUCATIONAL. III.—LITERARY. IV.—MEDICAL. V.—PHILANTHROPIC AND REFORMATORY. VI.—CULTURAL. VII.—SOCIAL, MORAL, AND RELIGIOUS REFORM. VIII.—MISSIONARY TRAINING INSTITUTIONS. IX.—MISSION SHIPS, &c. These are GENERAL SUMMARIES, A DIRECTORY OF MISSIONARY SOCIETIES, INDICES AND MAPS. A number of beautiful illustrations are also given; the first of these is a striking and very appropriate picture, entitled, "MEMORIES AND ANTICIPATIONS; veterans looking backward and forward at the close of the Century." The veterans are Dr. John Paton and Dr. Jacob Chamberlain, each of whom has seen more than forty years of missionary labour.

Under Section I.—EVANGELISTIC. Statistics are given of all Foreign Missionary Societies in various lands, in the following order:—United States of America, Canada, West Indies, Mexico and Central and South America, Great Britain and Ireland, Continental Europe, Asia, Australasia and Oceana, Africa.

The names of the Missionary Societies in each of these countries are given in detail, with particulars of the Date of origin, Income, Number of Missionaries, Native Workers, Stations, Churches, Sunday Schools, Native Christians, &c., &c. These details are accompanied by numerous and valuable explanatory notes. All this refers only to Section I., and occupies fifty-eight pages.

Section II.—EDUCATIONAL, deals with Elementary, Academic, Medical, and Industrial instruction.

Section III.—LITERARY, deals with Bible Translations, Bible and Tract Societies, &c., &c. The account given of the Translations of the Book whose leaves are for the healing of the nations is very elaborate and complete, and such as could only be supplied by such experts as Canon Edmonds, Dr. R. N. Cust, and others of great experience.

May, 1902.
Section IV.—MEDICAL, deals with Mission Hospitals, Dispensaries, &c., in twenty-two countries.

Section V.—PHILANTHROPIC, deals with Orphanages, Leper Hospitals, Schools for the Blind and the Deaf, &c., &c.

Section VI.—MISSIONARY, deals with, among many others, the Student Volunteers, Y.M.C.A.'s, Y.W.C.A.'s, Christian Endeavour Movements, &c., &c.

Sections VII., VIII., IX. deals with Organisations for National, Social, Moral, and Religious Reform, Missionary Training Institutions, Mission Steamer, &c., &c.

Then comes the "Directory of Protestant Missionary Societies," which for its accuracy, completeness, and up-to-date character, compels wonder and admiration. There has never been anything to equal it, and few will turn over the pages of this section without surprise and delight. One hundred years ago, and how small a space would have sufficed! but here we see no fewer than eighty-five pages required for a bare record of the manifold and blessed agencies at work to uplift our fellow-men, to deliver them from the bondage and guilt and consequences of sin, to set their feet upon a rock, and to put the song of salvation in their mouth. Who can think, without deepest gratitude and thanksgiving, of all these agencies; and of the great number who, through their instrumentality, have been enabled joyfully to declare:

"I came to Jesus as I was—
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad!"

If the angels had to obtain from books their knowledge of what is being done on the earth to bring men to CHRIST, there would be a tremendous demand at the celestial Mudie's for books like this, and for missionary reports. We can be indifferent about the welfare of millions of our fellow-men, but not so the angels. "There is joy in the presence of the angels of God over one sinner that repenteth." Wonderful words! Not over a nation born in a day, nor over a million repenting sinners; that might have seemed to us adequate cause for joy, but over one sinner!

We can learn without emotion, of many here and there being turned to the Lord—not so the angels. Why this difference between us and them? Ah! they know as we do not the priceless value of one soul, and what through the precious blood of CHRIST the repenting sinner has been saved from, and what he has been saved to.

This "Survey of Missions" is an inspiring book; it tells of the streams which flow from the river of GOD, which everywhere spread the blessings of pardon and peace and everlasting life. It is good to have such a book in the house, the very salt of the earth. Who can help saying "The Evangelisation of the world in this generation." Is this possible? Many doubt its possibility, and the problem is awfully difficult. Why? Because the Church of GOD is not yet ready to endorse the maxim of Dr. Chalmers, quoted by a recent writer in the Missionary Record of the United Free Church of Scotland, "that whatever to the Church was presently dutiful was presently practicable." The writer who quotes this says that if we had in our midst an apostolic Paul he might say that

"As a fair inference from the maxim of Chalmers, British missionary work should be immediately organised on the basis of making an instant offer of the Gospel to our three hundred millions of heathen fellow-subjects.

He might call forthwith for a quarter of a million of missionaries. . . . He might, perhaps, ask our Christian people to give for the support of the Missionary Army as much as the country spends in strong drink, or on amusement, or half the amount which it now devotes to the education of the population. . . .

We therefore give the information given by Dr. Dennis is, for its abundance and completeness, nothing less than marvellous.

The book is one to broaden our sympathies—it tells of work for CHRIST in all lands, by all sections of the Christian Church, and among men of all sorts and conditions. Ethnology and Geography are at all times deeply interesting studies, but never are they so noble as when carried on in the light of the Cross, in order that we may learn the relation of the masses of mankind to JESUS CHRIST. Do they know that He lives, that He reigns, that He saves? Is there one of all the vast millions of the human race who does not need to be saved? Not one. Is there in all this multitude a single soul not worth going round and round the world to save? Not one. Is there one whom JESUS cannot save? Not one. Take the best atlas to be found—is there anywhere in all the world a single city or town or village of which it can be said "The Gospel is not needed here?" Not one. Look over the tribes and races of mankind—is there among them all one for whom the Gospel is not adapted, or one so degraded that it cannot uplift? Not one. Is there one human soul that the Saviour of men does not long to save? Not one. But, alas! hundreds of millions of men, women, and children now living do not know this, and they never will know: they will go down to the grave in utter ignorance of CHRIST and of His salvation. Why? Is it because the Church of CHRIST deliberately resolves that it will not send them the Gospel? No. It is because the Church of CHRIST has not had its eyes opened to see its deep obligations towards these multitudes, and its privilege in making known to them the Way of Life. And even of most of those who have been helping, it is as Dr. Pierson has truly said, "We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach had an eternity on earth in which to be reached; whereas the fact is that our term of service and their term of life must very soon expire." In that one striking sentence we may see the explanation and the condemnation of the Church's delay in this transcendentally important work. But now the inspiring cry has been raised, and sounded throughout the Christian world: "The Evangelisation of the world in this generation." Is this possible? Many doubt its possibility, and the problem is avowedly difficult. Why? Because the Church of CHRIST is not yet ready to endorse the maxim of Dr. Chalmers, quoted by a recent writer in the Missionary Record of the United Free Church of Scotland, "that whatever to the Church was presently dutiful was presently practicable." The writer who quotes this says that if we had in our midst an apostolic Paul he might say that
problem, but the evangelisation of the world in this generation is a vastly greater problem. Are we to assume that it is altogether beyond the range of possibility? That would be to conclude that He who so solemnly commanded His disciples to preach the Gospel to every nation, was unequal to the emergency created by obedience to His own command. Dare we say this of Him to whom all power has been given in heaven and in earth? Do we not believe that if the world's need were ten thousand times greater than it is, the Church of Christ has in her Omnipotent Leader, power infinitely more than sufficient to meet that need? Where then lies the impossibility? We may count the problem of the world's evangelisation difficult—but it is not insoluble, and perhaps we cannot do a better service to our readers and to the cause we desire to serve, than by calling attention to a little book which in the good providence of God has recently been given to the world by 'that great Christian,' as the Bishop of Durham has called Dr. Andrew Murray, the author. Compared with the book about which we have been writing, Dr. Murray's book "The Key to the Missionary Problem" is small indeed, but it is a book of wondrous power. The Bishop of Durham commends it with all his heart. Dr. Maclaren hopes it may be widely read and says:—

"I know of nothing that would so much quicken, not only our Missionary zeal, but the Christian life of the Churches. It is the Key to the Missionary Problem indeed, but it is also the key to most of our problems, and points to the only cure for all our weaknesses."

Mr. Meyer says:—

"If only it were read universally throughout our Churches, by ministers and people alike, I believe it would lead to one of the greatest revivals of Missionary enthusiasm that the world has ever known."

Dr. Dennis's book and Dr. Andrew Murray's book may be welcomed together; one is a monument of the great things God hath wrought, and to those who possess it it will be a never-ending source of deeply interesting study; the other shows the far greater things He is prepared to work if only the Church of Christ will make room for the fulness of that Divine power by the fulness of which all the things that are promised become straightway possible."

We earnestly commend these two books. The Centennial Survey of Missions, on account of its price, can only be possessed by the privileged few; but The Key to the Missionary Problem may be in the possession of tens of thousands, and, to quote the words of the Bishop of Durham:—"Every leader who has indeed his eyes towards the end, and the end is the glory of God, will rise from its perusal—or, rather, kneel down after it—saying, "Lord, what wouldst Thou have me to do?"

The Re-occupation of Ho-ts'in, Shan-si.

By Mr. Robert Gillies.

Our journey from Shanghai took eight weeks—650 miles by steamer, 600 miles by native boat, 200 miles by sedan chair over mountain tops, and 110 by cart—and we reached here [Ho-ts'in, in Shan-si] on Boxing night. On our arrival here, the Official did all in his power to accord us a striking public reception, going the length of sending his own official chair to convey my wife to the Yamen to visit his ladies.

The premises here, in accordance with the C.I.M. agreement to accept no compensation in regard to premises destroyed in this province, had not been repaired, and they presented a woeful spectacle, although on closer examination the damage only consisted of the removal of all wood-work and the destruction of ceilings, very little brick-work being damaged.

We find the Christians have, on the whole, stood firm during the time of persecution, and if there be some who have made mistakes or erred in judgment, who can blame them when we take all the conditions into consideration? As far as we can discover, there has been no very serious retrogression here, and we have had a very large number of people to welcome us, both those who from time to time attend the services and others who take a general interest in our teaching without in any special way identifying themselves with us.

The memory of those who laboured here and won the reward of martyrdom, is certainly held in a reverence, at times even pathetic, and on all sides we hear testimony and see evidences of the good and thorough work effected here. This is specially the case with regard to the opium refuge work. Most of the Christians are at one time opium smokers, and throughout the district there are many who were delivered from the evil habit here, and who retain memories of the Christian teaching received while in residence as opium patients.

We are waiting upon the Lord for guidance as to re-starting this branch of the work. I have had no experience of this work, but it seems important that in the near future something be done to help those cases, as we have constant applications.

I would like to ask your prayerful interest in one or two special cases. There is a well-to-do shopkeeper here, who is thoroughly conversant with the Truth, and comes regularly to church. He gives many real evidences of interest in the Gospel, but cannot see his way to relinquish his lucrative business of an opium merchant. He has been in this condition of spiritual unrest, and has again and again wept and prayed for the power to break with his sin, but as yet he seems to be unable to do what he confesses he sees to be right. While we have drink and opium sellers in our home churches who do not give up their shares in such traffic, can we wonder that it is hard for one with a heritage of generations of heathenism to put this matter right?

There is a stylishly-dressed wealthy scholar who comes constantly, and who has a very large idol devoted, and cannot bear the mention of Christianity in any shape or form. Our friend had a large and expensive collection of Christian and educational works, all of which were seized and burnt during the troubles. He has certainly suffered much in consequence of his coming about our leaders who has indeed his eyes towards the end, and the end is the glory of God, will rise from its perusal—or, rather, kneel down after it—saying, "Lord, what wouldst Thou have me to do?"

There is much to be done. We have invitations to go to many villages and homes, and there are abundant opportunities of service. We need strength, ability, more clearness in the regular observance of the Lord's Day, the abolition of ancestral and idol worship, and a daily gathering for worship, the village is directly under Gospel influence.

My wife and I are each to visit there once a month on separate days, and we will value help to thoroughly establish the Church on foundations that cannot be shaken. Then there are other tokens of interest from time to time of which I cannot specially write. But we have an open door here, and earnestly bespeak an interest in your prayers, that all needed power may be given to fully avail of this grand opportunity of witnessing for Christ.

This next week the Chinese New Year is celebrated, and after the holidays our Boys' School is to re-open. Our teacher is a happy, little man, but his knowledge is rather limited. It was the wish of the Church members that an earnest Christian be employed in preference to any more scholarly man with less earnestness.

There is much to be done. We have invitations to go to many villages and homes, and there are abundant opportunities of service. We need, besides, a missionary zeal, the ability to teach, and the power to administer peculiar Chinese affairs with wisdom and discretion. We need love and spiritual power and great grace to make our work lasting. Will you please continue to help us by prayer in these matters?"
The Province of Shan-tung.

By Mr. C. F. Hogg.

The waters devastate the country, and, receding, leave behind a sandy salt that permanently deteriorates the soil. There are not any other rivers of importance in the province, but the Grand Canal, on its way from Canton to Peking, passes through the same section as does the Yellow River. The advent of the steamer and the lighthouse, by making coast traffic more practicable and more safe than formerly, have considerably reduced the importance of this artificial waterway, which is by far the longest in the world.

In the West-Central part of the province, near the city of Tai-an Fu, to which it gives its name stands Tai-shan (Mount Tai), one of the five sacred peaks of China whither the devout make pilgrimage.

The soil of Shan-tung has been exhausted through centuries of uninterrupted production without adequate compensation. Enriching material is poor in quality and insufficient in quantity; grazing is unknown, and the land never lies fallow, but produces a minimum of three crops in two years without intermission. The output, consequently, falls far short of what might be attained under better management, and the quality of the food-stuffs is deficient in nutritive power. Wheat, millet, maize, sorghum, sweet potatoes, pea-nuts, hemp, indigo, and a variety of bean and pea crops are regularly grown. Maize and sweet potatoes are not indigenous, and though of recent introduction, are already among the principal food products of the province. Rice, of a variety not requiring water in great abundance, is occasionally found, but the quantity is inconsiderable, though the quality is esteemed by the natives. Fruit is abundant, but the quantity is insufficient, the quality is coarse. Apples, peaches, apricots, peaches, nectarines, plums, cherries, grapes, and persimmons are plentiful.

Wood is not a feature of the landscape, though the villages that nestle in the valleys or stud the plains are usually surrounded by trees, spared for their shade. Willow, dwarf oak, and stunted pine, ash, mulberry, walnut, catalpa, catalpi, are all to be found in one part or another of the province, but wood for building purposes and for coffin making are, for the most part, imported from Manchuria.

Sericulture.

Sericulture is an important allied industry. The worms are fed in the West on the leaf of the mulberry, in the East on that

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China's Millions.

May, 1902.

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of the dwarf oak, the material made from the product of the latter finding its way into the market as pongee or Chefoo silk. The worm itself, after the cocoon has been used, is esteemed as a delicacy. There is an export trade in wheat straw braid also, of the dwarf oak, the material made from the product of the

The mineral resources of Shantung are reputed to be extensive. The Germans have obtained mining rights, and are steadily pushing their railway from Kiao-chau, westward, in order to make the coalfields of the central section of the province accessible.

The exports of Shantung are inconsiderable, and the produce of the soil not being sufficient for the support of its inhabitants, the balance is on the wrong side. The opening of a new source of wealth may redress the inequality to some extent. One of the greatest disabilities under which China, as a nation, labours, is that a large proportion of its population seldom gets a meal sufficient in quality and nutritive power. Philanthropy may do a little to relieve the abnormal pressure consequent upon drought and floods, but, obviously, external interference can do nothing to meet a normal condition of insufficient aliment extending over a great country and involving an enormous population. Dwellers on the coast supplement the meagre harvest of the soil by the more precarious harvest of the sea, but at high cost in human life. They go far out on the deep in their open boats, and when, as so often happens in the winter, the promise of the morning is belied by the sudden rise of a fierce North Western gale, they are driven before its icy breath, and are either lost in the open ocean or cast up helpless on some neighbouring island dead, or frost maimed in every limb.

The struggle with the elements has made the Shantungese fishermen a hardy race of sailors, brave, patient, cheerful, and self-reliant, characteristics which are shared in some degree by their fellow provincials whose environment is not so well calculated to develop the more active physical virtues, but who are, nevertheless, stalwart, well-built men, steadfast, blunt, outspoken, persevering, not so easily roused as the men of the Southern provinces, or so easily pacified, and for the rest sharing the common characteristics of the race. Mentally the Shantungese are hard-headed and incredulous in their dealings with fellow mortals, though they manifest the opposite of these qualities in their relations with the spirit world. They are more convinced idolaters than are to be found in most of the provinces of China, if we may judge from a certain readiness to argue in defence of the popular deities.

Among sailors the most popular divinity is a goddess, known as the "Holy Mother, Queen of Heaven," to whom vows are made and redeemed by those, sailors or travellers, who have just escaped, or are about to face the perils of the deep.

In the cities and towns the Shantungese shows himself a shrewd business man, for the Chinese have a good claim to be known as a nation of shopkeepers. Markets are held in most large villages at intervals of five days, and are so arranged that salesmen can move from one to another without loss of time. These afford opportunities for the preacher of the gospel also, for the men at least of the surrounding district attend these markets very frequently, and when work is slack in the fields the number present are often very large.

"Thou provisest them with corn,
Thou crownest the year with Thy goodness."

"He left not Himself without witness—
Filling your hearts with food and gladness."
Psalm lxxiv, Acts xiv.

The population of Shantung varies in densities, and the presence of so many hills and mountains lowers the average of inhabitants to the square mile. By actual count, in a district in the West of the province, not including any city in its area, as many as thirteen hundred people were found to the square mile. In the neighbourhood of Wei-Hai-Wei, in the East, the British surveying party estimated a population of five hundred to the square mile; throughout the province generally, the average population per square mile is given as 557.

Shantung has contributed to China the best known names on her long roll of famous men, viz., Confucius and Mencius. These are the Latinised forms of the Chinese K'ung-fu-tsu, and Meng-fu-tsu. K'ung and Meng are surnames in every day use. Fu-tsu is Master. Confucius alone in the Sages, Mencius is recognised as of secondary rank, though Western students of philosophy seem inclined to reverse the native verdict. In B.C. 551-476, the era of Confucius, China was a conglomerate of feudal states owning

C.I.M. Boys' School, Chefoo.
SHAN-TUNG.

- Capital of Province.
- Prefecture or Fu.
- Sub-Prefecture or Ting.
- Department or Chau.
- District or Hien.

The Stations of the C.I.M. are underlined thus:

Those of other Missions, thus ...............  
Those not underlined have no Mission Stations.
PROVINCE OF SHAN-TUNG.

Governed by a Lieutenant-Governor, or Fu-yuen. Contains 10 Fu, 3 Chih-li Chau, 9 Chau and 86 Hien cities*, 2 Treaty Ports, i.e., 109 walled cities in all, exclusive of ten Hien cities not shown here, which are included in the Fu, as Middlesex and Surrey are included in London. Those cities underlined thus—Chefoo—are C.I.M. stations; those underlined thus—Teng-chau Fu—are occupied by such other Societies as the numbers attached signify. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.

### TSI-NAN FU
- Te Chau
- Chang-kü Hien
- T'ang-p'ing Hien
- Ts'ao-ho Hien
- Ts'ao-ching Hien
- Ts'ao-tung Hien
- Ts'ao-ch'ing Hien
- Ts'ao-nan Hien
- Ts'ao-yi Hien
- Ts'ao-ta Ch'ing

### TS'AO-CHAU FU
- Pu Chau
- Ts'ao Hien
- Pan Hien
- Kuan-t'ing Hien
- Chao-ch'ing Hien
- Nan-ch'ing Hien
- Shao Hien
- Chong-an Hien
- Ting-tao Hien
- Ku-yi Hien

### TS'ING-CH'ANG FU
- Kao-t'ang Chau
- T'ang-yi Hien
- Po-p'ing Hien
- Jen-p'ing Hien
- Ts'ing-p'ing Hien
- Shen Hien
- Kuan Hien
- Kuan-tao Hien
- En Hien

### TS'ING-CHAU FU
- Po-shan Hien
- Lo-su Hien
- Po-hing Hien
- Kao-yuan Hien
- Le-an Hien
- Shou-t'ang Hien
- Ch'ang-le Hien
- Lin-k'ü Hien
- An-hsi Hien
- Chou-chen Hien

### TENG-CHAU FU
- Ning-hai Chau
- Huang Hien
- Fu-shan Hien
- Ts'iu Hien
- Chao-yuan Hien
- Lai-yang Hien
- Lin-t'ao Hien
- Hai-yang Hien
- Che-foo

### OTHER MISSIONARY SOCIETIES.
- 2 American Board C.F. Missions.
- 9 English Baptist Mission.
- 12 American Baptist, South.
- 19 Methodist New Connexion.
- 40 Independent Workers.


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<thead>
<tr>
<th>Category</th>
<th>Male</th>
<th>Female</th>
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<td>Stations</td>
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<td>Colporteurs, &amp;c.</td>
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<td>Hospitals</td>
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*30 of these are connected with the three schools in Chefoo for the children of Missionaries.

INCLUDINC ALL LADY MISSIONARIES AND THE WIVES OF MISSIONARIES

THERE IS ONLY ONE MISSIONARY TO EACH LARGER SQUARE OF 120,000 SOULS.

DESIGNED AND DRAWN BY MAURICE CRECORY.
allegiance, as actual as is usual under such circumstances, to the house of Chou. What is known of the teaching of the Sage has come to us in the form of table talk, gathered up and put on record by the band of young men who followed him about from place to place receiving his doctrine. It is worthy of note, surely, that the classic literature of China is absolutely devoid of anything offensive to good taste. Its morality is of a high, if artificial, order, and what the Chinese are is in spite, not in consequence, of, the teachings of antiquity. Confucius did not write books, the only writings with which he is credited are the Annals of Lu, his native state. He died, after a life full of vicissitudes, at the age of seventy-three. His lineal descendants are Dukes till the present day. Mencius (372-289) was also a native of the ancient state of Lu, and he, like Confucius, was dead some hundreds of years before posterity admitted them to the honourable places they now hold in the national esteem.

Missionary Operations.

SHAN-TUNG was early visited by Gulzlauff in the course of an extended coasting tour, undertaken in a native junk, for the purpose of distributing the Scriptures. In 1869 Mr. Holmes, of the American Southern Baptist Mission, settled in Chefoo with his family, a colleague, Mr. J. B. Hartwell, settling in Teng-chau the following year. In 1861 Chefoo was threatened by one of the American Southern Baptist Mission, settled in Chefoo with an extended coasting tour, undertaken in a native junk, for the purpose of vicissitudes, at the age of seventy-three. His lineal descendants are Dukes till the present day. Mencius (b.c. 372-289) was also a native of the ancient state of Lu, and he, like Confucius, was dead some hundreds of years before posterity admitted them to the honourable places they now hold in the national esteem.

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A unique feature of the work in Tsing-chau Fu was the Museum, formed then by Mr. Whitewright. The contents and the building containing them would have reflected credit on any town of similar size in this country. Their Museum proved a great attraction, and many who came to satisfy curiosity heard within its walls the word of the truth of the Gospel. The Boxer outbreak of 1900, however, brought to destruction the result of the patient painstaking labour of many years. Other missions at work in Shan-tung are the American Board of Commissioners for Foreign Missions (1880), and the Gospel Baptist Mission (U.S.A., 1882). Eastward of Chefoo some unconnected workers are located in three stations.

C.I.M. Work.

Foreseeing the need of a place where, under approximately healthy conditions, members of the C.I.M. might recuperate, Mr. Hudson Taylor established a sanatorium in Chefoo in 1879, an institution which has grown with the Mission, and has proved an inestimable boon to many who suffered in health under the conditions inevitable in inland China. Schools for the children of missionaries soon became a pressing need, and to meet this the late Mr. W. L. Ellison began to teach in a room in the mission house beside the Sanatorium. This work also has grown, and as, under certain conditions, the Schools are open to children of parents other than missionaries, the Chefoo Schools are now an important factor in European life in China. In recent years two commodious buildings have been erected, fulfilling modern scholastic conditions, for the accommodation of 180 boarders,—100 boys and 80 girls,—and another building, formerly used as a hotel, has been purchased and modified to meet the requirements of a mixed preparatory school for younger children.

The C.I.M. also carries on Medical Mission work in Chefoo in two hospitals, one on the Mission Compound, and one, the Lily Douthwaite Memorial Hospital, primarily intended for the isolation of fever cases, built at a little distance. At Ning-hai-chau, eighteen miles to the South-east, mission work, evangelistic and industrial, has been carried on by the C.I.M. since 1886.

It was in Shan-tung that the Boxer movement was first turned against the foreigners in China, under the direction and fostering care of the notorious Yu-hsien, since executed by Imperial command not far from the door of the C.I.M. house in Lan-chau, Kansu province. [For an account of the death of this official see page 67.] The name of a Shan-tung missionary heads the long, sad list of those to whom it was granted to heads the long, sad list of those to whom it was granted to meet the requirements of a mixed preparatory school for younger children.

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For Praise and Prayer.

PRAISE.

For the hopeful and promising outlook in China at present. p. 65.

For the welcome assurance that the reported riots in Ho-nan were of no serious consequence. p. 65.

For the present wide circulation of the Scriptures in China. p. 66.

PRAYER.

For an opium merchant in Ho-tain, who wishes to give up the traffic, but lacks moral power. p. 59.

For wisdom in dealing with a wealthy scholar, an enquirer after the truth, against whom certain allegations of un-Christian-like conduct have been made. p. 59.

For the work and workers, also native Christians in the province of Shan-tung. p. 60.

For a blessing at the Annual Meetings to be held on May 13th. For ‘willing, skilful workers’ to take advantage of the present unparalleled opportunity for preaching the Gospel in China. p. 65.

For Rev. W. Hill Murray and his work among the blind in Peking. p. 65.

For Mr. and Mrs. Fair’s work in their sad bereavement. p. 68.

For the new workers who have been designated to and started for their inland stations. p. 69.
EDITORIAL NOTES.

THE POSITION IN CHINA.—To quote from the Times, “There are many who, judging from the present temper of the Chinese Government and Court, and from the recently published edicts, consider that for the Celestial Kingdom, the day of regeneration and new light has at last dawned. . . . . the storm and stress of the past eighteen months have undoubtedly left their mark, giving a distinct impetus to the cause of Western education and civilization. . . . . A majority of the governing class and of the people have realized that reform on Western models is essential to the preservation of the Empire, and inevitable. Evidence of this fact, beyond that contained in recent Imperial edicts, is to be seen in the attitude of the provincial officials, in the new education movement, and particularly in the marked approachement with Japan.” All this is very hopeful and promising.

But “civilization” and Christianity are not synonymous terms, and while it may be very desirable that “reform on Western models” should be steadily pursued by the Chinese people, it is, after all, only by the wide-spread acceptance of the Evangel of Jesus that their true mental, moral and social advancement will be effected. It is therefore with peculiar pleasure that we read of the increasing eagerness of the people in various parts of the land to place themselves under Christian instruction. The great difficulty is to secure “willing, skilful workers” to take advantage of the present unparalleled opportunity.

THE PRESENT OPPORTUNITY.—Bishop Cassella, writing on December 10 of the wonderful openings in his district and the great need for more workers, says: “Our chief needs are a brother to help in Pao-ning, a senior lady for Sin-tien-tsi, two brothers for Lan-pu, two ladies to help at Weng-hai, six brothers to occupy the stations around Weng-hai, and workers for K‘ii Hsien. Besides these, however, if I had the men and means, I could locate a large number of missionaries in places where the people are asking for the establishment of Fangs (chapels). There are calls in new districts every week, and scores of people want to join us, but where are the workers to send to them?”

At a later date, the Bishop writes from Weng-hai: “My daily cry is for workers, foreign or native. The people are ready to open halls for meetings in numbers of places, but, if there is no one to preach to them, these gatherings are likely to be a source of danger. I feel that we must get centres to work from both at Liang-shan Hsien and at Ta-chu Hsien. Scores of people wish to join us in these places. If you could send me on at once about 30 capable missionaries, I would open work in ten cities and guarantee a congregation of 100 persons in each place, before I return to Pao-ning. The present responsibility resting upon us is very great, and I feel it most deeply. I am pushing out all the native workers I can, and the churches are helping largely to support them. I am often travelling more than half the night, in order to have more time when I reach my destination.”

THE TAX RIOTS.—In the Times of Saturday, April 5th, appeared the welcome news from one of our missionaries—by telegram from Peking—that the riot in Ho-nan was purely a local matter, and of no serious consequence. We cannot say that we are surprised at the recent tax riots. Some months ago we stated that the exorbitant demands made by the Roman Catholic Missions could hardly fail to cause trouble. In the recent riots at Nan-yang, in Ho-nan, and at Ta-nan, in Chin-hi, it has been Roman Catholic indemnity which has given rise to the trouble. In a sub-leader of the Manchester Guardian of March 31st the responsibility for these risings was indiscriminately laid at the door of Foreign Missions. In a matter of this sort it is only just to differentiate between the attitude adopted by the Protestant and Roman Catholic Missions. Perhaps few better proofs of this can be cited than the remarkable proclamation of the Shan-shi Governor, which appeared in our March issue, and in Dr. Morrison’s testimony in his correspondence in the Times.

MR. MURRAY’S BLIND SCHOOL AT PEKING.—It has been our privilege to have the Rev. W. Hill Murray with us in our London Mission Home during the last two or three weeks. Under the heavy strain of securing premises and re-organizing his work after the awful destruction of the Boxer outbreak in Peking city, glaucoma in the right eye developed. A visit to England for special treatment has been consequently necessary. Though he has undergone an operation which will prevent the trouble affecting the other eye, we regret to say that he has permanently lost the sight of the affected eye. Mr. Murray has left his wife and seven children behind in Peking, and his work in charge of his young assistant, Mr. Cheesman. We are sure our friends will remember Mr. Murray in prayer, that he may be strengthened and enabled to again resume his important work on behalf of the Chinese blind. Our illustration, “Lest We Forget,” is a photo of the front of the British Legation after the relief.

“LEST WE FORGET.”—A short service was held in the Hall on the Mission Compound, Shanghai, on Friday, February 21st, at 5 p.m., when the memorial tablet—a facsimile of the one erected in the Prayer Meeting Room, Newington Green—was unveiled in the presence of a large number of missionaries and other friends. The Rev. Dr. Edkins and the venerable Archdeacon Sinclair each briefly addressed the assembly. Appropriate hymns were sung, and the meeting, which throughout was a most impressive one, was concluded by the Benediction, pronounced by the Rev. G. F. Fitch, of the American Presbyterian Mission Press.

1902.

China’s Millions.

UR ANNUAL MEETINGS.—As intimated last month, our Annual Meetings are to be held in the Conference Hall, Mildmay Park, on Tuesday, May 13th. We must cordially invite our friends to be present with us on that occasion. During the twelve months which have elapsed since our last anniversary, most remarkable progress has been made in re-establishing the Stations and re-commencing the work in all the Provinces where, in the past, our missionaries have laboured; and in view of the friendliness of the officials and the readiness of the people to hear the message, there never was a more favourable opportunity for the spread of the Gospel in China than the present. The meetings will be held at three o’clock and at seven, as in past years; and the chair will be occupied by Sir George Williams in the afternoon, and in the evening by the Right Honourable Lord Kinnaird.

In addition to our own Missionary speakers, the Rev. J. Gregory Mantle, of the West London Mission, has promised to be with us, and to give the closing address at the evening meeting.

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, 3d., 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 Position in China. —To quote from the Times, “There are many who, judging from the present temper of the Chinese Government and Court, and from the recently published edicts, consider that for the Celestial Kingdom, the day of regeneration and new light has at last dawned. . . . . the storm and stress of the past eighteen months have undoubtedly left their mark, giving a distinct impetus to the cause of Western education and civilization. . . . . A majority of the governing class and of the people have realized that reform on Western models is essential to the preservation of the Empire, and inevitable. Evidence of this fact, beyond that contained in recent Imperial edicts, is to be seen in the attitude of the provincial officials, in the new education movement, and particularly in the marked approachement with Japan.” All this is very hopeful and promising.

But “civilization” and Christianity are not synonymous terms, and while it may be very desirable that “reform on Western models” should be steadily pursued by the Chinese people, it is, after all, only by the wide-spread acceptance of the Evangel of Jesus that their true mental, moral and social advancement will be effected. It is therefore with peculiar pleasure that we read of the increasing eagerness of the people in various parts of the land to place themselves under Christian instruction. The great difficulty is to secure “willing, skilful workers” to take advantage of the present unparalleled opportunity.

The Present Opportunity.—Bishop Cassella, writing on December 10 of the wonderful openings in his district and the great need for more workers, says: “Our chief needs are a brother to help in Pao-ning, a senior lady for Sin-tien-tsi, two brothers for Lan-pu, two ladies to help at Weng-hai, six brothers to occupy the stations around Weng-hai, and workers for K‘ii Hsien. Besides these, however, if I had the men and means, I could locate a large number of missionaries in places where the people are asking for the establishment of Fangs (chapels). There are calls in new districts every week, and scores of people want to join us, but where are the workers to send to them?”

At a later date, the Bishop writes from Weng-hai: “My daily cry is for workers, foreign or native. The people are ready to open halls for meetings in numbers of places, but, if there is no one to preach to them, these gatherings are likely to be a source of danger. I feel that we must get centres to work from both at Liang-shan Hsien and at Ta-chu Hsien. Scores of people wish to join us in these places. If you could send me on at once about 30 capable missionaries, I would open work in ten cities and guarantee a congregation of 100 persons in each place, before I return to Pao-ning. The present responsibility resting upon us is very great, and I feel it most deeply. I am pushing out all the native workers I can, and the churches are helping largely to support them. I am often travelling more than half the night, in order to have more time when I reach my destination.”

The Tax Riots.—In the Times of Saturday, April 5th, appeared the welcome news from one of our missionaries—by telegram from Peking—that the riot in Ho-nan was purely a local matter, and of no serious consequence. We cannot say that we are surprised at the recent tax riots. Some months ago we stated that the exorbitant demands made by the Roman Catholic Missions could hardly fail to cause trouble. In the recent riots at Nan-yang, in Ho-nan, and at Ta-nan, in Chin-hi, it has been Roman Catholic indemnity which has given rise to the trouble. In a sub-leader of the Manchester Guardian of March 31st the responsibility for these risings was indiscriminately laid at the door of Foreign Missions. In a matter of this sort it is only just to differentiate between the attitude adopted by the Protestant and Roman Catholic Missions. Perhaps few better proofs of this can be cited than the remarkable proclamation of the Shan-shi Governor, which appeared in our March issue, and in Dr. Morrison’s testimony in his correspondence in the Times.

Mr. Murray’s Blind School at Peking.—It has been our privilege to have the Rev. W. Hill Murray with us in our London Mission Home during the last two or three weeks. Under the heavy strain of securing premises and re-organizing his work after the awful destruction of the Boxer outbreak in Peking city, glaucoma in the right eye developed. A visit to England for special treatment has been consequently necessary. Though he has undergone an operation which will prevent the trouble affecting the other eye, we regret to say that he has permanently lost the sight of the affected eye. Mr. Murray has left his wife and seven children behind in Peking, and his work in charge of his young assistant, Mr. Cheesman. We are sure our friends will remember Mr. Murray in prayer, that he may be strengthened and enabled to again resume his important work on behalf of the Chinese blind. Our illustration, “Lest We Forget,” is a photo of the front of the British Legation after the relief.

“LEST WE FORGET.”—A short service was held in the Hall on the Mission Compound, Shanghai, on Friday, February 21st, at 5 p.m., when the memorial tablet—a facsimile of the one erected in the Prayer Meeting Room, Newington Green—was unveiled in the presence of a large number of missionaries and other friends. The Rev. Dr. Edkins and the venerable Archdeacon Sinclair each briefly addressed the assembly. Appropriate hymns were sung, and the meeting, which throughout was a most impressive one, was concluded by the Benediction, pronounced by the Rev. G. F. Fitch, of the American Presbyterian Mission Press.
China’s Millions.

A Pathetic Incident.—Mr. Walter E. Tyler (one of our missionaries) has been itinerating in Southern Kiang-si. He was away a fortnight, during which time he walked 360 li (120 miles) and sold a large number of scriptures and tracts, and had altogether a very successful tour. With his native helper, Ho-si-fu, and a servant he visited several market towns, and preached the Gospel to the crowds who had gathered together for buying and selling.

One pathetic incident which occurred during this interesting itinerary is thus referred to—

“We passed an old man just outside the market. He had seen us selling books on the street, so he asked, ‘What books are you selling?’ We told him ‘Pui-in-shu’ (gospel books). This opened the way for a real good talk with him. He was 79 years old—he said, and had never heard the Gospel before. When Kiu-sang told him that men ought to worship the true God and not idols, and that burning candles, incense and paper money, &c., displeased Him, the old man exclaimed, ‘I thought I was right, but from what you say, I am on the wrong road.’"

This old man, who, at the end of a long life, learnt for the first time that he was “on the wrong road,” is only one of multitudes of old people in China whose earthly pilgrimage is well-nigh over, the journey almost ended, and they themselves “on the wrong road.” It is terrible to think of. The “wrong road” cannot lead to the “right” destination,—the Father’s Home, “the house not made with hands, eternal in the heavens.” “I am the Way, the Truth, and the Life,” said Jesus, “no man cometh unto the Father but by Me.” And upon the followers of Jesus Christ rests the solemn responsibility to direct into the right way, “the way to the Father,” those who through ignorance are not walking therein.

A Sad Bereavement.—We are deeply grieved to hear that Mr. and Mrs. Faers have been called to pass through a great trial; their two younger children both died of small-pox shortly after arriving at their station, Sui Fu. It appears that the child of the Captain of the boat had a malignant form of small-pox, and this was not discovered until they were some days out from Chung King. We commend the sorrowing parents to the sympathetic prayers of our readers.

The Bible in China.—One of the most hopeful signs in China is the wide circulation of the Scriptures. Notwithstanding the disturbances in 1900, the aggregate circulation of the Bible in that year was 1,523,930 copies; 991,300 of these were in the Mandarin, and 291,900 were in Easy Wenli. These figures represent the operations of three Bible Societies at work there. Then, too, the present year has opened most encouragingly in this respect. During the first eight days of January, orders were received at the Shanghai Depot of the British and Foreign Bible Society for upwards of 150,000 copies of Scriptures, of which about 15,000 are Bibles and Testaments.

Designations.—Misses Sydney Turner, Agatha Simpson, and Mary Williams have left Shanghai for the West, with the following new workers, viz.:—Misses M. E. Waters and Hart, Church of England district; Sti-Ch’uan; Misses Kohler and McInnes, for Kwai-chau; Miss Blick, for Kia-ting Fu; Miss Popham and Miss O’Deralville, for Yen-nan; Miss Twizell is joining Miss Tranter at Lan-ki, Chen-kiang. Miss Mabel Soltan will be with Miss Morris in Ho-nan, and Miss Stellmann with Miss Barmas in Shan-si. The latter will accompany Mr. and Mrs. Percy Knight to Ping-yang Fu, and probably, later on, will be at Lu-ch’eng.

Mr. and Mrs. Mille have gone to Kiu-Kiang, to take up the local secretarial work there; Miss A. A. Davis has returned to Yang-k’co; and Miss Marian Fiske has gone to Kwei-ki. Miss Talbot and Miss Leggat have left for Ho-nan, and Mr. and Mrs. Haggviat are on route for Sh-an.

Mr. and Mrs. Shindler have gone to Sih-chau, in Shan-si; and Mr. and Mrs. A. Jennings, and Miss M. E. Way to Kih-chau.

The Manchurian Convention.—The Emperor of China affixed his seal to the revised Manchurian Convention on the morning of April 9th (it was signed on the afternoon of the 8th). So that, as regards China, the Convention is already ratified, although the agreement will not receive legal force until the day on which the plenipotentiaries of both countries sign it. The exchange of the ratifications is to take place at St. Petersburg within three months after the signing of the Treaty. The Convention is drawn up in Russian, French, and Chinese, the French text being regarded as authoritative. The general opinion regarding the Agreement is favourable. The special material advantages secured to China by this revision are as follows:

1. Manchuria is affirmed to be an integral part of the Chinese Empire.
2. The period of evacuation is reduced from three years to 18 months.
3. The decision regarding the garrisons in Manchuria applies only during the period of withdrawal; afterwards China is permitted a free hand.
4. There is no prohibition of artillery.
5. The stipulation that without the permission of Russia the Liao River is not to be bridged nor the railway prolonged is altered to read that in these matters China shall act in concert with Russia.

"Let us Remember,"—The corner of the British Legation, Peking, which was the chief point of assault by “The Boxers,” from the corner of the Imperial City wall. Here it was that the bage of earth—made of silk, satin, &c., found in the adjoining palace—were piled up to fortify the place.
Chinese Elegies on Missionary Martyrs.

[The following Elegies composed by Chinese Officials are selected from a number written to commemorate the virtues of those Foreign Missionaries and Chinese Christians, who laid down their lives for Christ in SHAN-Tag during the crisis of 1900. They were read by the acting district magistrates, at the graves of the martyrs on the occasion of their burial in September, 1901. In some of the Elegies the expression of heartfelt sentiments stamps them as being the productions of writers ignorant of the religion of Jesus Christ, but in the two here selected for publication this objectionable element is almost entirely absent. They have therefore been translated by a native Christian teacher. The first is written in commendation of Mr. and Mrs. Duncan Kay, of Ku-wu, and the second is an eulogy upon the servant of Mr. and Mrs. McConnell—K'oh Pien-shun—who died with them.—Ed.]

Elegy upon Mr. and Mrs. Duncan Kay.

"Alas! Pastor Kay, with his wife,
Pitied us Chinese, sunk in the abyss of sin,
Serving the devil, driven at his will;
Glad to do all kinds of evil, performing no kind of good—
Unable to escape the punishment of hell,
Where the fire of brimstone is not quenched,
Where the evil worm injures continually.
The Pastor, with his wife, purposely sent by God,
Cause at great risk across the ocean.
They attached little weight to their lives,
They did not begrudge money
To come to our Land of China, to preach the Gospel far and wide.
They opened places of prayer,
To save male and female; desirous that all men
Should walk with them to Heaven.
In K'iih-wu they opened a hall, and for more than ten years
Explained the Scriptures, and tended the sheep of the Lord.
They opened free schools, and taught boys and girls;
Their prepared men of ability, to be pillars of the Church
The Pastor led the brethren to preach the Doctrine ('Way')
In the towns and villages—
Saving men with earnestness from the snare of the devil.

A General Lament.

"Pastors Kay, Peat, and these two ladies [Misses Dobson and Hurn]
Were wise and cultured, meek and merciful.
They all, on arriving at maturity were sent by the Lord
To continue the work of preaching the Gospel and saving multitudes of men.
All these Pastors and their wives, these Evangelists, and two Lady Evangelists
Were worthy to be called perfect in goodness.
They had the answer of a good conscience,
And in the sight of Heaven they were without reproach.
The “Boxers”—reckless and oppressive—
Unjustly wounded and killed them.
A place for burial has been carefully selected in the kingdom of Wu (K'iih-wu)
Foreigners and Chinese are now at peace:
The people and Church members are on good terms.

The Death of Yü Hsien.

[The following summary of particulars regarding the execution of the late Governor of SHAN-Tag, Yü Hsien, at Lan-chau, was received by Mr. Jas. C. Hall from an enquirer named Li and others, during his recent visit to that city.]

Yü HSIEN, while on his way to K'eo-yai (beyond the frontier), to go into banishment, was asked by his former colleague in the Province of SHAN-TUN, Li Hu-uen, then acting Governor-General and Treasurer in Lan-chau, to spend the New Year with him, and afterwards proceed on his journey. To this Yü Hsien consented and was received into the Guild of the Eight Heroes, which place is almost opposite the China Inland Mission house.

On the first day of the New Year (February 19th, 1901), Li Hu-uen committed suicide, because he had received an official telegram to behead those who ought to be beheaded. This, he knew, applied specially to Yü Hsien. The latter on hearing of Li's death, said that that was his death-signal too,

How fitting that these whom men and gods loved
Should have had long life and happiness!
That all blessings should have settled on them,
That life without limit should have been theirs!

A General Lament.

"These Pastors, Evangelists, wives, servant and child,
Had done no harm, had broken no laws,
Had nothing to be ashamed of by day or night;
Without shame before men, without reproach before Heaven.
How fitting that these whom men and gods revered
Should have had long life and happiness!
That all blessings should have settled on them,
That life without limit should have been theirs!

A General Lament.

"May Imperial Heaven be pleased to send us all felicity—
Favouring winds, refreshing showers, prosperous years,
A stable Throne, royal principles extending far and wide,
Concord between foreign nations and China,
Cordial relations between the Church and people!

These Pastors, Evangelists, servant and child
Truly they died in a way worthy of pity:
The injustice of it is as vast as earth,
The spite of it, as extended as Heaven.
There is no way of setting it forth,
We make this Elegy in their praise,
If they could descend, if they could behold!
We are conscious of our unworthiness
To read this Elegy, to keep them in remembrance.
Alas! we prostrate ourselves.
Would that they could descend and behold!
China's Millions.

The Story of Peter Liu,
Elder of Lu-an Church, Shan-si.

Written by Himself.

My former name was Liu Tsoo-chei, and I am a native of Lo-ting, in the Province of Ho-nan. My father did business in leather trunks and boxes, and when a youth I entered my father's business, and went with him to the city of Lu-an, in Shan-si, where we opened a shop in South Street.

In the spring of 1899 Mr. C. T. Studd, an English missionary, came to the city and opened a Refuge to help the people break off their opium habit, and also for preaching the Gospel. I entered the Refuge, and while there heard the Gospel and believed in the Lord, and on returning home destroyed my idols. My brother at once began to persecute me, and three times dragged me into the main street and beat me publicly. I was also cursed by all the people of the city.

Baptism.

In the autumn of 1891 I was baptized by Mr. Studd, and the name Peter was then given me by Mr. S. P. Smith. After receiving further instruction from both these pastors, I was set apart as an elder of the Church, and assisted in the work of the station.

My brother and relatives all considered me a fool, and often cursed me; they also treated me as an entire stranger, refusing to acknowledge me as a relative.

In the summer of 1900 the Boxers, followed by the scum and lawless of the population, began to persecute the missionaries and Christians. They professed to be great patriots, but their real motives were robbery and plunder, and the virtuous and law-abiding were regarded by them as so much fish and flesh to be devoured.

The missionaries, Church officers, and Christians all endured great persecution, and suffered all kinds of cruelty and bodily injury. The missionaries who attempted to return to their own countries encountered great dangers and sufferings by the way. The Christians also fled in all directions, and were unable to succour one another.

I escaped with my wife to Kwan-teu'en, a market town, in the county of Chang-chi. There we were set upon by the local Boxers and riff-raff, who, having robbed us of all we possessed, and the virtuous and law-abiding were regarded by them as so much fish and flesh to be devoured.

A Few of the Native Christians at Lu-an, Shan-si.
Mr. and Mrs. Stanley P. Smith in the centre of the group, Elder Peter Liu at left, with open Bible in his hand.

The above is written that you may know something of the great dangers and sufferings by the way. The Christians also fled in all directions, and were unable to succour one another.

I lay unconscious at the bottom of the well for a day and a night. At the end of that time consciousness returned, and I became aware of my position. No anger, however, came into my heart on account of the way I had been treated, but I was enabled gladly to bear it.

For this I truly thanked the Lord that He thus kept my heart in peace, and did not let me grieve. I was enabled to pray to the Lord to forgive my persecutors, because they had done it in ignorance.

I quite made up my mind that I should die in the well, and thought of the words that the Saviour had said to His disciples: "Ye are the light of the world; ye are the salt of the earth." and also that He had said, "The time will come when you will endure great persecution and be hated of all men for My name's sake, and many of you will also be put to death." While I pondered over these words my heart became enlightened, and the pain in my body ceased. Was not this the Lord with me? I then began to pray earnestly. Suddenly I heard some men at the top of the well preparing to get me up. On being taken out of the well I was carried into the city. My brother, fearing he might suffer, had fled, and no one knew what had become of my wife; I was therefore friendless, and without a place of shelter.

Friendless.

The city and country people all knew that I had been persecuted at Kwan-teu'en because I was a Christian, and with one voice they all said that I had suffered because I did not worship the gods and follow their customs, and fearing I should bring trouble upon them also, they were unwilling for me to remain among them. I greatly rejoiced that I was permitted to suffer in this way for the name of the Saviour, and thanked the Lord for thus causing me to receive such undeserved favour. I also thought of the Saviour's words: "The birds have nests, and the foxes have holes, but the Son of Man alone hath not a place to rest His body," and besought Almighty God continually to deliver me. Ultimately Mr. Roh, of Tseng-kioh, had me carried into his house, and also sought for and found my wife, and in this way we were provided with a place of refuge.

My injuries, however, had been so severe that they became running wounds, and I was confined to my bed for six months. At the end of that time, through God's help, I was able to get off my bed. The Lord has truly delivered me from death, and I praise His name, that although I have no strength in my right arm, and can only with difficulty use my left leg, I have not the least hatred or desire for revenge.

This summer the leading Boxers were apprehended by the officials, and fined various sums of money, towards the support of the Christians who have been maimed or received other permanent injury.

"The Mind of Christ."

I have sought to have the mind of the Saviour, and to love others as myself, and purposed to manifest a forgiving and liberal spirit, and not press matters to extreme. The chief criminals therefore having experienced God's salvation in that they were not destroyed, but had their crimes forgiven, have united together in presenting a "Honorary Tablet," expressing their gratitude, and praising the virtues (of the Church). For this may all the glory be given to the Lord.

From henceforth I hope the people and Christians will ever live in peace, without enmity, and that the Christians will enjoy the protection of the law. The above is written that you may know something of the sufferings of the Christians at the hands of the Boxers, and also that all may understand that our holy religion teaches men to be faithful, sincere, peaceable, and benevolent, and undoubtedly desire to save the myriads of China, that they may enjoy boundless happiness.
On the Way to Ho-nan.

Extracts from Letters written to Miss H. Soltau by Miss J. Wilkins.

December 4th, 1901.

Mr. and Mrs. Entwistle and three children, Miss J. Wilkins (by side of boy), Miss Kidman (left of Mrs. Entwistle), Miss Wallace (left of Miss Kidman).

Appointed to Ho-nan.

Everything came about so naturally and easily for me to be appointed to Ho-nan. Mrs. Hoste was having a little talk with me, and told me how this Province was in great need of women workers at present. Instantly it came to me that this was the poor orphaned girl approaching me to fill. The dialect is not unfamiliar to me. I saw, I could go back at once and help the weaker ones. A day or two afterwards, Miss Wallace arrived, and then Mr. and Mrs. Entwistle landed. It was quickly all arranged. They were asked to take with them Miss Kidman, a refugee from Chau-kia-k’eo, to start building operations, and probably stay three years. I believe the whole project came from God. I have a rest, peace and joy in God that I have not realized for two or three years. Every bit of mistrust of the people has gone.

We shall be the first missionaries to return to East Ho-nan. Mr. and Mrs. Joyce have gone to quite a different part, a long distance from us. Mr. Shearer has hurried overland to buy a few tables and chairs for us to start house with. Both my companions lost everything last year, but we find that we have just enough to make a beginning, and it will be good for the natives to see us suffering from the loss of a few things; they have been tempted sorely with the compensation fund given by the Chinese Government.

We three women are to live alone, and Mr. and Mrs. Entwistle will be in another part of the city. I am asking the Loo to show me what special work He wants me for when I reach there. The wish is for the workers to concentrate their forces better, each station to be better manned in the future, and to open as many out-stations as possible from the centre.

I was very sorry to have such a flying visit through Canada; I did not see Niagara. At Toronto I discovered that the steamer for Shanghai only sail once a month at this season of the year, and though the dear friends urged me most lovingly to stay on, I felt I could not spend a whole month there simply sight-seeing while all the workers were pressing on to China to help the people. So I went on with the first party, and I feel it is quite right that I did so.

On the Way to Ho-nan.

We are very conscious that we are in the stern battleground of the powers of darkness in returning to this Province; and, from your letter, I feel you are all feeling at home the same conflict. I think, almost without exception, there is everything to encourage us in the work here. The country Christians, hearing of our arrival, have stolen in secretly for fear of their lives to see us and to tell us wonderful tales of God’s deliverances.

One dear woman had buried her Bible and hymn book five times, and in five different places. She had stolen out at times to read it secretly, and at night when she felt such dreadful soul hunger. Once she could not find the place she had buried it in, and was in terror lest it had gone for ever; for they never expected to see the missionaries back again. She knew that that night, near the place where she thought she had buried it, and prayed to be led to the right spot in the earth. She told us she went straight to the place.

God’s Deliverance.

Each one brings a more wonderful tale of God’s deliverance than another, showing us that God can keep “His own” entirely apart from ourselves. We are very much restricted just now; we must not visit the Christians too freely, for fear of bringing more trouble upon them, though those in the city all come and go freely. The heathen do not want us, they are busy preparing for the New Year’s festivities. We cannot study, for we have no teacher. I have the Wednesday class for the Christian women; they come in good numbers, and many have become enquirers since the troubles; also a class on Sunday morning for instruction in the Scriptures. I am to spend each Sunday at Mrs. Entwistle’s house, to take another class with her for entirely outsiders. The public services are all held there, and it is in the new part of the city. Thus the dear Lord is giving me welcome bits of service, for which I praise Him. I long for my time to be fully occupied with direct work among these dear people.

We are wonderfully well off for creature comforts here; we get abundance of goat’s milk and cream, there is plenty of good bread, beef and goat’s flesh, and the air is so dry and pleasant; we have a nice yard for exercise. We live at the back of the house, where it is all private and quiet; with very good rooms in the front for classes, guest hall, &c. I am living with Misses Wallace and Kidman, both from Australia.
Extracts from Letters.

From Ú-i, Shan-si.—Mr. D. Lawson writes, on January 1st:—

"We arrived here safely and in the best of health and spirits on the 27th December; thankful to be at home after such a long trip. All along the way the people seemed very friendly, and the officials showed us every kindness, providing escorts, and, in some places, hospitality for us.

"Our praise is in everybody's mouth because we have not accepted compensation for our losses, but the C.C.'s, who are oppressing the people on all sides, are in very bad odour, and are being bitterly spoken against both by the officials and people.

"About one hundred of the Christians, who only heard on Saturday of our arrival, came to the services on Sunday. They gave us a most hearty welcome, and even the women and girls were most demonstrative, pulling my sleeves as they expressed their pleasure at my return, which touched us, and especially myself, very deeply. Everywhere one goes even the heathen show great friendliness, and express their pleasure at my return. A number of our things have been brought back, and others, I have reason to believe, are likely to return things that they have in their houses.

"Some eight of our Church members here have been removed by death. An epidemic of typhus fever is raging in the district, carrying off large numbers of the people. Drought still prevails, and, unless the snow comes very soon, the harvest prospects look bad for the large blood-stained harvest which had been looked for here last year, but food is still double the price of ordinary times, owing to the grain having to be sent to P'ing-yang Fu and other famine-stricken districts."

Later, 27th January.—"I have hardly been able to realize that I am in the Province where so many have laid down their lives, so wonderfully has the peace of God been garrisoning the heart, through Jesus Christ our Lord.

"I had scarcely entered the Province when I became deeply conscious that God had filled me with a more intense love for the people (and I have always had a true love for them) and I do trust that God may greatly use brother Urquhart and myself to lead very many to Christ. Pray that we may be made a great blessing to the Christians. Oh for more of the mind of Jesus!"

"The church here has decided to build the chapel, for which material is being prepared. To-day, fifteen trees, which the church has bought in the village, have been cut down. The Christians hope to pull down the walls to the window sills, clean the bricks, and prepare the way for the workmen in the spring, providing their own food, and doing the work unto the Lord.

"All is quiet and the people are most friendly, and I should say that we are now safer than before the trouble. Snow still does not seem far off and the weather is warm enough for the 3rd moon."

From Chao-ch'eng, Shan-si.—Mr. Ernest Taylor writes on 11th February:—

"The work is very encouraging in the villages. Wherever I have been the Christians have welcomed me most warmly, and if I could not be happy here I don't know where it would be possible for one to be. Over 20 of us at least meet every night for prayer and when the opium refuge is full there are 50 or more. I rejoice exceedingly in this refuge work. From 120 to 130 have broken off opium here this winter, and we have real reason to hope that a number have been converted.

"Refuges are now open at Hong-tong, this city (Chao-ch'eng), Han-hao, Ch'ao-yuen, Hsi-tsan-peh (a movable refuge for the Fen-hsi district) and Hoh-chau, P'ing-yao and Kiai-hsiu. Others will soon be started, one at Yung-ning Chau. Elder Hsii proposes sending Elder Chang to the latter city.

"Elder Hsii and I are very warm friends and God has helped me more than ever before. I am thankful my health is very good now, and Elder Hsii too is well. We have been very busy, often working till after midnight.

Foreign Stamps.—Mrs. Rowsell, 5, Sidney Road, Bedford, has packets, 7d. and 1/- each, containing a set of stamps, new issue. Approval sheets of cheap stamps; also albums for beginners. Any foreign stamps would be most acceptable, as greater variety is needed. Chinese, Japan Coreans, &c., please send for C.I.M.

Arrivals from China.

March 21st. Per P. & O. 8s. "China." Mr. and Mrs. Frank McCarthy and five children.

April 6th. Per P. & O. 8s. "Arcadia." Mr. and Mrs. R. M. McOwan and two children.

Arrivals in China.

From North America, February 12th.

Misses Rose Palmer (returning), McMorran, Cable (from England) and Craig (new missionaries).

March 16th.

Miss Hancock (returning) and Miss Alice Carey Lay (new missionary).

Departures for China.

April 19th. From Columbus, Per N. C. L. 8s. "Prinz Heinrich." Mr. H. C. Burrows.

Recent Baptisms.

Since the date of our last issue, the following baptisms have been reported:—

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During 1902 ... ... ... ... 54

Publications.

LAST LETTERS

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From the Offices of the

CHINA INLAND MISSION, Newington Green, LONDON, N.
Report of the Annual Meetings
HELD IN CONNECTION WITH THE
Thirty-Sixth Anniversary of the China Inland Mission
AT THE CONFERENCE HALL, MILDMAY PARK,
ON TUESDAY, MAY 13TH, 1902.

In consequence of the coming Coronation (see p. 88)—May God save the King!—the Anniversary Meetings have this year been held earlier than usual. During the four days preceding these public gatherings, the home staff and the missionaries assembled in London met in the Mission Hall for seasons of special prayer, when the burden of our great responsibility in view of the present unparalleled opportunities in China was cast upon God. These days of prayer were felt by all to be days of refreshing and encouragement.

By the kindness of the friends at Mildmay, the Annual Meetings were held at the Conference Hall.

The chair in the afternoon was again taken by our kind friend Sir George Williams, and the evening meeting was presided over by the Rt. Hon. Lord Kinnaird. The speakers from the field represented seven of the provinces of China, and addresses were also delivered by Mr. Sloan and the Rev. J. Gregory Mantle. We are holding over the Address of Mr. Mantle for publication as a Leader in our July issue.

For all connected with these meetings we have abundant cause for thanksgiving. They have been a fresh token of God's presence with us, and a time of renewed consecration for the service of the coming year. We hope that the printed report may be as helpful to the wider audience of readers as the meetings were to those who were present.

We would draw special attention to the letter from Mr. Hudson Taylor on page 72, which we are sure will be read with deep and prayerful interest.

Afternoon Meeting.

The Chair was taken by Sir George Williams.

The Meeting was commenced with the hymn—"For My sake and the Gospel's, go."

A portion of the 10th of Luke was read by Mr. R. C. Mohgan.

Mr. Theodore Howard: Before Mr. Hankin leads us in prayer I want to ask you, dear friends, for a few moments to join in silent prayer for our beloved Mr. Taylor. Mr. Taylor is now in Switzerland, very feeble—very peaceful and happy, but very feeble. Will you pray that the peace that passeth understanding may this day and evermore keep his heart and mind by Christ Jesus? And if it be the Lord's will to spare him to us for a little longer pray for that also, that God's will in this may be done. We all feel what wonderful things God has done through His dear servant. He is very dear to our hearts; he is very dear to the Church of God, and we earnestly pray that if it be God's will He may yet spare him to us. Let us pray.

An interval was spent in silent prayer and the Rev. B. D. Hankin (St. Jude's, Mildmay) offered prayer.

Mr. Walter B. Sloan (Secretary): As I have to speak later in the meeting to-day I will only read our brief financial statement and then the letter addressed to this meeting by Mr. Hudson Taylor.


China's Millions.

June, 1902.

and many others of the native Christians may be mightily energized by the Holy Spirit, and that our dear missionary brethren and sisters guided by the same Spirit may continue to help the native Churches to lean more immediately on the Lord in Whom they have believed; so shall our losses become gains, and our native brothers and sisters become increasingly bold in their God to win souls for Him who once redeemed for our redemption, and will soon come again to receive His own.

In that day He will not fail to reward you, dear friends, for every act of self-denial and loving service on behalf of the good work in which we are fellow-labourers.

It is a great comfort to me now that I, and my dear brother-in-law, Mr. Broomhall, are no longer taking the part in the work which we have done, that Mr. Howard and the members of the Council still continue their invaluable help, and that Mr. Sloan and Mr. Wood, with others of our staff, are so efficiently carrying on the work at home; while in China Mr. Hoste, Mr. Stevenson and their fellow-workers of the China Council are enabled to maintain and develop on the same lines the work which I was privileged to begin. We do prize Him who for so many years has supplied all our need and proved Himself the God that is "enough," the unchanging "El-Shaddai."

Gratefully and affectionately yours in Christ,

J. Hudson Taylor.

The Chairman.

Address by Rev. Edward Pearse.

(Kiang-si).

We have come here to-day from the field to tell you of what God has wrought through His servants and to encourage you to pray on, knowing that as the Lord Jesus Christ wrought in the beginning of the work, so thank God, we have abundant evidences that He remains in our midst and is still working through His servants in China.

It is recorded in the life of Dr. Morrison that when he was in the counting-house of the ship-owner, previous to his embarkation, all the business having been arranged, that gentleman turned about from his desk, and, with a sardonic grin, addressing Morrison, said, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Morrison, with more than usual sternness, "I expect God will." And that is just our confidence and our position to-day.

I have myself had a great many very good opportunities during the last few years of seeing the Lord Jesus Christ working through His servants. For the last six years I have travelled about from station to station in the provinces of Kan-suh and Kiang-si, spending from a week to ten days or a fortnight in each station, as the exigencies of the work demanded. I have examined many scores of candidates for baptism, held Bible readings for the Christians, and come into close personal contact with many inquirers, and I have seen in very many cases how God is working in men's hearts, and how the Lord Jesus Christ is doing His work to-day just as He did in the early days of the Church.
China’s Millions.

JUNE, 1902.

a man while struggling and fighting together, broke through the lath and plaster partition into the ladies’ house. She hated the missionaries, and abused them on every occasion. But yet God was working in her heart. That lath and plaster partition, while it did not serve to keep out the noises that were going on, served this good purpose, namely, she was able to hear the missionaries preaching the gospel in their own house—and doubtless she heard it many times—and God was working in her heart. By and by she was taken ill, and she spent a good deal of money on physicians. She suffered many things of many physicians and rather grew worse than better. In the end she asked our ladies to help her. They visited her and tended her very kindly, and won her heart. Soon afterwards there were baptisms in that city, and this woman said, “The next time there are baptisms here I am going to be baptized.” The missionaries were utterly astounded, but it was true. She meant it. She shut up her gambling den. Men came to gamble, and she would not receive them into the house, and from that time she became an enquirer, and very soon a humble follower of the Lord Jesus Christ. When I went there she invited me to visit at her house, and I have had many opportunities of intercourse with her. She has now passed away and I believe she has gone into the presence of the Lord.

I went to China in 1876. At that time we were working in five provinces in China, I think, and there were nine stations: at the end of 1901 we had 179. At the end of last year we had 735. We had then about 20 missionaries in 15 provinces to-day, and there are no provinces unoccupied. We had then about 36 missionaries: at the end of last year we had 735. We had then about 20 stations: at the end of 1901 we had 179.

An Unparalleled Opportunity.

Many places have been opened lately that it was very difficult to open some time ago. The very last prefectural city in Chekiang has just been opened. We have been trying to enter it for 30 years and were not able. The capital of Hu-nan has lately been occupied, and the province of Hu-nan, the most anti-Chinese and anti-Christian province in China, is now being well worked. There are about 30 missionaries in that province. I myself had the privilege of going to the capital of Hu-nan some three years ago, and I think I was the first missionary who was received in the Yamen by the officials. But since that time many others have gone, and there are already Christians in the capital of Hu-nan as well as in other cities in the province.

I remember how, before going to China and after returning from China, we used to gather together every Friday to pray that God would open the door into Hu-nan. Well, thank God, Hu-nan is open to-day, and there are missionaries in quite a number of cities, men and women labouring for the Lord Jesus Christ.

Dr. Griffith John in a recent letter writes:

“We commence this new year with bright prospects, never brighter. China is opened as never before, and officials are more friendly than ever. The people are more accessible than ever. We are in the midst of a wonderful movement towards Christianity. There are glorious possibilities before us. There are opportunities such as we have never known before. But the new times bring with them new problems, new difficulties, new dangers. Pray that God may give the missionaries in China all the wisdom and grace they need in these times. Very earnestly do I ask your prayers. Pray for China in this crisis in her history.”

I do want to leave this thought with you—that China is to-day opened as it has never been opened before, and that this is an opportunity for the Christian Church, such an opportunity as we have never had before. Not only can we open cities now which we could not open before, but the people are coming together in large numbers to hear the gospel. Dr. John says, “This is a movement towards Christianity.” My own observation and experience would not lead me to say so much as that. It is not altogether a movement towards Christianity. It is not entirely, it is not chiefly so. Many of those people who gather together have other motives—personal motives or political aims—in coming together. But it may become a movement towards Christianity. If we take advantage of this movement, with God’s help and God’s blessing good may come of it. It shows us that the prejudices of the people towards Europeans and towards Christianity are largely removed. It is the prejudice of the people that has hindered our work. It is because they looked upon us as foreigners, preaching a foreign religion, that they were unwilling to listen. But now the fact that numbers gather together is an evidence that this prejudice is largely removed, and the people are willing to come together and hear the gospel.

A Promising Beginning.

Two years ago we went to the city of Rao Chau Fu, in Kiang-ni. We arrived there with Dr. Judd one Saturday night, crossing the Po-yang Lake, and reaching the city on Saturday evening. I left my luggage on the boat, and went straight to the house. When I went in I was astonished to see a large number of men gathered together worshipping God. The evangelist was conducting a service, and there were at least twenty men there with their Bibles and hymn-books joining in the worship of God. I was astonished. Here was a place just recently opened, and I thought, “What a wonderful thing is being done here.” I remained in that city for two or three weeks, having daily meetings with those men. I never had such a splendid opportunity, and never so enjoyed preaching the Gospel, as on that occasion. Now, these men did not come for the Gospel principally. They had all sorts of motives as it turned out afterwards, and when that city was rioted and that chapel destroyed most of those men went back again and did not come any more. But I believe that of that number there are a few that are still worshipping God, and who are desiring to follow the Lord Jesus Christ.

Bishop Cassels and others are sending home urgent appeals for men. They want men in all stations because men are coming to them asking them to open out-stations and send men to preach the Gospel.

[Mr. Pearse here quoted from Bishop Cassels’ letter of Dec. 10th the extract which we published in China’s Millions for May, p. 65.]

They appeal to us to come and help them. May our response be like the response of those disciples who went to the help of “their partners in the other boat.”

Photo by}

UPPER CHIN T’AN RAPID, YANG-TZE.
Shewing Trackers’ Huts on Banks.
WHEN Carey went out to India he said that he would go down to the pit if those at home would hold the ropes, and ropes are more firmly held by prayer than by money-giving. And so I want to bring before you a few thoughts with regard to prayer, for I presume that the great majority of those here hold the ropes for those of us who go into the dark places of the earth. There are some parts of China that are still dark.

I beseech your prayers for those districts of China. The Lord wills that all men shall come unto Him, that no part of the field should remain barren; and yet, away there in the west of Yunnan, and Kwê-tsê and Kansu, the missionaries have laboured long, and have prayed earnestly to God, and have shed bitter tears, while their hearts have almost failed them because they have toiled all day and caught nothing.

I beseech your earnest prayers for those places where the labours are almost failing. They have not failed in earnestness; they have not failed in prayer; but they have failed—no, not failed, but they are apt to be discouraged because they have happened on a very stony part of the field.

And then there are some difficulties that are facing us more than ever before. There is that constantly-increasing difficulty, namely, opium-smoking and opium-growing. That curse is spreading over China like a black pall, and we are confronted by it day by day and year by year. Thank God, He is getting the victory over many a poor besotted one there. Thank God, He is still plucking brands from the burning; and men and women who have been bound down by that bitter curse have had their hands broken, and they have been delivered by the power of our glorious Gospel. And God has used such lives often in bringing others to Himself.

At a place not far from our city of Wen-chow, a woman, a poor opium smoker, was converted, and the influence of that woman, through her changed face and changed life, so wrought upon the villagers that now there are quite a number gathered together to be taught, where, a year ago, there was not a single enquirer. The power of the Gospel did that. The power of God in the heart of that woman made her an attraction, and made that very attraction work out for the glory of God.

But then there is the evil of opium-growing very much in our district. I do thank God that the Churches in China have taken firm ground with regard to the opium. We will have nothing to do with it in any way. We will not allow either the opium smoker or the opium grower to have a place in our Church. I shall praise God when the day comes that our Churches at home will take a like stand with regard to the drink traffic in our country; when vested interests shall be no more thought about, and when the drunkard-maker shall be considered no more fit for the table of our Lord than the drunkard himself. This is the position we take with regard to opium-growing.

We have this difficulty to contend with continually. Scarcely a year passes but we have to discipline some one or two who have been tempted in their deep poverty to grow a little opium in order to help them to tide over the expenses of the year.

Opium growing brings in an income about seven times as large as the same space occupied with wheat would bring, and therefore it is a great temptation. Then the ground has to be so highly fertilised that the rice crops following are much richer than usual, and so our poor people are constantly tempted to grow just a little opium to help them in their deep poverty.

One man was for years kept out of the Church because his son grew opium, and the old man was held responsible, and admission into the Church was refused to him. But, as a few more years passed, and the man was faithful and earnest, and had done what he could to prevent his son from taking this step, at last he was received, because we knew that he had no power whatever to prevent it. His wife sided and abetted the son, because his action brought in more money to the home; and the poor old man was left single-handed. At last he was baptised and received.

But still this opium-growing rankled in his mind, and one day, some time after he was baptised, he rose and went from the house, and took his hoe and hoed up all the opium that was growing in the fields which his son had planted. This, as you may suppose, created a family scene. They were bitterly opposed to the action of the old man, and, rather than contend with them, he departed and went away, and for days they could not find him. They searched everywhere. His old wife was getting very alarmed about him, and they came to the city to enquire if he was with us. No, he had not been there; and anxiously they searched for him, but in vain. By and by our next communion Sunday came round, and the wife felt quite sure that he would be there, and she came to search for him. She found him, and the scene in the chapel was a very touching one as the old couple met again. The wife was so delighted to see her husband that she quite forgave all the mistakes (as she considered them) of the past. They went home together, and that wife, led by the conversion of her husband, is now seeking the Lord.

So we constantly get these cases where the work of God is spreading in spite of the opium. But it is terribly difficult. Will you pray earnestly that that curse may no longer blight China's Millions.

Address by Mrs. G. Stott.

(Wen-chow.)
June, 1902.

China's Millions.

China—that curse for which we are responsible? Oh, pray earnestly about it. The time is short. That curse is spreading, and we, as a nation, are responsible as no nation has ever been. That curse is spreading in China. The Chinese are trying to prevent Indian opium from coming, not by giving up the use of opium, but by multiplying their own supply, so that the Indian opium may be ousted out of the market; and this is degrading the natives more than ever before.

Other Difficulties.

Then we are coming face to face with a new difficulty and a new trial, ten times greater than that of the old situation to which it has given place, and that is, the danger of popularity. The officials, in order to show their friendliness to the missionaries, are everywhere being friendly to the missionaries, and are almost bowing down before them. This has its evil effects upon our Native Christians.

Then, too, Western education and Western science are being taught in China, and there again is another great difficulty. With Western education there comes in its train all the doubtful, vile, atheistic literature that pours from this country and other countries into such lands as Japan as soon as they are able to read the English language. And, just as the flood of literature has poured into Japan, causing Japan to-day to be an almost atheistic country, so it will into China, unless, in answer to our prayers, God in His mercy will raise up a standard against this enemy.

China is a noble land. The people are a noble people. Sometimes people say to me, "You seem very much in love with the Chinese. I thought that they were a very nasty people, and very dirty." I have to say, "Yes, they are dirty, but, dirty or not dirty, we love them." I do not think that I have ever found a missionary who has laboured for a few years in China who did not love the people. There is something in the very character of the people that draws out your heart's affections; such as their sturdy independence, and their firm grasp of whatever they receive. They do not receive Christianity easily. They require line upon line, and precept upon precept in the teaching; but, when they do receive it, they hold it with a grasp that not even death itself can overcome. You have had evidence of this again and again. You have had again and again a picture of these men willingly laying down their lives for the sake of Christ.

In my own district one of our preachers was caught by the "Boxers" two years ago, and a choice was offered to him—between death and life—life if he would recant, if he would just sign a paper to say that he would no longer worship the God of heaven, and death if he refused to do so. They waited for his decision, and calmly and unflinchingly he chose to die, and there and then they beheaded him.

I knew that man's wife. Twenty years before she was a virtual martyr. At that time her husband was not converted. She was the first Christian in her village; and the whole village was against her. They tried to prevent her taking water from the well; they tried to prevent her walking upon the common street; and, at last, when these petty persecutions availed nothing, they took her from her house by her hair, and dragged her into the street, and deluged her there, and left her fainting and, as they thought, dying. She managed to get back to her house, where she lived for three months longer. Her steadfastness was the means of the husband's conversion. Twenty years later he joined her in the Glory—a martyred family for the Lord Jesus Christ's sake.

That is the kind of people they are. We marvel often at their steadfastness, and we praise God for it.

And now I beseech you to pray earnestly for an increase of workers. With increased difficulties there comes increased responsibility, and the work is great, and the workers are few. We are at the present time needing at least 100 new missionaries to occupy the places. We lost, as you know, 58, and we want those places all taken up, and more too. Who will go for the Master's sake? I speak almost as a veteran, for I have had 30 years' experience in China. And, if I had my life to begin over again, I would say, "Send me to China." If ever I am tempted to regret that the years are passing, it is that my service is more ending than beginning. I would gladly go to that land again, and do the work all over again, and suffer the same suffering over again, to see the results which I have seen.

Oh, pray! Give! go! CHRIST says, "Look upon the fields: they are white unto harvest." Look not with a cursory glance, but by earnest consideration. "Pray ye the Lord of the harvest." Not once, and then think that you have done your duty; but pray constantly, earnestly. "Go ye into all the world." Happy is the man or woman who can obey all three of these commands. But, if you cannot obey all three, at least you can obey two. You can "look upon the fields," and you can "pray." May the Lord help you to do it, for CHRIST's sake!

Address by Mr. E. J. Cooper.

(Rshan-Si.)

Beloved brethren and sisters in Christ, it is my privilege to-day to represent the Province of Shang-Si, a province very dear to our hearts, for some of us here are knit to it by ties of blood; a province which should be dear to the whole Church of God, for there our Lord has left Himself a marvellous testimony in these last days.

In the few minutes I have, I want to review the past two years in the Province of Shang-Si. Two years ago when I was at my station of Lu-ch'eng in the South-West corner of Shang-Si, the China Inland Mission had 27 stations, 20 out-stations, 1,358 communicants in the Churches and 103 missionaries. Altogether I believe there were at least 150 missionaries working in the province. In every station the work seemed promising, and souls were being saved, and then just about this time two years ago the storm burst upon Shang-Si. You know the story. You know how that storm burst on every station and all was wrecked, and 112 missionaries and forty children were taken in a chariot of fire to Glory, and how many of our native Christians were taken home as well. Oh, may a double portion of their spirit be upon those of us who have seen the chariots and horses of fire, and oh! that we and some here to-day may be baptised for the dead!

At that station of Lu-ch'eng, there was my own family—my beloved wife, Edith and Brianer, and two lady workers from America, and now I and my little girl Edith are the only ones left. It is not the place to speak much in detail here to-day. My beloved companion in suffering, Mr. Saunders, touched upon it last year. And those of you who have not seen the story written by him called "A God of Deliverances," can get it here to-day. It is a story full of marvellous suffering, of the wonderful sustaining grace of God, and most marvellous deliverances. Stoned, robbed, naked, hungry, thirsty, and dying by the roadside, five long weeks, seven hundred miles' journey, and some of us have
been delivered. Weeks of sickness and weakness followed. Last year I sat upon this platform just recovering from a long illness and to-day in God's great goodness and purpose I am able to speak to you in health and strength once more.

And now let us look at the province of Shan-si as a whole. At the end of 1900 the leaders were gone and some of the best of the natives too. Yes, in ruins, but yet that Church is rising from the ashes glorified and beautified. And the Chinese Church has its martyrs and its heroes. Two hundred Protestant Christians were killed for their Lord and many of these have left a wonderful testimony to the power and to the grace of God. And then there are others who have denied their Lord in some measure, have compromised themselves in some way. Specious arguments just to tide over the penalty of death came to them, and some have fallen. The Church was in ruins at the end of 1900 and for months the doors were closed and no one could go in or pass out. And then a commission, in which Mr. Hoste and Mr. Orr Ewing had a part, went into Shan-si and from that time the work of reconstruction has begun.

Compensation.

And now came the important question. Should we take up those rights which are ours as British subjects? No, there is a better weapon than that, a weapon that alone is victorious and which our Lord depended upon and which He wants us to rely upon. It is a two-edged weapon, the weapon of love. I praise God with all my heart that Mr. Hoste was led to repudiate compensation on behalf of the China Inland Mission. Yes, that sword of love is what we have to fight with and it has already dealt a deadly blow in one heart at least in Shan-si and that the Governor's heart. It was a deep sword-thrust and we praise God for it. This is what Governor says in a proclamation which he put out in regard to the fifteen prefectures in which the China Inland Mission refused compensation. He said:

"Mr. Hoste has arrived in Shan-si to arrange mission affairs. He has come with no spirit of doubtful suspicions, hatred, or revenge; nor does he desire to exercise strong pressure to obtain and we praise and Mr. Orr Ewing had a part, went into Shan-si and from that time the work of reconstruction has begun.

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"Mr. Hoste has arrived in Shan-si to arrange mission affairs. He has come with no spirit of doubtful suspicions, hatred, or revenge; nor does he desire to exercise strong pressure to obtain anything from us. For the Churches destroyed in 15 sub-prefectures and districts he asks no indemnity: 'Jesus in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged.'

This shows you how the sword went in. "Jesus in His instructions, inculcates forbearance and forgiveness and all desire for revenge is discouraged." I say it is something to have got that thought into one of the Governors of China and we praise God for that victory.

And the question comes to us as the days go by, the choice between this spirit of love and relying upon our rights. May God help us to imitate Him and to walk in love towards those that are without. To show you the effect which this attitude has had, I quote from a letter of Mr. Lawson who says:

"The fact of our not having accepted compensation has given us a splendid name among the people who now know that there is a great difference between us and the Roman Catholics who are now pressing the people on every side. They are in bad odour among the officials and people."

After the Commission left Shan-si the missionaries began to return there, and I think it is a remarkable thing that our beloved Director's son, Mr. Ernest Taylor, was the first one to stay in the province. Less than twelve months ago, Mr. Lawson who had been marvellously delivered, left wife and home that he might return and seek to reconstruct the Church. What does Mr. Lawson tell us were his feelings as he entered that province? He says:

"We have scarcely been able to realize that we are in the province where so many massacres have taken place, so wonderfully has God sustained us that no shadow of fear has been experienced. Although we have not very much of this world's goods and our circumstances just now are by no means so comfortable, yet the increased joy in God far more than compensates for all that we have lost."

I said just now that some of the Christians had compromised themselves. Mr. Lawson tells us that in that district of Lu-ch'eng there is a great tenderness of spirit coming over the Church, and that they have given of their money which they have received for compensation to the amount of one-tenth, and that others are giving their time and labour to re-build the desolated chapels.

Present Condition of Shan-si.

The present condition of Shan-si is summed up in a letter from Elder Hsi. He is a man of independent character, of confidence in God, sincere and honest, and can be perfectly trusted. He says:

"With regard to the work in Shan-si, thank the Lord the Church of God is in the most hopeful condition and there are signs of great interest and prosperity. Wherever we preach the Gospel, and—which is better still—numbers have given up idolatry and are earnestly worshipping God. There are, moreover, signs of advance within the Church also. Of the money that has been received as compensation for this destruction of property, the Christians at Hsing-tung have all given one-tenth, and some have given one-fifth to the Lord. In all, Tla. 1,900 (about £230) was contributed, and, after paying all the local expenses, there are over Tla. 1,400 now in hand. The Christians in the whole of the Lu-an prefecture also gave one-tenth, subscribing Tla. 1,900 (about £145). At Chao-cheng, P'ing-yao, Yong-nung, and many other districts, the Christians also gave liberally; and, best of all, there are some who are serving the Lord with intense earnestness.

"Praise the Lord the sufferings of the year 1900 have been a great blessing to the Church. The good are truly like gold that has been purified in the fire."—Job xxiii. 10; while the deformity
and worthlessness of the bad (or unsatisfactory) has become all
the more manifest. As the Lord said in Isa. xlvii. 10: "I have
refused thee, but have obtained no silver"—(Chinese translation.)
Thank God there are no mistakes in any of the Lord's work,
and 'All things work together for good to them that love God'
(Rom. viii. 28) is certainly true.

What is our personal responsibility towards this work in
SHAN-si! Two years ago there were 103 missionaries; to-day
there are but 16 of our missionaries, and one or two of the
Baptist Mission. Two years ago there were these 27 stations
with flourishing work going on; to-day there are but 12 that
are occupied in any sense, and 15 without any workers at all.
I tell you, beloved friends, that I stand here to-day with a
feeling of awe and of solemnity as I look back on the past two
years. The Lord has brought me out of "death oft"—
apparently dying by the roadside, and dragged out of the
village for dead. Many times during that journey, and
afterwards, have I been near the gates of Glory, and yet the
mighty hand of God has been upon me, and I am here
to-day.

And oh! this makes life very, very solemn as one looks out
into the future that lies just ahead. These precious days
and years that have been added, it may be, unto my life.
May God help me to make the best use of them. In
Isaiah vi. the prophet sees a vision of the King, the
LORD of Hosts; and, seeing that vision, he cries: "Woe is
me, for I am undone; I am unclean." And then the angel
flies with the coal, and he is cleansed from his iniquity; and
then a voice from that glory speaks: "Who will go for us?
Whom shall we send?" And the prophet, I think, with an
earnest hungering after God, cries out: "Here am I," or, as
the margin puts it, "Behold me; send me." And his
message—what was it? A message of condemnation and of
doom to Israel. To-day, God the Father, who loves the
world; God the Son, who died for the world; God the
HOLY GHOST, who strives with the world, is calling from the
Glory to His children, and I believe to us who are gathered
here to-day: "Who will go for us, and whom shall we send?"
It is not to tell the Chinese of condemnation and
doom, but to take the message of love. Do you hear that
voice in your heart to-day? Oh! may we, from the bottom
of our hearts to-day feel our weakness! I feel that the
enthusiasm of the flesh has all gone, and I feel utterly weak
as I face the future; but yet if we see the King, the
LORD of Hosts, and realize His power, we shall be able to say,
in the presence of God, "Behold me; send me." I look
forward to going out in the autumn by God's grace; and, if
He will only give me the privilege of seeing some fruit in
that province of SHAN-si, if He will only send me with the
anointing of the HOLY GHOST, I feel I shall be satisfied.

Address by Mr. Walter B. Sloan.

(SECRETARY).

At the time of our annual meeting last year the clouds that
had hung over China had already commenced to break
up, and to-day we can truly say that, for the most
part, they have now entirely dispersed. You will notice from
the statistics in the hymn-sheet (see p. 88) that during the past
year no less than ninety of our missionaries were able to return
to their work in China, and thirty-three new missionaries were
able to go out. We may to-day be devoutly thankful to God
that this has been so. Looked at from the standpoint of
fifteen months ago, it seemed to many as if China might be
closed for years to come; but so graciously has God wrought
in His overruling providence that, already, the land is opened
again, and all those workers—not only those who have been
there before, but those thirty-three new ones—have been able
to go out and to commence work in that land.

At Work Again.

To-day we can say that, practically, our missionaries are
back in every place from whence they had to flee, and that
they have found entrance to not a few places where, at the
first, they were unable to go. There are only two restrictions
that we know of at present upon our workers in China. (1)
Our unmarried ladies are not yet permitted by the British
Consular authority to go back to SHAN-si; and (2) a similar
restriction prevails with reference to the province of KAN-suh;
but, after what we have seen of the hand of God working and
opening up the way, we cannot but believe that, ere long,
those restrictions also will be withdrawn, and even our single-
lady missionaries be found again in every part of the field.
It will be interesting to our friends to know that, already,
two of the lady missionaries who had to leave SHAN-
si, and to pass through great trials on their way to the coast,
have returned to China, and are only waiting an opportunity
to go back into that province again. When one of those
ladies was in our Saturday prayer-meeting recently, she told
us that, when the time came for her to ask her mother's con-
sent to her returning, her mother said to her, "Yes, I think
that after all the Chinese Christians have suffered on behalf
of you missionaries, you certainly ought to go back and do
all that you can to comfort and help and teach them again."

During the past year (I am speaking from this date), two
very important events have happened with reference to the
general situation in China. The first of these was the return
of the Chinese Court to Peking. Until that took place, a
feeling that there was a certain measure of uneasiness in the
situation prevailed. But when the Court returned we felt that
all we could look for in that particular matter was accomplished.

Atitude of the Government.

Oftentimes people ask the question, "What is the attitude
of the Chinese Government?" Well, so far as we can tell,
they are conscious that for China's own sake they made a
terrible mistake when, in the year 1900, they sought to expel
the foreigners from China, and they now feel that it is hopeless
to make another effort of that kind. Convinced of that,
their attitude seems to be this: "If we must have the
foreigners amongst us, the better we treat them the better
will they treat us." Accordingly, we find the feeling of Peking reflected to-day in the official attitude in all the
provinces of China towards our missionaries and other
foreigners who have gone back into the interior. The second
event to which I refer, in passing, is the treaty between our
Government and that of Japan. We cannot but think that
the completion of this agreement will give stability to the
Chinese Government, and be helpful in maintaining
matters in China as they have been. In this way we see
to-day a great opportunity.

And yet the situation is not without danger. The
situation in China never can be altogether without danger.
One fruitful source of danger at present is that the people are
being in many cases heavily taxed for the payment of the
indemnity demanded by the various Powers; and all the
present unrest that we read about in the papers is due to
this cause. If you knew how poor those people are, and how
they are oppressed by the officials at a time like this in order
to get money from them, you would not think it extraordinary if, from time to time, they do rise up in rebellion; and as, in a general way, they hold foreigners more or less responsible for this oppression that has come on them, it is not wonderful if opposition against the foreigner may spring up here and there.

One matter has been referred to already, namely this, the Chinese, both the officials and the people, to a large extent know that the Protestants, in many cases, have demanded no compensation at all, and that universally, one may say, they have demanded no more compensation than was reasonable; whereas, on the other hand, the Roman Catholics have extorted, again and again, the very utmost that they could possibly demand, and far more than was either fair or just.

Accordingly, this has led to a very marked distinction being made between the Protestant missionaries and the Roman Catholic, and this will certainly be helpful in many ways in the future.

To illustrate this change in the official attitude, allow me to refer to the province of Chê-hsien, and to that large city, Yen-chau Fu. For thirty years our missionaries have, more or less, been seeking an entrance there, and recently they effected it. And mark this: it was in connection with the arrangements that were made owing to the massacre of our brother, Mr. D. B. Thompson, and his wife and others with them. It was when one of our missionaries went to see the official about that matter that an arrangement was arrived at for the opening of this long-closed city; so you see, even in that detail, God was overruling the death of His servants to make further openings for the way of His Gospel amongst the people, and the officials who constantly in the past have been behind the people opposing the entrance of the missionaries are now in such an attitude of mind that they are prepared to secure an entrance for us.

Also about the city of Chang-sha, the capital of the Province of Hu-nan. When our missionary, Dr. Keller, was going up there, he met an official in the steamer in which he was travelling, and this official said to him, “If you want to act in the most respectful manner you should call upon the Tao-tai (the principal official) before you do anything;” and Dr. Keller thought he would take this advice. He knew that the names of “Hu-nanese official” and “anti-foreign feeling” have simply been synonymous terms in the past in China; but when he called on this Tao-tai, that gentleman said, “We have recently opened an office here where foreigners can go and have their affairs attended to”; and Dr. Keller was entertained as the guest of the official for three days in that city, while they obtained suitable premises, and the “deeds” were completed. This done, the official escorted him and saw him established in the house.

And then in Hu-nan the change in the official attitude is specially remarkable. The capital city, Kai-feng Fu was the last provincial capital unoccupied, and now our missionaries are there; and it will interest many friends to hear that our beloved brother, Dr. G. Whitfield Guinness, has gone to that city to open up medical missionary work.

The letter of Bishop Cassels (p. 88), printed in the hymn-sheet, will tell you better than I can do in a word or two, what is the attitude of the people to-day, not only in his district, but in many another place in China. That letter makes it very distinct to us that these people are willing to be taught. Now, it makes a tremendous difference when the people are willing to be taught as compared with the time when they are utterly indifferent. We cannot expect the people, without any ministry, to be suddenly ready, in a spiritual sense, for the Gospel; and it is the most wonderful work of God’s providence that these people are to-day in this condition of mind that they are saying to the missionaries “Come and let us know what you have got to teach;” and so, if men and women in the power of the Spirit respond to that appeal, there is a possibility of the most wonderful blessing in China.

Mr. Taylor has referred in his letter (p. 72) to the fact that he is not able, as in past years, to be in the midst of this work; and private letters received, even within the last few days, make us feel that never again will he be able to take an active part in this work which, in God’s providence, he was the means of starting and carrying on so long.

Now, beloved friends, think of it. Here we have this immense door of opportunity open in China, with all its dangers, no doubt, but yet a great door of opportunity. Here we are at this very hour, with our beloved Director having more than ever to withdraw from the work. I have been thinking to-day of an utterance of God through the prophet Haggai, in which he says this:—“According to the word that I have covenanted with you, when ye came out of Egypt, My spirit remaineth among you; fear ye not.” And, beloved friends, it is certainly true that you can be co-workers with us in this effort to spread the Gospel in China. How? In the true exercise of this ministry of prayer, which belongs to everyone of us as God’s children; and I am sure that you will join with us to-day in believing that the Lord God, Who was at the very beginning of this work, and Who has in the past-years wrought so graciously and wonderfully, still remains in His infinite mercy and compassion in the midst of it to-day. Then let us in simplicity of faith, in fulness of sacrifice, and in an increased measure of consecration, yield ourselves to the Lord our God, and He Who has done great things in the past will do greater things in the future. May the Lord grant it, for His name’s sake. Amen.
Address by Mr. A. Gracie.

(Ho-nan.)

And Lord and Christian friends, as missionaries to China we stand to-day on the threshold of great opportunities. Never, I believe, before, were there so many open doors, so many open ears, and so many grand opportunities before us in China as there are to-day. To the thinking Chinaman looking upon the scene there is a strange phenomenon. He sees officials and people who were banded together in the year 1900, trying their utmost to get rid of the missionaries and the other foreigners, banded together to-day, not to get rid of them, but to give them a hearty welcome. It was my privilege, along with one or two others, to return to the province of Ho-nan, and to participate in the welcome we received from the officials, from the literati, and from the people in general. The officials welcomed us, and treated us well and honoured us. They not only sent out their soldiers to meet us with banners and flags, but came themselves; and sent their carts and chairs to receive us and take us into their cities.

We were taken throughout the whole province of Ho-nan, and were welcomed everywhere by the officials, the gentry and the people. It was a wonderful sight. When we reached Kwang-chau, the last station we visited, we could see outside the city, not only the officials, but 75 of the leading scholars and gentry of that large and important city standing there dressed in their full robes, ready to welcome us. I wish that to-night I could transport you to the beautiful guest hall of the officials' Yamen in Kwang-chau, that you might there see those seventy-five scholars sign their names to a document pledging themselves to keep the peace and to look after the missionaries ever afterwards. I never heard of the same thing taking place in China before. And, mark you, this idea came wholly from themselves.

One great question which was very general in the official mind, as well as in our own mind, was the question of compensation. As you know, the China Inland Mission decided that they would take no compensation. They would neither claim nor accept indemnity from the
officials if it were offered. And not only has the Mission come to this decision, but the individual members also have taken this stand, notwithstanding they have lost all their personal goods. This was the message we had to carry back to the officials, and I shall never forget the wonderfully joyful and cheery expression on their faces as we told them of that decision.

Results of Refusing Compensation.

The stand which we took with regard to compensation has had many results, and I want to mention two.

First, it showed the officials the great difference between us and the Roman Catholics. Before we got back to the province the officials had already dealt with the Roman Catholics in the South of Ho-nan. They had received Tls.140,000 (equivalent to £20,000), and the officials trembled at our coming back, fearing lest a like indemnity would be asked by us. Why? Because, judging from the manner in which the Roman Catholics had dealt with them, the officials were afraid that our indemnity would far exceed theirs, because our losses had far exceeded theirs. Never before had they recognised the difference between us. But the question of compensation brought the difference to light, and right throughout the province over and over again the officials said, "Well, there is a great difference between you and the Roman Catholics!"

And then there was another result; it was this. We showed by this action that we had come to China not to make money, but wholly and solely for the good of the people. The officials believed, and many still believe that the missionaries are political agents. They believe that we have some connection with the British Government, and we took the opportunity to show them that we have no connection whatever so far as our calling as preachers was concerned, and we tried to make them distinguish the difference between citizenship and our calling as preachers.

Status of Native Christians.

And another thing we took the opportunity of showing them was the status of the Chinese Christians. Over and over again the officials referring to the Christians said, "Kuò-mín" (Church members). Now, if that were merely a designation we would let it pass, but we know the officials believed and many of them believe to this day that when a Chinaman becomes a Christian he gives up his citizenship as a Chinaman and comes under the jurisdiction of the British Government or any other Government under which the missionary labours. We took the opportunity there and then to tell them that a Chinaman becoming a Christian did not in the least alter his status as a Chinese subject.

Husbands were separated from their wives and husbands and wives were separated from their children and children were separated from their parents and that for seven weeks at a time.

Now, why did these Christians suffer? They were not law breakers. They were neither robbers of people nor rebels against their country's laws. They lived at peace with their neighbours. Why did they suffer? Men call them "Rice Christians." If they were "Rice Christians," why did they suffer? All they had to do was simply to take the idols and put them back in the old spot, and burn a few sticks of incense and kneel down and worship, and they would have escaped the majority of their sufferings. I say, why did they not escape? Why did they not bow down before the idols, and so escape their sufferings? Theirs was the same spirit that caused our own covenanting fathers to leave their homes and wander amongst the hills and dales and caves. The same spirit that enabled Ridley and Latimer and a score of others to face boldly and courageously the stake, the guillotine, and the burning pile. Yes, it was real, true Christian heroism that supported our Christians in Ho-nan and carried them through.

Native Christians and Compensation.

Now, with regard to the question of compensation. The Christians were in a sad plight. The farmers had no cattle, no implements, and no seed to begin their agricultural work. The shop people, who once had a thriving trade, had no money to begin again. So with the hucksters and pedlars and others. Everything they had before was gone, and there were hundreds in that city who had hardly a bite of bread to satisfy their hunger. Many of them had no clothes to cover their nakedness, and no bedding to cover them in the night and keep the cold from them.

Now here were these people in that city in that condition, and they had to face the question of compensation. What were they to do? I am thankful to say to-night that notwithstanding their sad plight the Christians in Ho-nan were willing—mark you, they were willing—to receive less than half their legal and just claims. That, to my mind, is a mark of the grace of God.

Now with regard to prospects. What prospect have we in Ho-nan? When I was at Siang-hsien, what did I see? There were men coming from twenty to forty miles' distant urging us to go to their places and preach the Gospel, and they told us they would get houses and chapels for us if we would go there. And all over the south of the Yellow River in the province of Ho-nan we have the literati, we have the gentry, and we have scores of others coming around the missionaries, and the common people are coming and inviting us to go to their places and preach the Gospel. Now, I do not say that all these men feel the burden of their sins. I do not say that they all want to be saved. I do not say that they are coming with pure motives. Many of them are no doubt coming to receive help and with ulterior motives. But that is not the point. The point is that they are coming. In this fact is there not a further and more urgent call to go forward and help to bring in the Chinese who are still outside the pale of the Church of God.

God grant to-night that many here who have never yet thought of helping the work in China may yield themselves for this ministry to Him who is worthy.
Address by Mr. J. Graham.

(YUN-NAN.)

China's Millions.

It is something like twelve years ago since I went out to China. I have been ten and a half years in that land, nine years being spent in the far western province of YUN-NAN. When I landed at Shanghai, I passed up the river a distance of about 400 miles, and stayed about nine months at Tso-king studying the language. After that I was sent to the West. We went by steamer up to Han-kow, about 800 miles up river. Then we travelled by another steamer as far as I-ch'ang, 1,000 miles up the river Yang-tai. Then we had to leave the steamer and take a native boat. After being hauled through the rapids by sixteen or twenty Chinese coolies, we passed through the Gorges, and after six weeks' travelling by that river we reached the city of Chung-king.

At that point we left our boats, packed our goods into baskets, and hired coolies to go with us for another six weeks' overland journey, passing through deep valleys day after day, climbing mountains, passing down again to deep valleys day after day, and so on and on until we reached the city of Yun-nan Fu.

The last two years I spent in China were at Ta-li Fu, a city 300 miles further west still, almost on the borders of Burmah and Thibet. I have mentioned these numbers of miles and these distances, but I am sure you do not take them in. For instance, our nearest station—our next-door neighbour—was a distance of something like 300 miles away; not only so, but in case of sickness, when we looked at the medical books and saw that, when the symptoms were so-and-so, we must run for a doctor, we should have had to run a twenty days' journey to find one, and then we should have to bring him twenty days' journey back again; so that you see there was time enough to be dead and buried ten times over before a doctor could have arrived. But I am glad to testify here, to-night, that many times when we have been driven to extremities, and have gone on our knees to our heavenly Father, God has been good, and He has done faithfully; not one of His promises has failed.

Some Difficulties.

But I want to bring before you some of the difficulties that we have to contend with. I want to speak to-night of non-success. I want that, as perhaps never before, our hearts may be drawn out in deeper sympathy and prayer for those parts of China where as yet God's blessing has not come. If you remember what I say is applicable to the far west of SH-CH'UN, and the far north-west of the province of KAN-SHU, may your hearts be drawn out in deeper sympathy and in deeper prayer for those places where the work is so barren, and where as yet there is practically nothing to cheer.

Look at the city of Yun-nan Fu, a city of 100,000 inhabitants. The gospel of Jesus Christ has been preached in that city for twenty years. How many Christians are there to-day? Probably two, perhaps three, but that is the most. Can you imagine anything more dispiriting than that? Take a city 300 miles farther west still, Ta-li Fu. The Gospel has been preached there for over twenty years, and I do not think that to-day you can put your hand on a single living Christian. Some have been baptized in both these cities, and have been unfaithful and turned back again to "the baggery elements of the world," and "denied the Loa Who bought them," but we must follow them with our prayers that God's Spirit may bring even these back again.

Oh, this is intensely discouraging and I tell you that it does test our faith in God! It is hard work sometimes to keep plodding on when there is nothing to cheer and nothing to help. I want to-night that you should realize this, and I bring these facts before you that you may as a Church at home pray to God for those hard places that His Spirit may be poured out. There are similar places in the history of missions. Look for instance at the province of FUN-KEN. The Church Missionary Society's work there in Fuh-chau was carried on for ten years with absolutely no result. The missionary was recalled, but he pleaded that he might remain, and was allowed to stay one year more. Four were baptised. Three out of those four turned out to be back-siders and denied the Lord Jesus Christ, and yet to-day you may find in that place hundreds if not thousands of men and women who are soundly converted to God. This gives us cheer and this gives us hope. God is the same. His promises are the same and we want you to help us by prayer to bring down His blessing. Although it has been discouraging in the past, yet by prayer and faith this stronghold of indifference and of sin may be won for our Lord Jesus Christ.

More Workers Wanted.

I want to speak a few words about the needs of the province. We want more workers. I have been in one city in the British Isles where I could have stood in one street and picked up a stone and thrown it into a place of worship where they could seat at least one thousand people. And I have turned round and could have thrown a stone into another place of worship seating at least another thousand people, and from the same spot I could have thrown a stone into another place of worship, and there are many such cities in this land, and yet people say that there are "Plenty of
Address by Miss L. Seymour.

In this 36th anniversary day of our Mission we look again upon that far-off land of China. We think of her wonderful history. She rose into power makes all history. He works upon the hearts of Kings and counsellors. Seven years ago Bishop Cassels, speaking at our annual meeting, said, "We want to advance upon our knees." And I want to point out two ways by which you can help this work in prayer. Will you pray for the missionaries? We are mortal men and women like yourselves. The same discouragements that try you try us. The same discouragements that discourage you discourage us; and we want you to pray that every missionary in the West of China, in all China, may be come for years, a man of independent means, has been soundly converted to God, and by his life and lips is daily testifying of God's grace. Dr. Judson was once asked what the prospects were in Burmah. His reply was, "Our prospects are as bright as the promises of God." And in spite of all the discouragement and in spite of the non-success in YUN-NAN I would leave this with you; "our prospects are as bright as the promises of God," for God cannot fail and if we faithfully preach His word it is bound to bring forth fruit unto His glory.

Will you pray then and do your part that this spiritual desert may indeed become by God's grace a watered garden?

—Amen.

On this 36th anniversary day of our Mission we look again upon that far-off land of China. We think of her wonderful history. She rose into power long before all the other great monarchies of the world and she has outlived them all. We think of her wonderful population—four hundred millions! We think of her three-fold delusion—Confucianism, Buddhism, and Taoism.

What is her hope to-day? We know that the hope of the most intelligent Confucianist is but calm despair. A clergyman said to me down in Devonshire the other day "The Chinese are a wonderful people, they are now going in for Western civilisation. When that is accomplished they will be able to rule the world. Better therefore that they should remain as they are." We missionaries have nothing to do with that side of the question. It is God Almighty that makes all history. He works upon the hearts of kings and counsellors. Seven years ago two heathen nations fought one another, and in that village that day not only were Chinese and Thibetans, but there were eight or nine other tribes speaking entirely different languages. And how are they to be reached? There is no one to go, no one to tell them that Jesus died. When are they to be reached? The twentieth century finds them still without the Gospel, and I am afraid that at the rate we are going on twenty centuries more will still find them without it. Some years ago Bishop Cassels, speaking at our annual meeting, said, "We want to advance upon our knees"; and I want to echo that word to-night. "We want to advance upon our knees." If it was true then it is equally true now.

And I want to point out two ways by which you can help this work in prayer. Will you pray for the missionaries? We are mortal men and women like yourselves. The same things that try you try us. The same discouragements that discourage you discourage us; and we want you to pray that every missionary in the West of China, in all China, may be filled with the Spirit, that our faith lose not its keen edge, that we lose not our grip on God, that we may go forth in spite of all the discouragements, and look for the working of the Holy Spirit upon the hearts of the people. Sometimes in the darkness and the heathenism that surround us, it is easy to let faith go and not look for immediate results.

The second point is this: We need good native evangelists. I know five or six who have preached the Gospel, and to-day they are living in sin. That has been the terrible curse upon our work.

Then will you pray that the Holy Spirit may come upon these people in convincing power, that many may be led to see that they are sinners, and be brought to trust in Jesus Christ?

A Sinner Saved.

Five or six years ago a man came weeping into one of our stations about eight o'clock in the morning, two days in succession. He asked for the Missionary in charge. The Missionary went and spoke to him. "Oh!" said the man, "I am a great sinner. I have sinned against God. I want to be saved." There and then they knelt down and cried to God, and that man was saved, and he is in the Church to-day.

What about our prospects? Messages come from Chao-tung that a man and woman are coming and want to know more of the Gospel and more of Western knowledge. Well, thank God for this. In K'el-taing, a man who has come for years, a man of independent means, has been soundly converted to God, and by his life and lips is daily testifying of God's grace. Dr. Judson was once asked what the prospects were in Burmah. His reply was, "Our prospects are as bright as the promises of God." And in spite of all the discouragement and in spite of the non-success in YUN-NAN I would leave this with you; "our prospects are as bright as the promises of God," for God cannot fail and if we faithfully preach His word it is bound to bring forth fruit unto His glory.

Will you pray then and do your part that this spiritual desert may indeed become by God's grace a watered garden?

—Amen.

On the River Yang-tse above L-chang.
lives in China. They dwelt with the King for His work in China. They are still dwelling with the King for His work in the glory land where there are no shadows and no discouragements and it is for us to press forward in their train with courage and fresh zeal. Oh, we do so thank our God for the bright outlook for many fresh opportunities and for what we have heard to-day that is going on in that land.

The Cross of Christ.

But Satan is working. He is ever working most diligently to hinder God's work; but what is his power compared to the might of the King of Kings? Satan triumphs. When one of our Lord's own disciples mocked Him, and when our Lord was hanging on the Cross, Satan triumphed. What does the Cross mean to the Chinaman who realizes that the Son of God died to save him? He believes it, and he is transformed. He becomes a new creature. The proud, self-possessed Confucianist becomes an earnest follower of the meek and lowly Jesus. Oh, we have a blessed message to take to the Chinese.

It is an unspeakable joy to us to see one of the Chinese turning to serve our God. Away in Shan-tung, in the North of China, there is a little city, the city of Ning-hai, where I have been working together with three other missionaries for the last five years, or nearly six years; and it has been our joy there to see the ones and twos coming to the Lord—not a great number, but oh! it has been great joy to see one soul really rejoicing in the Lord.

It was in the autumn of 1895 that I started for China, and after spending a little time in Yang-chau in the training home there we went up to Ning-hai. Our work there is pretty much the same as it is in all other stations. In addition to the Bible classes for Christians and enquirers, we have a boys' school and a girls' school and dispensary work. I am glad to tell you that in the boys' school some of the boys are earnestly seeking after God. One pretty little lad came out definitely on the Lord's side before the troubles began. In the girls' school there are four true earnest Christians. It was some time before we could commence our girls' school, for you know the Chinese do not believe in teaching girls and women. But we commenced a little lace industry and this pleased their mothers and we soon got the girls' school together.

Dispensary Work.

The dispensary work is the means in God's hands of bringing many hundreds under the sound of the Gospel and sometimes we have the joy of seeing souls born again through the preaching of the Word. And it is not only the means of bringing the working classes together under the sound of the Gospel, but it is the means of opening the door to the upper classes. They would come to our dispensary for our simple remedies and invite us to their homes. It was a joy to us to go and tell them of the God who can deliver them from the power of idolatry and superstition.

As time permitted we visited the different villages. We found the people very friendly. They came round us as soon as our chairs were put down and they would listen very attentively to the Gospel.

Let us just take a peep into one of those villages and one of the Chinese homes. Oh, they are so different to ours; so dirty, so dark, so comfortless. Let us go to one of the best of those where we will find a lady and her adopted daughter. She greets us very warmly, and we take our seats together with her on the carpet, and we talk to the people gathered round her about the Saviour and His love. For an hour or more we stay, and then we attend to the sick and ailing ones, but have to turn back again very quickly to our homes. Our hostess invites us to come again quickly and stay with them for some time and teach them more of the Jesus doctrine. Also, we cannot promise to come again quickly, for our parish is large and our workers are few. In this city of twenty thousand inhabitants we are the only Europeans.

Villages Everywhere.

There are villages everywhere. Our way home leads us through several villages, in the largest of which we find theatricals going on. Men, women, and children are witnessing the scene. At length we pass through the crowd, and our chairs are put down outside the village. Suddenly the theatricals are deserted, and we are quickly surrounded by these people. After all the questions are answered, they listen very attentively to the Gospel. One old lady says: "If we Chinese really believe in God and trust in Jesus, will He forgive our sins and take us to heaven?" We are so glad to tell them "Yes, our God forgives and blot out our iniquities." That one woman said, "I will trust God." We have to leave that crowd very soon. We leave it with a special prayer in our hearts for that one solitary soul. Our God, Who is everywhere, and Who is in everything, heard that soul cry to Him; and is He not able to save her and to lead her into His own true light, for no other witness is near her?

An Urgent Need.

I cannot finish without pleading with you again. If there is one in this large company to-night who is hesitating, feeling sure that God is calling you, and yet hanging back through fear, may I remind you that there are a thousand souls every hour in China dying without God. A thousand souls every hour! Does this not move you? Does it not make you feel in a hurry to get off to that land and tell out to these people the love of Jesus? Oh, who will come and help to swell the ranks of those who go forth to publish the tidings of Jesus in China!
Address by Rev. A. T. Polhill-Turner, M.A.

(My friends, my subject this evening is the great Western province of Si-ch'uen. I remember a journey that I took within a short time after going out to China in company with Mr. Beauchamp. He had just come down from Northern China, the province of Shan-si. We came through the city of Pao-ning, and I remember his impression of the people of Si-ch'uen in comparison with the Northerners that he had seen. He described the Si-ch'uenese as a remarkable people, of intense activity, and full of life and spirit. They are sometimes also described as rather inflammable, easily moved, easily stirred up; and so, riots have not been uncommon.

The Early Pioneers.

We will take a brief look at the province of Si-ch'uen, and we will remember the early pioneers who were used of God in opening that great province. We remember the work of John McCarthy in the seventies. He was used of God in opening the first station of Chung-king. We remember also the work of Samuel Clark and George Nichols, who are still labouring there.

Shortly after the opening of Chung-king, the capital, Cheng-tu, was also opened.

At the time we went out to China in 1885, some of us went to Gan-king to study the language, and after some months of study, we took our journey into Si-ch'uen. There were then only two stations, Cheng-tu and Chung-king. The second journey was in the following year, in the April of 1887, and I remember very well the time I had with Bishop Cassels at Chung-king.

We were alone together at the time, and God laid upon us to pray as we had never prayed before for that province of Si-ch'uen. I remember the text that God gave us at that time. It was Isaiah xliii. 18. "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing." God laid that upon us then—that He was going to do a new thing for Si-ch'uen. That brings us to the year of the jubilee, and that wonderful sending out of the one hundred missionaries within the twelve months, and how we all united to plead with God to thrust forth labourers, and we pleaded for one hundred, and God answered that prayer, for when the names were counted at the end of twelve months, there were exactly one hundred new missionaries in China.

Answered Prayer.

May I tell you of another remarkable answer to prayer at that time? We prayed definitely that ten stations might be opened in the Province of Si-ch'uen during that twelve months; and God again was waiting to hear our prayer, and the stations were opened. To the existing stations—Cheng-tu and Chung-king—there were eight added within the year. Surely God is a God that answers prayer!

At this time we are encouraged by the report which we have heard from Western China from Bishop Cassels. He says:

"There is a great movement towards Christianity spreading over this district, and there are many open doors. Scores of idols have been destroyed, hundreds of taels given towards preparing places for churches to meet in, large numbers of Bibles have been bought; and now the people are begging me to send presachers to teach them."

"Oh, how my heart has yearned for workers during the last week, and how often my cry has gone up to the Lord, 'Oh, Lord, send forth labourers.'"

Now in this special district there was a great famine in the year 1896, and our prayer at that time was, "Oh, Lord, show the people how helpless their idols are, and may this great calamity be the means of turning their hearts to Thyself." And now, after half-a-dozen years, we see prayer again remarkably answered, for these are the people that are throwing away their idols and seeking the true God.

A Confucian Scholar.

Some of you, perhaps, think of the Chinese as cold and hard, and indifferent, but from my experience of them I can tell you that the Gospel of the Lord Jesus Christ has the same power over them as it has over ourselves and other races. I could tell you of one of Bishop Cassels' native helpers, how God worked in his heart. He was a Confucian scholar, and was engaged to teach the ladies at the station the Chinese language. This teacher was one day reading with one of the lady missionaries in the Gospel of St. Mark, and as they read of the life of the Lord Jesus Christ, of His parables, His miracles, His sayings and His doings, they came to the latter chapters describing His pain and sufferings; just as they got to the very midst of these, someone knocked at the door, and the servant came in and told the lady that there were guests coming to see her.

She at once left her study and went to the guest-hall to meet her guests. A teacher left to himself would usually lay down the book and light his pipe or take a nap, but on this occasion the subject had taken hold of this man. He did not want to have his smoke at that time, but took the book and went on reading, and read about Jesus Christ, how He stood before Pilate and Herod, how He was mocked and scourged, and how He was led out to be crucified, and died, "the Just for the unjust, to bring us to God." About half-an-hour afterwards, when the lady returned, to her surprise she saw this proud Confucianist scholar with the tears streaming down his cheeks, and he said: "Is this true, that Jesus died for our sins—for my sins?" She told him: "Yes, it is all true"; and he there and then wanted to follow this blessed Saviour.

Are you Willing?

I must close with one word. It is this: Are the needs of China and the claims of China a call to any persons here to-night? Are you willing to go to China? My dear brother and I had to face that question, seventeen years ago, and as we knelt before God we said: "Yes, Lord, we are willing." And there we dedicated ourselves to God for His service in China; He took us at our word, and within four weeks after that time we were on our way there. Dear friends, would that God would speak to you to-night. Are you willing to go as suddenly as that?
### General Summary of Cash Account for 1901

#### By Expenditure:

<table>
<thead>
<tr>
<th>Account</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. China Account</td>
<td>24,672</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>II. Candidates Account</td>
<td>410</td>
<td>16</td>
<td>1</td>
</tr>
<tr>
<td>III. Outfits and Passages Account</td>
<td>3,516</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>IV. Property Account</td>
<td>100</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>V. Home Department Account</td>
<td>3,438</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>VI. Superannuation Account</td>
<td>324</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>VII. Morton Legacy Account</td>
<td>12,500</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

#### By Receipts Acknowledged in "China's Millions"

<table>
<thead>
<tr>
<th>Account</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Account</td>
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#### Special Accounts:

<table>
<thead>
<tr>
<th>Special Accounts</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Account, Missionsaries on Furlough</td>
<td>3,498</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>&quot; Missionsaries at Home</td>
<td>189</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>&quot; Deceased Missionaries' Children</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Candidates Account</td>
<td>40</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
<td>1,348</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>Property Account, Rents</td>
<td>57</td>
<td>15</td>
<td>9</td>
</tr>
</tbody>
</table>

#### By Balances Carried Forward:

<table>
<thead>
<tr>
<th>Account</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Account</td>
<td>181</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

#### Special Accounts:

<table>
<thead>
<tr>
<th>Special Accounts</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Account, Missionsaries on Furlough</td>
<td>237</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
<td>22</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Towards Passages, January to March, 1902</td>
<td>600</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Home Department Account</td>
<td>112</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Superannuation Account</td>
<td>1,000</td>
<td>0</td>
<td>0</td>
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#### By Balances from 1900:

<table>
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<th>Account</th>
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<tr>
<td>General Account</td>
<td>3</td>
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<td>1</td>
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#### Special Accounts:

<table>
<thead>
<tr>
<th>Special Accounts</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Account, Missionsaries on Furlough</td>
<td>142</td>
<td>19</td>
<td>0</td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
<td>257</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Home Department Account</td>
<td>88</td>
<td>11</td>
<td>6</td>
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</table>

#### By Balances Forward:

<table>
<thead>
<tr>
<th>Account</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Account</td>
<td>181</td>
<td>10</td>
<td>10</td>
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</tbody>
</table>

#### Special Accounts:

<table>
<thead>
<tr>
<th>Special Accounts</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Account, Missionsaries on Furlough</td>
<td>140</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
<td>187</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Interest on Investments</td>
<td>160</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Morton Legacy Account</td>
<td>12,500</td>
<td>0</td>
<td>0</td>
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</table>

**Total:** £46,885 10 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>
</tr>
</thead>
<tbody>
<tr>
<td>Cash remitted to China from London:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For General Purposes</td>
<td>12,390</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>&quot;Special Purposes (Exclusive of Morton Legacy Account)&quot;</td>
<td>3,498</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Telegraphic Expenses</td>
<td>10</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Payments to Missionaries on Furlough</td>
<td>8,569</td>
<td>13</td>
<td>11</td>
</tr>
<tr>
<td>Travelling, Medical Attendance, &amp;c.</td>
<td>113</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Support and Education of Deceased Missionaries' Children</td>
<td>104</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Annuities in consideration of Special Donations</td>
<td>16</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£24,672</strong></td>
<td><strong>4</strong></td>
<td><strong>11</strong></td>
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</tbody>
</table>

### II. CANDIDATES ACCOUNT

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Training of Students at Bible Institute, Glasgow</td>
<td>30</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Stationery and Sundries</td>
<td>14</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td><strong>Men's Probation Home</strong> (<em>Inglesby House</em>)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rates, Taxes, Insurance and Repairs</td>
<td>38</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Water, Coal, Gas and Housekeeping</td>
<td>57</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td><strong>Ladies' Probation Home</strong> (37, 39, 41 and 41A, Pyrland Road)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent, Rates, Taxes and Furnishing</td>
<td>250</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Gas and Water</td>
<td>21</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£410 16 1</strong></td>
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<td></td>
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</table>

### III. OUTIFITS AND PASSAGES ACCOUNT

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outfits and Passages to China, &amp;c.</td>
<td>3,490</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Shipment of Baggage, Travelling and Sundries</td>
<td>56</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£3,566 7 0</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### IV. PROPERTY ACCOUNT

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repairs to Properties and Attention to Garden</td>
<td>82</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Ground Rent, Insurance, &amp;c.</td>
<td>17</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£100 5 7</strong></td>
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<td></td>
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</tbody>
</table>

### V. HOME DEPARTMENT ACCOUNT

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Home:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Share of Rates, Taxes and Insurance, and Repairs</td>
<td>103</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Water, Coke, Housekeeping and Sundry Expenses</td>
<td>199</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Office Expenses:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Share of Rates, Taxes and Insurance, Furnishing and Repairs</td>
<td>70</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>Gas, Water, Coke and Cleaning</td>
<td>62</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Payments to Secretaries and Office Helpers</td>
<td>1,269</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Office Stationery and Sundries</td>
<td>65</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td>Postages, Telegrams and carriage</td>
<td>74</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Cheque Books and Bank Commissions</td>
<td>12</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£3,438 10 4</strong></td>
<td></td>
<td></td>
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</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>324</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£324 0 0</strong></td>
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<td></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>12,498</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Cost of Telegrams and Copy of Will</td>
<td>16</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£12,500 0 0</strong></td>
<td></td>
<td></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 Leasehold Houses in Pyrland 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., 22nd May, 1902.
China's Millions.

ABSTRACT OF CHINA ACCOUNTS.

Dr. Disposition of Funds remitted from England, America and Australasia, and Donations received in China during 1901.

Cr. By Payments to Missions—

For Personal Use ........................................ 115,416 77
For the Support of Native Helpers, Rent's, Repairs of Houses and Chapels, Travelling Expenses and Sundry Outlays on account of Stations and Out-stations of the Mission 46,389 00
For Expenses of Boarding and Day Schools 8,282 91
For Medical Missionary Work, including Hospital, Dispensary and Opium Refuge Expenses 1,250 77
For House Accounts (including Special Funds) 15,638 78
For Relief of Native Christians and Famine Fund 19,388 63

£28,592 10s. 8d. produced at current Rates of Exchange 214,457 90
Donations in China and Receipts from America and Australasia, see list below (=at 2s. 8d. £5,289 14s. 1d.) [Including Donations for Relief of Native Christians and Famine Fund, Tls. 9,678 51] 47,172 89
From Rents, Exchanges and Interest Account (at=2s. 8d. £236 9s. 1d.) 7,129 02
Unexpended Funds returned to Account ...................................... 758 55

*Note.—This amount includes the sum of £2,000 2s. 8d. remitted to China during November and December, 1900, which was not acknowledged in the Cash Account for 1900.

We have examined the above Abstract with the Returns from China and find it correct. Many Vouchers are missing, owing, as we are informed, to disturbances in China.


LIST OF DONATIONS IN CHINA, AND RECEIPTS FROM AMERICA AND AUSTRALASIA, 1901.

<table>
<thead>
<tr>
<th>Receipt No.</th>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28th May, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£14,750 0 0</td>
</tr>
<tr>
<td>2</td>
<td>29th May, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£1,750 0 0</td>
</tr>
<tr>
<td>3</td>
<td>30th May, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£1,750 0 0</td>
</tr>
<tr>
<td>4</td>
<td>31st May, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£1,750 0 0</td>
</tr>
<tr>
<td>5</td>
<td>1st June, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£1,750 0 0</td>
</tr>
<tr>
<td>6</td>
<td>2nd June, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£1,750 0 0</td>
</tr>
<tr>
<td>7</td>
<td>3rd June, 1900</td>
<td>For the Support of Native Helpers</td>
<td>£1,750 0 0</td>
</tr>
<tr>
<td>8</td>
<td>4th June, 1900</td>
<td>For the Support of Native Helpers</td>
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<td>27th June, 1900</td>
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<td>£1,750 0 0</td>
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† It will be observed that the Balance carried forward, as shown in the above Abstract of China Accounts, is large, viz. Tls. 89,120 73. With the exception of Tls. 89 77 the whole of this sum is on Special Accounts to be used only for particular purposes.
China's Millions.

JUNE, 1902.

The King's Coronation.

Although the July number of China's Millions will probably be in the hands of most of our readers prior to the date of the Coronation, this is the number which belongs to the Coronation month. Loyally and heartily we pray—God save the King. The words are few and time worn, but they express a prayer to save the King.

God save the King.

God save the King.

More Workers Wanted

[The following letter, dated February 20th, from Bishop Cassells, of Pao-ning, to Mr. Walter B. Sloan, is an urgent appeal for more workers for that part of China, namely, Eastern Shantung.]

We earnestly hope that to many who read them, these burning words may come as an irresistible call to offer themselves to the Lord for His work in that so needy field—R.]

My Dear Brother,—I want you to know that there is very urgent need of workers for the C.I.M. District under my charge.

There is a great movement towards Christianity spreading over this district, and there are many open doors.

Scores of idols have been removed, hundreds of taels given towards preparing places for Churches to meet in. Large numbers of Bibles have been bought, and now the people are begging me to send preachers to teach them.

The matter is urgent. There is no time to be lost. The flood-tide is just coming in; ere long it will ebb again, and the opportunity will be lost. If we seem to turn a deaf ear to the present appeals for help the people's hearts will harden and they will grow careless again.

The wide open door will swing to again. We must strike while the iron is hot. We must go out and sow the Gospel seed now that the ground is prepared.

Oh, how my heart has yearned for workers during the last week, and how often my cry has gone up to the Lord, "Oh, Lord, send forth labourers!"

I have just returned from a 45 days' journey into eleven different counties, covering about 1,000 miles. In twenty or thirty places I have met with companies of people, numbering from a little handful up to a hundred or two hundred, who desire to enter the Church, and who have, in some places, been most importunate in their entreaties that I would send them a preacher to go and preach to them.

Yes, we must send, and send at once. Is it not a sad picture? Churches prepared, people with Bibles in their hands ready to be taught, and glad to kneel in prayer to God (Oh, what a contrast with past years), and yet no one to go and preach to them.

Forgive a very hasty letter. I have only just returned home on furlough, a very hearty invitation to attend the Annual Conference at P. & O. ss. 22, Warwick Lane, London, E.C.

Yours affectionately in Christ,

W. W. Cappells.

Students' Summer Conference, 1902.

The Executive of the Student Volunteer Missionary Union desire to extend to all Student Volunteers who are at present at home on furlough, a very hearty invitation to attend the Annual Conference to be held at Matlock, July 22nd to 31st. Full particulars of the Conference may be obtained from Mr. Hollander, 99 Watwick Lane, London, E.C.

Arrivals from China.

May 4th. Mr. and Mrs. Hollander and child.

May 7th. Mr. and Mrs. Crofts.

May 8th. Mr. and Mrs. Grainger.

May 15th. Mr. and Mrs. Grainger.

May 21st. Mr. and Mrs. Crofts.

May 22nd. Mr. and Mrs. Hollander and child.

May 28th. Mr. and Mrs. Grainger.

A Few Statistics.

Departures for China in 1901.

<table>
<thead>
<tr>
<th>MEN</th>
<th>WOMEN</th>
<th>New Workers</th>
<th>Returning Workers</th>
<th>New Workers</th>
<th>Returning Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>21</td>
<td>7</td>
<td>34</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Australasia</td>
<td>3</td>
<td>5</td>
<td>13</td>
<td>4</td>
<td></td>
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<tr>
<td>Sweden</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
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<tr>
<td>Germany</td>
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<td>0</td>
<td>2</td>
<td>0</td>
<td></td>
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<tr>
<td>Total</td>
<td>33</td>
<td>17</td>
<td>57</td>
<td>16</td>
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</tbody>
</table>

Total Departures: Returning, 90; New Workers, 33 = 123.

Missionaries of C.I.M. at 31st December, 1901.

<table>
<thead>
<tr>
<th>Men</th>
<th>Single Men</th>
<th>Singe Women</th>
<th>Wives</th>
<th>Widows</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>295</td>
<td>333</td>
<td>186</td>
<td>21</td>
<td>735</td>
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</tr>
</tbody>
</table>

Deaths during year

6

Baptisms during year

422

Mission Stations at end of year

179

Two Corrections.—We regret that in our Editorial comment last month (p. 65) on the unveiling of the Memorial Tablet in Shanghai, it was inadvertently stated that Archdeacon Sinclair was one of the speakers: we ought to have written the name "Archdeacon Thompson."

We must apologise also for another mistake—an engraver's error—in our May issue. In the Map of Shan-ting the Mission Stations are so underlined as to give the impression that they are stations of the China Inland Mission. Actually we have only two stations in this Province—Chefoo and Ninghai. Happily a reference to the list of stations facing the Map will suffice to correct this misrepresentation.
"Touching the King."

"And King David sent, saying, Speak unto the elders of Judah, saying:—
"Ye are my brethren, ye are my bone and my flesh; wherefore then are ye the last to bring back the King?

"And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent unto the King, saying:—
"Return thou and all thy servants. So the King returned."

FOR many months, throughout the whole of the British Empire, active preparations have been made for the Coronation of our Sovereign, King Edward VII. Envoys from distant lands have come to convey, in person, the congratulations of their respective countries. All the civil and military departments have been called upon to add to the glory of the day. All the details of the ceremony have been carefully revised, that nothing may be lacking which can contribute to the splendour of the occasion. To all this, God has graciously added the blessing of Peace, by the cessation of hostilities in South Africa. From the contemplation of our national rejoicings, the thoughts of Christians naturally pass to think of Him by whom "kings rule and princes decree justice." He is still an uncrowned King. Those of us who have been privileged to attend the Mildmay Conference this year—when, for three days, our thoughts were directed to the subject of "The King Predicted, The King Rejected, and The King Crowned"—have been more deeply impressed than ever at man's tremendous sin in despising and rejecting Him that was "born King."

The despised and rejected King has withdrawn Himself from earth, leaving to His Church the duty, as His witnesses, of occupying till He come. Compared with the enthusiasm and zeal now rightly displayed by a loyal people in crowning their earthly sovereign as king, what are the activities of the followers of Jesus Christ?

Do not the words quoted above—the words of David to the elders of Judah—befit the lips of David's greater Son, that in speaking to His Church? Though more applicable to Israel, still they do apply. "Ye are My brethren, ye are My bone and My flesh: wherefore then are ye the last to bring back the King?" Are not the children of this world wiser and more in earnest concerning their generation than the children of Light? O that our David would bow the hearts of all, even as one man, to bring back the King!

It has been to all a cause for profound gratitude that the Coronation month of June, with all its national rejoicings, was ushered in with the announcement that peace had been secured in South Africa. After more than two-and-a-half years of war, which have cost the nation tens of thousands of lives and more than two hundred millions of money, the much-hoped-for and long-prayed-for peace has been granted. With what celerity was that good news on Sunday evening, June 1st, announced throughout the great city of London and flashed to the most distant parts of the world, so that at breakfast on Monday morning, all might through the papers, hear the echoes of their rejoicings! And yet to-day, nearly two thousand years after Jesus "came and preached peace to you that were far off, and peace to them that were nigh," more than one-half of the human race do not know that that peace has been proclaimed. Is this not a mystery at which angels must marvel and before which the Church had need to bow her head in shame?

One of the June magazines pointed out that in this recent war in South Africa "the country has spent far more than all it has contributed to spread the Gospel of Christ in the world since Carey sailed for India, ten years more than a century ago." In a recent number of the British and Foreign Bible Society's periodicals it was stated that for every copy of the Scriptures circulated by them during the whole of the nineteenth century, one pound had been spent in drink last year in this country. When we think of the lavish expenditure of life and treasure in war, and of the immense sums of money spent in pleasure and self-indulgence, what shall we say regarding the slow progress made in evangelizing the world? Shall we not the more pray and the more earnestly labour that the bringing back of the King may be hastened, and that that day may not be far distant when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ"?

M. B.
Feeding the Five Thousand.

BY REV. J. GREGORY MANTLE

Closing Address at the Annual Meetings, May 13.

WANT, dear friends, in the closing moments of this meeting to recall to you a very familiar story which is recorded in each of the four Gospels: It is that wonderful miracle of our Lord's beneficence, the feeding of the five thousand. There are six utterances recorded in these four Gospels as having fallen from the lips of our Lord in connection with that miracle. Those six utterances are these: (1) "Whence shall we buy bread for these men to eat?" (2) "They have no need to go away; give ye them to eat." (3) "How many loaves have ye? Go and see." (4) "Bring them hither to me." (5) "Make the men sit down." (6) "Gather up the broken pieces." It is not "the fragments," remember. The word "fragments" disappears in the Revised Version. It is the broken pieces; that is, the balance of food that was left in the hands of the disciples after the multitude had been feasting. "Gather up the broken pieces that remain, that nothing be lost."

The Setting of the Miracle.

Our Lord was in need of retirement. John the Baptist had just been beheaded. The disciples were over pressed. There were many persons coming and going. St. Mark says that they had no leisure so much as to eat; and the Master said to them, "Come ye yourselves apart into a desert place, and rest awhile." But the Master was, in one sense, never so popular as now. The people were expecting that some tragic political movement might break out at any moment, and they were unwilling that He should escape from them; so that, when He put off in His little boat with His disciples to cross the lake, a number of the people ran round the lake side, so that when He reached the other side there was a crowd waiting to greet Him. The Master never resented any intrusion upon His brief season of rest. We are told that He was moved with compassion when He saw the multitude, and He gave Himself to them to heal those that had need of healing, and to teach them concerning the kingdom of God.

While He was engaged in teaching this company, He saw a large number of Passover pilgrims coming round the lake side. It was a crowd of men and women which ultimately rated the great total of over five thousand men and, when the Master saw that crowd coming round the lake side, He said to Philip, who seems to have been the nearest disciple to Him at the moment, "Whence shall we buy bread that these may eat?"

John—for it is John who gives us that first word—adds this comment: "This He said to prove him. He Himself knew what He would do." He dropped that problem into the heart of Philip, just as He drops His problems and His questions into our hearts to prove us that we may find ourselves out, and that we may discover whether our conceptions are bounded by the limits of the material, or whether we have a vision which the men of the world do not have; whether we know anything of the vision which pierces beyond the material and sees illimitable resources in Him Who is our Master and our Lord. "This He said to prove him. He Himself knew what He would do."

The pitiful aspect of the whole story is that neither Philip nor any of the disciples seem to have had the least comprehension of the almightiness of our Lord. They seem to have had no conception whatever of the infinite resources that were at their disposal in Him. Philip, who probably was a very clever man of figures, seems to have spent his time in calculating the number of the people. I think that it is very likely that he went round the outskirts of the crowd, and then through the crowd, and came to the conclusion that there were five thousand men, besides women and children; and he probably went to Judas, who was the chancellor, and asked him how much money they had at their disposal; and it is quite likely that their spending power at that time was two hundred pence, for you will notice that in the evening Philip came to our Lord and said, "Two hundred pennyworth of bread would not be sufficient that everyone may take a little. If we gave them but a taste and spent all our money, two hundred pennyworth would not be enough that every one of them might have a little." And so these men seemed to spend the whole day in consultation as to how the people were to be fed, and they made all their calculations minus Jesus Christ, instead of plus Jesus Christ.

Turn in your study of this record to the 8th chapter of St. Mark's Gospel. You will find the story that I am speaking about in the 6th chapter of St. Mark, but in the 8th you have the record of that great miracle, the feeding of the four thousand; and in the same chapter you have a story which many of you will remember. The disciples put off in their little boat, and they forgot to take bread; and when they were out at sea they suddenly discovered that they had only one loaf in the locker, and they began, I have no doubt, to blame each other for forgetting to put in a supply of bread. Then the Master said to them, "Take heed; beware of the leaven of the Pharisees and the leaven of Herod." And directly He used the word "leaven" they thought that it was because they had no bread. I want you to notice this torrent of questions, the most wonderful torrent of questions that ever fell from the lips of the Master in rapid succession.

A Torrent of Questions.

Listen to it. "They reasoned among themselves saying, It is because we have no bread. And when Jesus knew it He saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes see ye not, and having ears hear ye not, and do ye not remember?" When I brake the five loaves among five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of broken pieces took ye up? And they said, Seven. And He said unto them, How is it that ye do not understand? How is it that not one of you has come to me and said, Master, we are in difficulties; we have only one loaf. But we have Thee on board and there is still fresh in our memory that wonderful miracle when Thou didst put Thy hand upon the five loaves and feed the five thousand. And if Thou dost put Thy hand upon our one it will be enough to satisfy all our needs—our needs and the needs of hundreds more if we had so many with us in our boat." Oh, how the Master's heart must have been disappointed.

When we look at the need of this great country, this great empire of which we have been hearing to-night, and look at this wonderful Master, how the Master's heart must be disappointed when we think of these 400 millions and make all our calculations minus Jesus Christ, instead of plus Jesus Christ! You know that beautiful story of St. Theresa who was going to build an orphanage, and she began with three shillings. Her friends laughed at her because she had only three shillings, when she proposed to build her orphanage. But she said—and her words are well worth remembering—
"With three shillings Theresa can do nothing, but with God and three shillings there is nothing that Theresa cannot do."

Beloved friends, that is what we want to remember in this great work which God has given us to do. "Whence shall we buy bread that these may eat?" Do you notice the word "we." How the Master longs to bring these men into fellowship with Himself. "Whence shall we buy bread?" How He longs to bring us into fellowship with Himself in feeding these hungry millions. "Whence shall we?" He wants Hands, just as when He broke the bread and passed it on to the disciples and the disciples to the multitude. So, to-day, He needs hands that by those hands the Bread of Life may be distributed to these hungry millions of China. "Whence shall we buy bread that they may eat?"

"Whence?" Not "How?"

How much time we spend, as these disciples spent their time, in asking "How?" not "Whence?" Luther never said anything wiser than when he said, "We must learn to crucify the 'how.'" It is not "How?" It is "Whence?" Beloved friends, if the Master has been dropping this question into your hearts; if He has been presenting some new problem to you and saying, "Whence is this going to be done! Whence are you to have your equipment for the work to which I call you?" do not begin saying "How?" but remember that He says "Whence?" "All power is given unto Me in heaven and in earth." He wants us to look to Him, and not to be spending our time in saying "How is this to be done?" "Whence shall we buy bread that these may eat?"

And then pass on to the next word of the Master: "They need not go away." The men came to Him at the close of the day, and they said, "The Master has forgotten that the people are hungry. He has been so busy healing and teaching that He has forgotten their physical needs." You remember what they proposed. The best proposal that they could make was this: "Send the multitude away, that they may go into the cities and villages and buy themselves food." Have you ever noticed how clever these men were at sending people away? When that poor woman came across the borders of Syro-Phoenicia, and began to beseech the Master on behalf of her devil-possessed daughter, her cries of anguish were so repugnant to these men that they said, "Send her away. She crieth after us." And when the mothers brought the little ones to Him that He should touch them, the disciples said, "Send them away:" and the Master rebuked them, and said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven." And the best suggestion that they could make at the end of the day was that the multitude should be sent away.

I think that I can see the calmness, and the dignity, and the conscious sense of power with which the Master said to them, "They have no need to go away. Give ye them to eat." So, beloved friends, it is our joy to remember to-night that in the infinite resources which are ours in Jesus Christ, there is abundance to satisfy the needs of these hungry millions. "They have no need to go away." He says to us, He says to our friends who are going back again, He says to you and He says to me, "Give ye them to eat. I have given you the Bread of Life. I have passed it on to you that you may pass it on to others."

"How Many Loaves Have Ye?"

And then the Master said, "How many loaves have ye? Go and see." The message received this answer: "There is a boy here who has five barley loaves and two small fishes." Andrew said as he brought the message and looked at the crowd, "But what are they among so many?" Five barley loaves: the cheapest, the coarsest, the commonest food that was eaten in Palestine. Five barley loaves and two small fishes. Not fresh fishes. The Greek word distinctly teaches us that they were pickled fishes, answering to our sardines; fishes that were caught in the lake and then pickled and eaten as a relish with the barley bread. All that they had at their disposal was five barley cakes and two small fishes.

And the Master puts the question to us, and He says to you and to me, "How many loaves have ye?" You say, "Lord, I have only a little ability; I have only one barley loaf." But, oh, I want you to remember what wonderful things He can do with a barley loaf if it is put into His hand. "I have only a little sympathy." But the world is dying for it: China is dying for it. "I have a little compassion." But it is just those millions who are wanting above all else—the compassion which comes from Him whose name is Compassion. "I have only a gift with the children." Why, what an open door there is to-day for any man or woman who has a gift with the children. "I have only some silver and gold." Well, bring it to Him. "How many loaves have ye? Go and see."

And then He said, when the answer was brought, "Bring them hither to Me." I dare say Philip could have told to a fraction how much they were worth before they passed into the Master's hands; but He could not tell how much they were worth when they were in the Master's hands. It makes all the difference where our barley loaves are. They are not worth very much if you keep them, but if you put your barley loaves into His hands, what different barley loaves they become. And the difference between us to-night, the difference between the workers in China, the difference between the workers at home, is just this: some are in the hands of the Master, and some are not. Some are absolutely at His disposal, and some are not. With some there is reservation: with some there is compromise; but others are absolutely at His disposal.

May I just read to you one little word that was dropped into the ear and into the heart of Mr. Moody when he began that wonderful career of his as an evangelist! Many of you have read it, perhaps, in the life which his son has given us. When he was in this country he heard this sentence: "The world has yet to see what God will do with, and for, and through, and in, and by the man who is fully and solely consecrated to Him." And when Mr. Moody heard that he said, "The speaker did not say a great man, or a learned man, or a rich man, or a wise man, or an eloquent man, or a smart man; but simply a man. I am a man, and it lies with the man himself whether he will or will not make that entire and full consecration. I will try my uttermost to be that man." And he became that man, and the world is proving to-day what God can do with, and for, and through, and in, and by men and women who are fully and entirely consecrated to Him.

Oh, if this meeting results in the bringing of your barley loaves and fishes, and putting them into the hands of Jesus Christ, what a blessed meeting this will be! If you just come to Him, and say, "Lord, here is my gift; I will put it into Thy hands." He will do with your barley loaves what He did with these, for Mark says that, when He took them into His hands, He looked up to heaven and blessed them, and then He brake them. They were different barley loaves after He had blessed them. And your money will be different money when He has blessed it; and your sympathy will be different sympathy when He has blessed it. I pray that we may all bring our barley loaves and fishes, and put them into His blessed hands and ask Him to put His mightiness upon them, that five words may feed five thousand, and that His power may extend to life-results one earnest feeble hour. Amen.
China's Millions.

The Province of Ho-nan.

By A. Gracie.

As is the case with so many of the names of the provinces of China, the name Ho-nan states the geographical situation of the province. It means South of the River, i.e., the Yellow River. There is, however, a small portion of the province which lies to the north which is locally called Ho-p'eh, but the larger portion determines the provincial name. Well does the Yellow River deserve the name of China's Sorrow, so often has it wrought destruction. In 1875, for instance, it burst its banks twenty miles west of K'ai-feng Fu the capital, and devastated about one-sixth of the entire province—an extent of country larger than the Principality of Wales. Thousands of towns and villages were submerged and countless numbers of persons drowned.

Two-thirds of the province are perfectly flat. The land is most fertile and in many places yields three crops a year. The chief products are wheat, millet, beans, potatoes, hemp, silk and cotton, while the cultivation of opium is increasing. The cultivation of opium has so developed that the exportation of grains has been much reduced of late years. Of fruits, peaches, plums, cherries, grapes, and persimmons of fair quality are produced.

The climate is comparatively mild, the winters not being over severe, though in summer the thermometer sometimes reaches 100° in the shade. The people are physically strong and of an independent turn of mind. In manners they are somewhat rough and not so polite as the Southerner. The province might be termed a province of farmers. The people are not fond of travel, and are consequently ignorant of anything outside their own little horizon, and are extremely superstitious.

Mission Work.

The first missionary journey in the province was made in 1875, by Henry Taylor and a native helper. Mr. George Clarke accompanied Mr. Taylor on his second journey. These two visited a large portion of the province, selling Scriptures and tracts and preaching the Gospel. Although they succeeded in renting a house in Ru-ning Fu and were blessed by seeing the conversion of two or three souls, and although Mr. G. Clarke obtained premises in K'ioh-shan Hsien, twenty miles further south, they were soon obliged to leave both places. After Mr. H. Taylor's death, Mr. Hunt succeeded in quietly renting a house in Ru-ning Fu and were blessed by seeing the conversion of two or three souls. The opening of T'ai-kang was not without a riot, in which our friends were badly handled, but this has not been without its blessed results in the conversion of several persons.

In 1887, Chen-cheo and T'ai-kang Hsien were both opened by Messrs. Joyce and Ford assisting. In these two places the Lord has wonderfully blessed the efforts of His servants, over one hundred having been baptised in these two places. The attempt made by Messrs. Johnston and Mills to open Chu-hsien Chen, an important town about twenty miles distant from K'ai-feng Fu, the capital, failed. Premises were obtained, but the landlord being put in prison in consequence (though this was denied by the official), it became necessary to retire, that the poor man's release might be obtained.

The next city into which entrance was sought was Hsai-k'ing Fu, a large and important prefecture on the North side of the Yellow River. Here, Mr. Slimmon and the writer resided in an inn for some time, until relieved by Messrs. King and Lund. This effort also failed, for although allowed to stay for a time and rent a house, the mob at length ejected them.

The efforts to open Siang-hsien were more successful. In 1891 Mr. Slimmon and an Evangelist took up their residence in an inn and gave themselves to daily preaching and book-selling on the streets. Gradually prejudice gave way, numbers came and visited them in the inn, and after several months, a military B.A. offering to be security for them, they obtained a house. During the first year, seven converts were baptised, and over one hundred had been received into the Church prior to the Boxer outbreak.

In 1895, Chen-cheo and T'ai-kang Hsien were both opened by Dr. Howard Taylor after a good deal of medical work, Messrs. Joyce and Ford assisting. In these two places the Lord has wonderfully blessed the efforts of His servants, over one hundred having been baptised in these two places. The opening of T'ai-kang was not without a riot, in which our friends were badly handled, but this has not been without its blessed results in the conversion of several persons.

King-tze Kuan, a market town on the North-West borders of the province, was opened by Mr. and Mrs. George Parker, and later Kuang-cheo was opened by Mr. Argento, where he nearly lost his life in the Boxer outbreak. In spite of the severe persecution at that place the few Christians and enquirers, numbering about twelve, continued to meet for worship.

The beginning of the present year saw K'ai-feng Fu, the
capital of the province and the last provincial capital to permit of the residence of the Missionary, opened as a Mission station. (See p. 99.) Mr. Powell has been permitted to quietly rent a house and Drs. Whitfield Guinness and Carr have gone to open up medical work. In the prefecture of Ho-nan Fu, the Swedish Mission associated with the China Inland have opened two stations, Yong-ning Hsien and Shih-an Hsien. In the former place, the work was started by a converted native, one of Pastor Hai’s converts, whose opium refuge work was instrumental in gaining a few converts who have become the nucleus of a little Church in that city. In all, the C.I.M. has eleven central stations and ten out-stations, and over eight hundred have been baptised since the commencement in this province. The native Christians have bravely stood the fiery test of the Boxer persecution, and everywhere the work is most hopeful.

Native Helpers.

The work has been blessed with several good native helpers whom the LORD has greatly used. One of the first helpers was a Mr. Yang, a native of Wu-ch’ang, the capital of Hu-pen. He first entered the province as Mr. H. Taylor’s helper, and after Mr. H. Taylor’s death he assisted Mr. Hunt at Ru-ning Fu. When Mr. Hunt left, he still continued to reside in the city in one of the inns, where he faithfully laboured for some time. Later on he was transferred to Cheo-kia-k’eo, where his labours were blessed to the conversion of a few. As strength failed, he returned to his home, where he passed away still bearing testimony to the saving power of his Lord and Master.

Another helper was a Mr. Chen of Cheo-kia-k’eo. He was a salt commissioner, and after retiring from official life, started business in the above-mentioned place. From the day of his conversion he took a strong stand for God, and it might be said of him as it was of John Knox, “he never feared the face of man.” He had a gift of dramatic preaching and could hold large audiences spellbound, as he told them the Gospel story in his own graphic way. He was a great help in the opening of Chen-cheo and Tai-kang. He was also a liberal giver, paying the rent of one of the out-stations himself, and before dying he ordered his son to continue this payment. He was a man of powerful will, and showed strong disapproval when things were done in what to him appeared a wrong way. Towards his later days he became much more mellow and humble. He died just before the Boxer outbreak, and was thus spared that fiery trial.

Another worker of a very different stamp to the one just mentioned must not be forgotten: Elder Peng, who had charge of the self-supporting Church at Shui-chai, an out-station of Cheo-kia-k’eo. He became interested in the Gospel through an enquirer who kept a druggist’s shop near to his farm. No sooner had he accepted the Truth than he began to tell it to others, and several of his neighbours were soon converted through his preaching. When the Church was organised, Mr. Peng took charge and he has been instrumental in building up a fine company of staunch believers. He has had to stand much persecution, and during the Boxer troubles he and his converts suffered greatly, but they have nevertheless stood firm. This Church is self-supporting and Mr. Peng has carried on the work without receiving any financial support from foreign sources.

Did space permit one could tell of others such as Mr. Wan of Chen-cheo, and Mr. Tseng of Tai-kang who is now in heaven. Then there is a Mr. Kwoh (see picture) of the same place, who carried on the work and kept the Christians together when (Continued on page 16.)
PROVINCE OF HO-NAN.

Governed by a Lieutenant-Governor and containing 9 Fu, 4 Chih-li Chau, 6 Chia, 1 T'ing and 87 Hien cities, i.e., 107 walled cities in all, exclusive of ten Hien cities not shown here, which are included in the Fu, as Middlesex and Surrey are included in London. Those cities underlined thus—K'ai-feng Fu—are C.I.M. stations; those underlined thus—Chang-te Fu—are occupied by such other Societies as the numbers attached signify. These numbers are taken from a Table of Missionary Societies and indicate the order of their entry into China. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.

K'A-I-FENG FU
(Pop. 100,000)
Yü Chau
Cheng Chau
Yung-yang Hien
Yung-tse Hien
St-shui Hien
Mi Hien
Sin-cheng Hien
Chen-shih Hien
K'i Hien
T'ang-ha Hien
Yu-shih Hien
Wei-ch'uan Hien
Yen-t'ing Hien
Chung-mou Hien
Lan-yi Hien
K'A-I-FENG FU
(Town)

HO-NAN FU
Yen-shih Hien
Kung Hien
Meng-tsan Hien
Yu-yang Hien
T'ung-feng Hien
Yang-nung Hien
Sin-an Hien
Men-ch'ih Hien
Sung Hien

NAN-yang FU
SI-CH'UAN T'ING
T'ung Chau
Yu Chau
Nan-ch'ao Hien
Cheng-ch'ing Hien
T'ang Hien
Pi-yang Hien
T'ung-po Hien
Nei-huang Hien
Sin-yo Hien
Wu-yang Hien
Ye Hien
(San-kou Hien)

KUI-te FU
Sui Chau
Ning-ching Hien
Lu-yi Hien
Hua-yi Hien
Yang-cheng Hien
Yu-ch'eng Hien
Kuo-ch'eng Hien
Che-ch'eng Hien

JIU-ning FU
Siu-yang Chau
Cheng-yang Hien
Shang-t'ai Hien
Sin-t'ai Hien
Sin-yang Hien
Siu-yo Hien
Kuo-shan Hien
Lo-shan Hien

WEI-hui FU
Siu-hiang Hien
Hou-hia Hien
K'i Hien
Hua Hien
Ten-ts'ai Hien
Sun Hien
Hua Hien
P'eng-yi Hien

HUA Chau
Lin-yung Hien
Siang-ch'eng Hien
Ten-ch'eng Hien
Oiu-ch'ang-k'o Hien

KUANG Chau
Kuang-shan Hien
Ke-shih Hien
Si Hien
Shang-ch'eng Hien

JU Chau
Liu-shan Hien
Kia Hien
Pao-feng Hien
Yi-yang Hien

SHEN Chau
Ling-pao Hien
Wen-hiang Hien
Lu-shih Hien

OTHER MISSIONARY SOCIETIES.
7 British and Foreign Bible Society.
27 Canadian Presbyterian Mission.
45 Norwegian Mission.

The numbers attached do not indicate the number of missionaries employed, but they are taken from a table where the Societies are numbered according to the date of their entry into China.


<table>
<thead>
<tr>
<th>Stations</th>
<th>Out-Stations</th>
<th>Chapels</th>
<th>Missionaries and Wives and Associates</th>
<th>Assistant Preachers</th>
<th>School Teachers</th>
<th>Bible Women</th>
<th>Unpaid Native Helpers</th>
<th>Organised Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>9</td>
<td>18</td>
<td>33</td>
<td>10</td>
<td>4</td>
<td>9</td>
<td>22</td>
<td>15</td>
</tr>
</tbody>
</table>

Communicates in Fellowship—
Male | 927
Female | 211

Baptised in 1899 | 117
Baptised from commencement | 649

Day Schools | 3
Native Pupils | 65
Dispensaries | 1

In consequence of the Boxer riots we cannot give more recent figures.
the missionaries were forced to retire during the Boxer crisis. We can only mention Mr. Wu, Mr. Chang and Mr. Tien, and earnestly ask the prayers of God's people for these faithful men.

Besides the work of our Mission there are two other societies labouring in the province: the Norwegian Mission, which has recently opened stations at Hu-ning Fu and Sin-yang Cheo, and the Canadian Presbyterian Mission, which has its work in that part of the province north of the Yellow River. Mr. Goforth, who was the first of this society to enter this part of the field, commenced work in 1889. Centres have been opened at Chang-teh, Wel-huei, and Huai-k'ing Fu. They have opened two hospitals and baptised a few converts.

But what are these few workers among twenty-two millions of people? Out of 107 walled cities only 13 are occupied in any sense of the word, and this is not to speak of the tens of thousands of walled towns, villages, and hamlets. How great is the task that still needs to be accomplished? Christ's command is obeyed! Think of Glasgow or Birmingham or Liverpool having only one messenger of the Gospel, and this will give a faint idea of the proportion of workers to the population. Shall we not pray over this, ponder over it, until the thought of the perishing multitudes is burned into our souls, and we, like Isaiah, say, "Here am I, Lord, send me."

For the Children.

By Mrs. C. Polhill-Turner.

The man whose picture you will see on this page is not an Englishman, or a Hindu, or a Chinaman—though he can speak some of all three languages—but he is a native of Lhasa, the capital city of Tibet, where no living Englishman has ever been, though a great many have tried to get there. When he was a little girl she was very fond of a book called "Far Off, or Asia Described," which I had in my school-room—much too old-fashioned a book for any of you little folks to have to read; but I thought it lovely, and was specially delighted with the account of that wonderful country, Tibet, and of a journey which two French priests, Hum and Gabet, took into the country, and as far as Lhasa. Since I have been grown up I have gone very near to that country, though not quite within its present boundary; and have got so used to seeing the Tibetan people that if I were to meet one to-day I should feel he was an old friend, and want to shake hands with him.

Most of the Tibetans are not like our friend in the picture to look at. They look very strange in their great sheepskin gowns—with the wool inside and the skin outside—and a belt woven of coarse wool round their waist. Their faces are very dark, and often shining with the quantity of butter that they have rubbed in. Their country is too cold for them to keep their hair plaited and combed once or twice a year, and so they look very strange in their great sheepskin gowns—with the wool inside and the skin outside. There is a fringe over their foreheads and long loose hair hanging down behind, such as only a little girl would have in England. They, too, very seldom use a brush and comb. If you were to meet one of these long-haired Tibetans in his shabby sheepskin gown, with his great sword passed through his belt and a knife hanging from it, you might feel a little bit nervous, but probably he would be just as nervous at meeting you. Our baby often had a group of these wild-looking men standing round, watching him in his bath; they thought it wonderful that he could have a bath every day and yet not die of cold.

But now I want to tell you something about the nice, clean, tidy, kindly fellow you see in the photograph. His birth-place was that unknown city, Lhasa, and his father and mother are still there, as far as he knows. His name is Ying-chong, which means a young priest. He came to us many years ago, in Darjeeling, as a teacher. He used to hear us read Tibetan books, and explain them to us; and he also taught us to write the Tibetan letters, which are not very easy to make, but much easier than the Chinese characters.

When we left Darjeeling and returned to China, our friend, Ying-chong, agreed to go with us and remain for three years, teaching us, and acting as servant while we travelled. He was very much interested in all that he saw at Calcutta and on the steamer which carried us to China; and, as he had very pleasant manners and was obliging and quick, he made great friends with both English people and Chinese, though at that time he knew neither language. While we were at Ta-tsien-lu, a place which you will find on the map of China, in the west of the great province of Szechuan, Ying-chong was, in turns, Jack-of-all-trades, cook, teacher, and nurse; and we all grew very fond of him. He even preached sometimes, for he knew well all the Gospel story and Christian doctrines, and believed they were very good; but he thought he could not trust in his old religion, Buddhism, altogether. A Tibetan must trust in Jesus with all his heart before he will make any profession at all of faith in Christ.

The man of whom I have been telling you is still like the rich young ruler—"not far from the kingdom of God"—and I don't think he will ever trust in idols again, but he is so afraid of his Buddhist friends, that he will not let himself trust in Jesus only. He is still in a missionary's service, and we must keep on praying that he may one day be a bold and true follower of the Lord Jesus Christ. Now I want to ask each of you who read this little story not to put away your China's Millions and forget all about it, but when you say your evening prayer to ask God to bless the Tibetans as well as the Chinese, and to send His Holy Spirit to make those who know about Him know Him as their Saviour. Ying-chong is only one of many who know all about Jesus as so many do in England; but until Jesus Himself lives in their hearts they cannot know Him. Pray that God's Holy Spirit may be sent to Tibet, and China, and England, to open their hearts wide, and "let the Blessed Master in." I heard of a little girl who cried when she saw Holman Hunt's beautiful picture, "Jesus, with the crown of thorns, standing outside the fast-closed door." She thought it was so dreadful that they should shut Him out. Dear children, have you opened your doors to Him?
China's Millions.

King Edward VII.
The Benediction, after the King has been anointed, crowned, and has received all the Ensigns of Royalty.

(From the Coronation Service).
The Lord bless you and keep you; and as He hath made you King over His people, so may He prosper you in this world, and make you partake of His eternal felicity in the world to come. Amen.

Queen Alexandra.
A prayer, after the Queen has been anointed, crowned, and has received all her ornaments.

(From the Coronation Service).
O Lord, the Giver of all perfection: Grant unto this Thy servant Alexandra our Queen, that by the powerful and mild influence of her piety and virtue, she may adorn the high dignity which she hath obtained, through Jesus Christ our Lord. Amen.

Editorial Notes.

RiOTS in Hu-nan.—It will be remembered that in the May issue of China's Millions we drew attention to the telegraphic news from one of our missionaries sent via Pekin and published in the Times of April 5th, to the effect, that the riots in Hu-nan were purely a local matter affecting the Roman Catholics and that all our stations were kept in peace. As letters are now coming to hand from Hu-nan referring to these troubles, we again call attention to that re-assuring telegraphic news of a later date than some of the letters. Mr. Joyce writing from Shae-k’tien under date of March 28th, says:—"The people in the adjoining Hsien of Pi-yang have risen up against the Roman Catholics. The newly-built chapel and premises have been destroyed, and over thirty converts killed. Some of these poor people were burnt to death in their houses. The troubles are confined to Pi-yang, and Shae-k’ien is perfectly quiet. The officials, however, are on the alert and are quite prepared should any attempt be made to cause a disturbance." It is to these disturbances that Dr. G. Whitfield Guinness refers in his letter printed on p. 101.

While we rejoice to know that our stations have been kept in peace and that the work has been uninterrupted, there is much need for prayer that the heavy taxation and Roman Catholic demands should not involve the country in further serious risings.

The newly-started work in K’ai-feng Fu the capital of Hu-nan also needs to be specially remembered. The article on p. 99 tells of this city being opened, and we hear that Mrs. Whitfield Guinness and Carr are hoping to start medical work there.

Shan-si and Lady Workers.—Although we continue to receive good reports from the missionaries who have returned to this province, Sir Ernest Satow still upholds the Consul in their refusal to grant passports for single ladies for Shan-si. Miss French and Miss Gauntlett have already returned to China hoping to go back to the spheres of labour they were driven from, and they are now unable to proceed. As married ladies have been allowed to enter Shan-si, this restriction cannot be on the grounds of danger. We ask definite prayer that this door may be opened in the right time so that lady workers may return to comfort and help the native women who have suffered in the past troubles, as well as engage in fresh developments.

The C.I.M. Chefoo Schools.—The reports of the London College of Preceptors on the examinations held at Chefoo last December are most encouraging.

From the Girls' School seven pupils entered for the Junior Forms' Examination, all of whom passed creditably. For the Certificate Examinations sixteen girls entered, equally divided between second and third class. No less than five of the second class competitors passed with honours. Two took an ordinary pass, and one obtained the third class certificate. All the pupils who sat for the third class obtained their certificates, four out of the eight passing with honours.

A candidate who secures 75 per cent in a subject passes "with distinction" therein, and the sixteen girls were credited with as many as nineteen such distinctions, six of these being in French.

The Boys' School sent up nineteen pupils. Of these one entered for first class and ten for third class; all of whom, save one of the latter, obtained the certificate they desired. Three passed with honours. Eight pupils entered for the second certificate. All obtained marks sufficient to enable them to pass well, but, owing to inefficiency in a compulsory subject, four took third class certificates only. The others all passed, three with honours. To obtain this distinction 750 marks must be earned. George E. King was credited with 1,100, and secured the second Junior Prize for General Proficiency, open to all competitors under sixteen years of age.

It will thus be seen that the pupils of the two Schools have made another successful appearance in a test conducted by a well-known examining body. Three girls sat later for the Cambridge University Local Examination, but the results have not yet reached the School.

Miss Theresa Miller.—The sad news of Miss Theresa Miller's death has just reached us. Miss Miller sailed from Canada for China on January 13th, 1890, and has been a devoted worker and now leaves a very promising work. She had but recently returned from furlough and was stationed at Kien-p'ing in the province of Gan-hwuy. The cause of death was typhoid fever, and though Dr. Shackleton was in attendance from the early stages, she passed away to her reward on Friday, April 11th. While we rejoice in the knowledge of her blessed condition now, we mourn another worker removed from so needy a field of labour.

Death of an Old Native Helper.—We are sorry to report the death of an old and tried native helper, Li Sien-shing of Shan-si. In that city where the training home for the young men to study Chinese is situated, he has been brought in contact with very many of our workers. He was the teacher of the late Mr. Doward through whom we believe he was brought to Christ. During Mr. Doward's arduous years of pioneer labour in Hu-nan in the early eighties, Li, his companion and helper, endured much hardship as a good soldier of Jesus Christ. His name will be found frequently mentioned in Mr. Doward's letters home from Hu-nan during...
those years. More recently Li has been resident Evangelist in Hunan whence he has been called to his reward. It must have been a joy to him to know that his early years of labour in Hunan were being followed by fruitful seasons of reaping.

Designations:

For Shen-si—Mr. and Mrs. J. G. Nilson, Misses M. Anderson, Swanson and Götahberg, and Mr. N. Götahberg.

For Shan-si—Mr. and Mrs. W. P. Knight, Misses Barraclough, Watson, Pike and Stellmann.

For Ho-nan—Mr. H. T. Ford and Dr. Carr.

For Kiang-si—Mr. and Mrs. H. J. Squire, for Raccoeo.

For Gan-wu—Miss Oakeshott, for Kien-p'ing, Mr. B. Young, for Ying-choo.

For Cheh-kiang—Misses Tranter and Twizell, for Lan-k'i. Miss Duer, for Tsain-din.

For Yun-nan—Mr. W. J. Emberry and Mr. H. McLean, for Ta-li Fu.

For Kwei-choo—Messrs C. Chenery and D. F. Pike, for Kuei-ying Fu.

For Si-chuen—Mr. J. W. Webster for Ta-ten-lu, Messrs F. Bird and R. L. McIntyre to Lu-choo, Mr. W. H. Greenaway to Pao-ning, Dr. Shackleton to Su-t'ing temporarily.

For North Shan-si—Messrs Karlsson, Hoglander, Andren, Carlen, Soderbom and Jacobson.

Mr. and Mrs. Andrew proceed to Kan-su for one year or two to assist in re-organizing and superintending the work there. Mr. A. R. Saunders goes to Yang-choo during Mr. Andrew's absence as Missionary-in-Charge.

Items of General Interest:

An edict has been issued appointing Wu Ting-fang, the Chinese Ambassador in America, and Sheng Chia-peng to prepare a code of Chinese laws on modern lines.

The suite of Prince Tsai Cheng, the special Ambassador to the Coronation, is unique in that there is no one of Manchu birth included. One half of the number consists of returned students from America who speak English well.

The new Chinese Minister, H. E. Chang Te-ye, accredited to the Court of St. James, arrived at the Chinese Legation in Portland Place on May 25th. Sir Chih Chen Lo Feng-luh, the outgoing Chinese Minister, left England on June 5th.

Mr. Conger, the American Minister at Peking, has sent to the Chinese Government a strong protest against the action of the Governor of Shan-tung in expelling a student from the new provincial college because he refused to worship Confucius.

Now that the Boxer troubles have been settled there is danger that there may be a recrudescence of the "battle of concessions" in connection with railways, &c., in China.

The body of Li Hung Chang, in a coffin borne by sixty carriers and accompanied by a military and religious procession, left Peking on June 1st for the ancestral home of the deceased statesman.

The Chinese Government has presented a library of 6,000 volumes, dealing with every subject known to Chinese literature, to the Columbia University, U.S.A., where a chair of Chinese has recently been founded.

As illustrating how fully Hunan is being opened up, it is worthy of note that a number of Japanese capitalists have organized a Hunan Steam Company, with a capital of Tls.1,500,000.

The great fall in the value of silver is said to make China's indemnity payments Tls.90,000,000 (£15,000,000) more than was anticipated when the peace protocol was signed. China has protested to being compelled to pay on a gold basis but without success. China's burden is already too heavy without this unexpected addition of about one fifth, which will fall on an already over-taxed people.

A German firm, Messrs. Arnhold Karlberg and Co., has offered the Chinese Government £1,500,000 annually for the exclusive right of selling opium throughout the Empire. Last year an offer of the French Customs to farm out the opium revenues was unsuccessful. What must the Chinese think of the so-called Christian nations? We include England in this remark, for the initial sin was ours.

Yun-nan Postal Address.—Mr. J. McCarthy writes to say that all letters for Yun-nan should be addressed c/o C.I.M. Yun-nan Fu, China, viz Lao Kay Tonking; and not viz Meng-tzi, as the Chinese Imperial Customs tax all parcels sent the latter way.

Personalia.—Mr. and Mrs. Darroch who have been connected with the C.I.M. since 1887 and 1889 respectively, have, we regret to say, resigned their connection with us that Mr. Darroch may assist Dr. Timothy Richards in the work of the Society for the diffusion of Christian literature. While Mr. Darroch continues in the fullest sympathy with the work of the C.I.M. he feels himself specially called to assist in the translation of Christian literature, for which work he is gifted and for which there is a great demand at the present time. We hear that the demand upon the Presbyterian Press in Shanghai is so heavy that they cannot undertake new orders for the next two years.

Mr. Gillies who shortly after reaching his station of Ho-tsin in Hunan was taken ill with typhus fever has, we are thankful to report, made a good recovery.
The Last Provincial Capital.

By R. Powell.

RAISE Go! the last provincial capital in China, K'ai-feng Fu, has opened her gates to the preaching of the Gospel. For long years this city has resisted every attempt of Christ's messengers to obtain entrance, not to speak of residence. So strong has been the opposition that it is only of recent years that it was possible to get even inside the gate; and so far-reaching was this spirit of opposition that when, some years ago, entry was obtained into a city fifteen English miles away, the gentry of this capital made matters so unpleasant that withdrawal became necessary. But now Christ has conquered, and the stronghold has yielded to the will of our Master.

Three years ago, we tried to enter unobserved, but in vain. With difficulty an inn was reached, but almost immediately an official arrived in full dress and urged an early departure. A stay of eight days was, however, made, and all passed off peaceably. Two years ago we were again stopped at the gate with the question: "What is your nationality?" "English," I replied. "What is your business?" "Selling Scriptures." With the words, "Scripture-sellers are not allowed here," my opponent seized my hand and endeavoured to forcibly prevent further progress. Objecting to such action, I, after asking the man his name and authority to stop me, quietly, but firmly, said: "I am going to my inn, and if you have any legitimate business you will find me there." It was not long before the mandarin came and urged my departure at daybreak at latest. Not being an early riser I stayed twelve days.

This time, how different things have been! Enabled to return to the province after the Boxer troubles, it was thought advisable to pay an early visit to the capital, and thus take advantage of the lull which so often follows the storm. This time there was no difficulty at the gates, although our card was presented. The gate-keeper was sleeping off the effects of his opium-smoking, and paid little attention. At the inn, although I announced my name and authority to stop me, quietly, but firmly, said: "I am going to my inn, and if you have any legitimate business you will find me there." It was not long before the mandarin came and urged my departure at daybreak at latest. Not being an early riser I stayed twelve days.

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The people on the street were quiet. The Emperor and Empress Dowager had only left a few days previously on their journey to Pekin. The things—tawdry enough—which had been lent by the gentry to their Imperial Majesties were now loaded up on barrows and carts, that they might be returned to their respective owners, and the city was quickly resuming its normal aspect. Numerous houses were to let, but to find a landlord who was willing enough to let one to a foreigner was not easy. House after house was tried, but without success. I was told that unless the house was rented secretly, and my nationality only revealed when in actual possession, it would be impossible to secure one. I did not approve of this, and encouraged my helpers to persevere. At last one was secured, and when, next morning, we were to obtain possession, we found that the devil had been busy and the landlord had refused. My men were much discouraged and cast down. I had been praying much about it, and had the assurance that all would be well. Next day another landlord was accidently found, and I sent to secure the house at once. Alas! I had no sufficient money, but Go! graciously raised up a friend who kindly advanced me enough to make up the sum required. I moved in straight away for fear the landlord would repent, which he did the next day, when the persecution commenced. I called upon the official, and asked him to protect the landlord, hall, and Christians. He was not at home, but I saw the next in charge. A couple of days later the official called, and then commenced the struggle which lasted a week. He asked me what authority I had to open a hall in K'ai-feng Fu. I showed him my passport, and drew his attention to the treaty rights. He said this was not sufficient for him; he must have direct word from Peking. I replied that the passport was sufficient, and according to it he could report me to my Consul if I were wrong. I said that if he were not satisfied, he and I could both write to the authorities and wait an answer. This he was not willing to do, and thus we remained for a week. Each time he came we sat on each side of the table, facing one another, and he used all the arguments he could command to induce me to leave. He said the place was a dreadful hole, a veritable water-hole, in fact, and no one cares to jump into a water-hole. When he had finished his string of arguments, and he generally had a fresh string each time, I tried to persuade him that the place was a most desirable one, and that I had no intention of moving, even for an earthquake. At last he said, "Well, I cannot force you to go, and I must protect you for fear of losing my office." I asked him if he would protect the landlord. After some hesitation he said he would. That was all I required, and so I stayed there. Now every evening I have a meeting with about a dozen Christians, and a number of interested ones. May God make this a flourishing Church!
Spared to Serve.

By Alfredo Argento.

[Mr. Argento's terrible experiences during the Boxer riots, when he was beaten and left for dead, will be remembered by many. The following account is abbreviated from a long letter written by Mr. Argento to Mr. Hesté. It points out one difficulty about which we would ask special prayer. In consequence of the Boxer riots some of the examinations have been stopped as a punishment. The students think this has been brought about in consequence of the missionary's representations, and they think that they can as easily get this restriction removed. The following letter will show the missionary's awkward position in regard to this matter, which is only one of many new difficulties now confronting the worker on his return to the field.—Ed.]

On February 21st, in company with Rev. Beorn, of the American Norwegian Mission, I left Han-kow by train for Kuang-shuei, and after travelling a distance of a hundred English miles through enchanting country covered by numerous and thickly populated villages, we reached Kuang-shuei at 2 p.m., having started at 7.30 a.m. The second class waggons being like an omnibus, fitted with two longitudinal rows of seats, and there being a good number of native passengers, I had a splendid opportunity of preaching the Gospel most of the way, and for the last hour or two to one of the foreign engineers, a compatriot of mine. Kuang-shuei being the farthest station to which passengers may be booked, through Engineer Bussetti's kindness we were allowed to get on the construction train and proceed as far as the rails were laid. We passed through a tunnel (ten minutes run) under the village of U-sheng-kuan and at 4 p.m. reached Sha-wa, the end of the line, where they are building a bridge 440 metres long.

Next day I proceeded by barrow to Sin-yang Choo where I spent the Sunday. On the road I had opportunities of preaching to large crowds. Here I met another Italian engineer who had heard me speak at a meeting in Palermo last January. For the second time I had the joy of speaking to him, this time more directly, about his soul. He does not think the line will be opened to Sin-yang Choo until May.

I reached Kuang-choo on May 28th. . . It was the greatest joy I have ever experienced in my life to see the Christians again, and hear what the Lord had done during my absence; how they had been keeping close to Jesus, and how the fiery test, trying them like gold, had shown them what they were really like. The greatest joy I have ever experienced in my life to see the Christians again.

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Excerpts from Letters.

Dr. G. Whitfield Guinness writes from Ho-nan, on date of March 29th:—"I have had days of blessed opportunity for preaching the Gospel and have been greatly prospered of God, preaching the Word for many hours a day. The people have been deeply interested and many seemed to be really concerned to find out the Truth. It has been a blessed beginning to my sixth year in China. Outwardly, one's circumstances have been of a very trying nature, mud, rain and cold, and having to stop in one's journey, especially as there are no inns here but dilapidated, tumbled down, straw-and-mud rooms with the very poorest food. This would have mattered little had one been able to get through, but suddenly one afternoon as I was walking ahead, I heard a voice behind calling out 'come back,' and turning I found the boy who had come with me. The man was evidently terrified and said, 'You must go back! Three places ahead of us are rioted.' We were walking right into them as these towns lay in my direct route. I discussed the situation with the barrowmen who carried my luggage. They refused to move, the servant ran away and I was stranded. The only thing to do was to retrace our steps to Sin-yang Cheo and see the official. Rain stopped me for two days at Yu-ho, seventeen miles from this city. Here a foreigner had never been seen before and the crowds were tremendous. I had prayed for grace to be patient and fearless and God has wonderfully answered the prayer. It has been a strain to be surrounded again by riots. Some Christians had fled from a place only about three miles from where we turned back. Since being here I preached in the road to a dense crowd and for hours in the sun, and also in several houses. The violin and hymns have been very useful, and quite helped to make the people friendly. Now the whole place is as friendly as can be. I will not add more now, as there are many crowding round who are waiting for the Word of Life. I can feel the effect of the riots in a certain nervousness under strain, but God will give grace sufficient, praise be to His ever glorious Name. . . . Sunday—Preached six or seven hours to-day to most attentive audences. At the close of the first meeting in a private house five men came forward and said they wanted to accept salvation in Christ. One of them, an opium smoker, went away impressed with the fact that Jesus could save him. In a temple I had a full room, and for half-an-hour perfect silence. Such grand opportunities for telling of Jesus and His salvation. Pray that seed thus sown may be watered and bear fruit.

P.S.—Back at Sin-yang and have seen the Mandarin. He will send an escort with me eight days round by Ru-ning Fu to Ho-nak, seventeen miles from here. Here a foreigner had arrived I was besieged. I suppose a good few thousands of women came to see me. They came early in the morning and never ceased coming for the first six days till sunset. We were kept busy preaching all day long and some showed a good deal of interest.

Mrs. Gillies writes from Shan-si, on February 22nd:—"Two weeks ago our school teacher developed typhoid fever and has since been seriously ill. All last week my husband was feeling very unwell and on Sunday took to his bed. Feb. 22nd. Since writing the above my husband has become much worse. He has been unconscious since Saturday. I am alone and have not heard from Mr. Lyons or Mr. Gilmer yet. March 13th. Pastor Chi's last Saturday and hopes to stay two or three weeks. It is such a relief to feel that the work is not being neglected while my husband is laid aside. My husband is able to get out on the veranda. We carry him out and he sits up for an hour or two. Please pray that he may be quite restored to health. Mr. Lyons hopes to return to his station next week; he has been such a help."

Mr. Lawson writes from Yu-wu, Shan-si, March 13th:—"Fairs have commenced and there are splendid opportunities of preaching the Word. The people seem surprised to see us preach as boldly as ever. Mr. Urquhart and I are off to a fair ten miles south of here in the morning, to 'storm the forts of darkness.' Pray for us."

Mr. Conway writes from Shae-k'i-tien, Ho-nan, speaking of their entry into the city where they were rioted in 1890:—"Four miles out of the city we met a group of members. The stories of the heroic faith of some would fill volumes. One dear man gulped down lump after lump in his throat as he tried to express his joy at seeing us again. Both my hands were seized and unceremoniously we walked along side a string of school-children, all trying to talk at once. Feelings might have overwhelmed us as the long procession stopped and we entered at least our temporary home. Suffice it to say that I never before felt human love reciprocated more intensely than I did when gazing into the faces and down through the eyes to the very hearts of our beloved Christians."

Miss Mabel E. Soltau writes:—Huai River, April 4th, 1902:—"We are getting on most comfortably, and the journey I am enjoying much. We have been delayed by a good many different things. Storms of wind, rain and sand have compelled us to anchor. We expect to reach Huai-yuan Hsien to-morrow; he has been seriously ill. All last week my husband was feeling very unwell and on Sunday took to his bed. Feb. 22nd. Since writing the above my husband has become much worse. He has been unconscious since Saturday. I am alone and have not heard from Mr. Lyons or Mr. Gilmer yet. March 13th. Pastor Chi's last Saturday and hopes to stay two or three weeks. It is such a relief to feel that the work is not being neglected while my husband is laid aside. My husband is able to get out on the veranda. We carry him out and he sits up for an hour or two. Please pray that he may be quite restored to health. Mr. Lyons hopes to return to his station next week; he has been such a help."

Miss Wilkins writes from Ho-nan, on March 7th:—"I have just returned from a fifteen days' visit to an out-station. The elderly evangelist was anxious to get a missionary there for the big idol procession which takes place annually. I went with a Bible-woman and the evangelist. I found they had prepared quite a comfortable room for me. As soon as it was known that
China's Millions.

July, 1902.

and if interest in the evangelisation of Tibet and of China can only be kept up by stories of adventurous journeys in the one case, and riots and persecutions in the other, there must be something very wrong with the Church of China at home. Let us see that we are not neglecting to preach the Gospel to the many Tibetans who can be reached to-day in China and North India and Ladakh, and one day, either through them or us who come after us, God will give an entrance for His Word into the heart of the Great Closed Land.

E. P. POLHEMUS.

Arrivals from China.

May 4th.—Miss Lucy Smith.

June 3rd.—Mr. and Mrs. J. J. Coulthard and one child.

Arrivals in China.

From Germany, March 23rd.—George Muller and Adam Seipel (fresh workers).

From Sweden, April 5th.—Associates: August Karlsson (returning), Oscar Carlén, David Hoglander, Carl Ardenz, Emil Jacobson and Carl G. Soderbom.

Recent Baptisms.

Since the date of our May issue, the following baptisms have been reported:

SHAN-TONG—Ning-hai ........................................................ 1
SI-CHUEN—Chong-king ...................................................... 4
Lu-chao ................................................................. 5
CHER-KIANG—Uen-chao ................................................ 3
KUEL-CHAO—An-shuen .................................................. 12

Total ......................................................... 29

Publications.

Last Letters

And further Records of Martyred Missionaries of the China Inland Mission.

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"Touching the King."—II.

A CONTRAST.

AN Empire, the area of which is little less than one quarter of the globe, with a population more than one quarter of the human race, controlling one third of the world’s trade, possessing an army of about one million men, and the finest Navy known. Prosperity on every hand. During the last twenty years the territorial possessions have increased by one third, the population has increased by one quarter, and the revenue and trade by one half.*

The King of this great Empire is to be crowned. Preparations on a scale of extraordinary magnificence are made, drafts from every branch of the Empire’s Army and Navy are requisitioned, all that the Empire can do to celebrate the event it willingly provides, and the world from every quarter has sent its representatives to do honour to the great occasion. The very pitch of expectation has been reached, when suddenly and unexpectedly all these purposes and plans in the very fulness of their glory are in a moment shattered.

All is ready, but the King comes not. God’s hand is silently laid upon the one indispensable person, and the nation is arrested in the flood-tide of rejoicings. From the height of national exultation the people are smitten to their knees. He whom all the Empire waits to honour is laid upon a bed of sickness, and millions instead of waiting for a glorious pageant, are anxiously awaiting God’s “writing on the palace gate.” The brilliant company of the world’s aristocracy at the very hour when they should have been assembled in the Abbey participating in the great Coronation ceremony, are found instead in St. Paul’s Cathedral interceding for the recovery of their King. We see a loyal people ready, but the King came not.

The scene is changed. The King comes! This time no human Sovereign, but the Son of God, the King of Kings. Foretold by prophets, heralded by angels, “in the fulness of the times” He comes, but the world is not ready to receive Him. Born a King, there is “no room for Him in the inn”; born a King, a jealous despot seeks to kill Him. By His people He is despised and rejected, and though He came to His own, “His own received Him not.” His claims are denied and He is crucified. And

“Our Lord is still rejected, and by the world disowned,
By the many still neglected and by the few enthroned.”

What a contrast is here! A loyal people waiting, but the King comes not. The King of Kings comes, but rejected. But is this only a contrast? Are these two conditions not complimentary and in vital relationship the one to the other? Is not the King rejected, the true explanation of the national disappointment? No seriously-minded person can be unaware of dangerous tendencies which now beset our national life. God has too frequently been left out of our human calculations and by this “supreme veto which has made such a hush amongst us,” God “means to rebuke the awful fallacy which would throw earth and time out of solemn relation to eternity and heaven.” In God’s infinite mercy we have been brought to our knees. For the first time for many long years there has been national prayer and a deeper recognition of our dependence upon God. If it be true of nations as of individuals that “whom the Lord loveth He chasteneth,” may we not hope that God in speaking in such tremendous tones to the whole nation, is giving us reason to hope that He has yet a work for us to do? “May it not be well that God has chosen this sudden blow to make us feel once more our entire dependence upon Him, to make us recognise the powerlessness of man, to make us see the poverty and foolishness of external display if the heart of the nation be not sound, in fine, to make both Sovereign and the people better men and better women, and so to fit the nation more completely for the discharge of its great obligations towards the world.” If this be the happy result, then we shall have abundant reason to bless God for these His dealings with us. We rejoice to know that King Edward VII. is now out of danger and as we recognise God’s goodness to us as a people, should we not the more recognise our indebtedness to Him, “The Lord and Giver of Life”?*

* Area, 12,000,000 square miles. Population, 403,000,000. Trade, £1,467,000,000. The Navy costs £27,000,000 per annum.

AUGUST, 1902.

M. B.
A Country Bible School.

By Bernard Upward.

The Christians themselves decided on a Bible School. The usual plan is to visit them individually in their homes, and have a talk with them or with any neighbours who may drop in—sometimes one or two, sometimes a score. While this gives us a glimpse into the family life, we are beginning to feel more and more as the Church grows in numbers that this is the native pastor's work, and that we must deny ourselves this joy and do the more necessary work of training others. So we gave them the choice—a general visit or a Bible School at the central Church. This was the sum and substance of their reply: "If you visit all round, each one of us will only see you for a few minutes, while if we gather together we shall all see you for a week, and learn much more of the precious Gospel."

And so at the close of our City Bible School we started for 'O-dzing. The evening of Wednesday, 19th March, saw us with our two rolls of bedding, a box of clothes (for changes if wet), another basket of provisions, &c., all ready for a country journey. We reached the riverside, outside the City wall, at 10 p.m. (the time previously arranged), only to find that the boat would not arrive for some two hours. Finally, however, the boat came, and, after an uneventful river journey, we reached Ku-ch'i at 8.30 next morning. Ah-kae, the evangelist, with coolies and mountain chairs, was waiting to see us ; and after sundry arranging and rearranging of baggage, we began our overland journey.

My wife was very tired on arrival, and very soon symptoms of heart trouble manifested themselves; and she realized that her share in the Bible School work was to lie still, and wait on the Lord day by day for blessing. It was to be a blessed time for her, and who can tell how much we owe to this part of the ministry at 'O-dzing?

On Saturday we examined six candidates and received four. One was a man of seventy-seven—a dear old fellow, who knew very little about the "fundamentals" except that Jesus had washed away his sins. He was very, very deaf, and we had many amusing answers to mis-heard questions. At last we let him tell us all he knew without examining him. All testify to his simple and beautiful life since he believed, some four years ago. The other three were Doa-kae people, and I was particularly pleased with their intelligent apprehension of saving truth. We kept back one man, not because we doubted the reality of his salvation, but because he seemed not again to mix himself up in some lawsuit.

On Sunday morning we began with the baptismal service at nine. Then followed morning service—subject "The Rejuvenation." After this we gathered round the table of our Lord, and enjoyed one of the most solemn and blessed communion services I remember in China. In the afternoon the new pastor, Mr. P'o (who had come with us from the city) was inducted. In the evening I began the first of a series of talks on the Old Testament, which were continued each evening of our stay. The little chapel is altogether too small for the ever-growing church. The place might seat fifty comfortably—but we had over 100 at each service! And many were unable to be present through sickness or other cause.

On Monday, March 24th, the Bible School proper was commenced. I had anticipated some twenty being present, because some members lived ten, twenty or thirty miles away. This extract from my note book speaks for itself.

"Morning subject: 'Grace of God.' Attendance 36.
"Afternoon subject: 'Repentance.' Attendance 40.
"Evening subject: 'The Fall.' Attendance 35.
"Thus it continued day by day. It was a real joy to teach them; they seemed to drink in the Truth. We had much Bible searching, trying to teach them to use their Bibles. Yet more than ever we realized the uselessness of the Chinese ideographs as a medium for conveying Scripture truths—it is a dead language to these people. Some have been trying to learn to read for years—they can read the character, some of them, but ask them the meaning, and they do not know it. [This statement would need some modification in the Mandarin speaking districts.—Ep.] How we thanked God for the system of Romanised colloquial, which they can learn to read in a few weeks, and which when they read it, speaks to them in an idiom they understand and in their own mother tongue. Each one seemed more blessed than the preceding one—each time we seemed to get nearer to the people and they to us. As my wife had to keep her room upstairs, some of the women went to see her, and in the quiet room she got to know much of their heart history. I have only space for one instance.

Sa-oh-ah-mo has believed for years—the only one in her village. This faithful woman followed the Lord when all seemed against her—her husband and her father persecuted her, but she only clave the more unto her Saviour; then sickness carried off her husband. This, said her relatives, is because the spirits are angry at her "eating the foreign religion," so they beat her with stones to make her recant. But, like Job, in all these things she.sinned not against her tongue. Her quiet life told; and now she realizes the truth "Blessed are they which are persecuted for righteousness sake."
China’s Millions.

Her husband has been won to Christ, and many of the villagers have followed them.

On Thursday afternoon—our last day with them—we had an hour of questions on Bible texts they did not understand, then a Church meeting, when they decided on a new and larger chapel. Over $44 was promised on the spot, but some $350 (£25) will be needed; we are going to ask all our churches to help them. So-called promised $2. We were amazed—it means as much as £2 to a poor man at home. She has to support her husband, who is not much given to work, and still less able to do it, and also his aged father. But she said “The Lord will provide.”

There is neither space nor time to tell more of our doings. The Lord was good to us. The people on highighed gave us, and made us promise to come again next year for more “school.” They have begun to learn the “Romanised,” and we hope to have the New Testament in their hands next year. My wife was strengthened for the return journey, chairs and boats just fitted in nicely, and now we are both stronger in every way for our charge of work.

The Churches in South-East Shan-si.

By Dugald Lawren.

The Churches here are in much the same condition as the other Churches in most places in Shan-si. At Lu-Cheng all the Christians but three who remained steadfast and loyal to Christ, received the Recantation Ticket, and here, where such was not issued by the Mandarin, most of the Christians worshipped idols once, under the plea of delivery from death, as requested by the leading gentleman in the district village. Those who did not worship idols compromised by paying money to the temples or to the Boxers. The women, who were not subjected to this test, and who did not worship idols, with but one exception, bound up their feet again, though since the trouble, and before our return, unbound them again. Many of those who denied Christ, however, were shortly afterwards filled with bitter sorrow, which must have been real, for, when the Mandarin, on a subsequent occasion, sent out men to get the names of any who might still want to follow Christ, they gave their names, even although it was commonly reported that they were to be put to death if they did so.

One man, who at first recanted, was taken to the Ya-men, and when the Mandarin asked him if he would still believe in Jesus, he said, “I cannot but believe in Christ, even if you beat me to death. I will still believe and follow Him,” whereupon he was beaten to death, his body cut open, and his heart taken out and exposed in the Ya-men. This Mandarin, who was in office when Dr. Hewett was in prison, was degraded and put into prison at Lai-tien Fu, where he poisoned himself, after which he was beheaded. The Christians have by their own action put themselves outside the Church, and will not be received back until they give full evidence of repentance. The work has been practically re-organized, services and monthly gatherings having been resumed at the centres, and in some of the Village Chapels, but I have not yet taken any steps towards restoring any to Church fellowship, but may soon, as many seem very sad and repentant. The Lord has been working mightily in the hearts of some, and not a few have been brought to humble themselves before God in real heart confession of sin. Pray that God may not only restore them to communion with Himself, but that He may also make their restoration pregnant with blessing to many.

Is it not comforting and encouraging to remember that the disciples who forsook and denied Christ were those whom He afterwards used in the evangelization of the world, and shall we not pray, and expect Him to make those who have denied His Name channels of blessing to their fellow-men? Oh that the Holy Ghost may be poured out upon these Churches and upon all the Churches throughout this province! Lately we have had splendid opportunities of preaching at fairs in different parts of the district. The people crowd around us in greater numbers than formerly, and seem so surprised that we should be back among them again preaching with as much boldness as ever. We have been greatly cheered by the voluntary help and testimony of some of the native Christians, and praise God for their earnest though chastened testimony, borne among those before whom they denied Christ, which some of them told me with tears is not easy. Our chapels are being re-built, the entire expense of which is being borne by the Christians themselves, who contributed a tenth of their compensation for this purpose. The contributions are as under:

<table>
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<th>Church</th>
<th>Amount</th>
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<tr>
<td>Lu-ch'eng Church</td>
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We have lost by death in all 13 members in connection with the two churches, Lu-ch'eng and Lu-an. We have had very heavy falls of snow, and more recently, rain in many parts of the district, thus enabling the people to sow their autumn crops. Pray for showers of spiritual blessing so that the seed sown may bear much fruit—“For as the rain cometh down and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth, it shall not return unto Me void.”

Shan-si.—In the article on Shan-si, which appeared in the March number, it was stated “that Mr. Studd and Smith went to reside at Hong-tong.” We now learn that although Mr. C. T. Studd at first arranged to join Mr. Smith in the work at Hong-tong, he only resided there a few days. Mr. Hoiste was associated with Mr. Smith in the work there for eighteen months before he took full charge, on Mr. Smith’s leaving for Lu-an. It was also stated “that the work in the district of Lu-an Fu was commenced by Mr. Studd in 1886.” We hear that Hau-pu Uin and another native helper were sent by Pastor Hsi to commence work in one of the hsien of this prefecture in March, 1887, and a house was rented within the city of Lu-an by Mr. Smith in December of the same year, Mr. Studd not going to reside there till May, 1888.
China's Millions.

The Province of Kiang-su.

Of all the maritime provinces Kiang-su is perhaps the most fertile and populous. Its physical features conduce to this. It is almost free from hills and uncultivated wastes; it is abundantly supplied with water by its numberless canals, and so tillage can be vigorously prosecuted, and the province is well able to support its population. Communication to all parts of the province, intersected by waterways, is easy, travelling by boat; and the transport of produce and merchandise can be effected at reasonable rates.

The province is noted for its fine and large cities, and some of them are renowned historically. The capital — Nanking — was once the seat of the Empire, but for reasons of State the ruling family removed their headquarters nearer to Tartary, and have since occupied the now famous city of Peking. Nanking boasts of a city wall of immense length, embracing a very large area, but it is only fair to add that a considerable portion of the ground is unoccupied. The tombs of the rulers of the Ming Dynasty attract many, and remind the proud scholar of the golden past. The Viceroy of this and the adjoining province, collectively styled Kiang-nan, resides here. The present Viceroy is the venerable Liu Kwun-yi, who, with Chang Chih-tung, of Hu-yen, combined to preserve peace in the Yang-tse valley during the awful crisis of 1900.

Soochow is another fine city, and noted for its rich silks and satins; it sends annually to Peking a large supply of its finest manufactures to clothe the Imperial household. It is a gorgeous sight to witness the pageant of the tombs festival, when finely caparisoned boats (we might almost call them gondolas), freighted with ladies and gentlemen dressed in silks and satins of every hue, visit the tombs of their ancestors without the city walls. Sometimes the traffic at the cross waterways is congested and stopped by the large number of boats plying in all directions. Yang-chow, another large city, is famous for its lacquer ware; and Shanghai is too well known to be referred to: its nickname, "the model settlement," bespeaks for the well-governed and ordered concession.

Near the coast, and on the north side of the Yang-tse, are salt-flats where sea-water is evaporated. The salt produced there and elsewhere makes up a revenue of great value to the Government. Silk, salt, lacquerware, and paper, form the principal articles of commerce.

The people are perhaps more refined than the people of the north, and pride themselves upon their superiority in learning and status.

Mission work was commenced in 1843 when Drs. Medhurst and Lockhart arrived at Shanghai. They were followed in 1847 by Dr. Muirhead, who carried on the preaching of the Gospel most faithfully for over 50 years until his call to higher service in 1900.

There are over 300 missionaries (including wives, medical men, and single ladies) in Kiang-su, but quite a third of these (if not more) is stationed in Shanghai, where a variety of work is carried on, viz., preaching, training of native helpers, teaching, medical work, educational work in all its branches, printing and publishing, besides the many engaged in providing for the temporal needs of those living inland by forwarding correspondence, parcels, goods, stores, money, &c.; and each Mission needs such help.

The American Presbyterian Mission (South), and the American Methodist Episcopal Mission (South), concentrate
their efforts upon this province, and have stations in the principal cities. The former in 1900 had 102 communicants, and the latter 583, with 1,944 scholars.

At Nanking the American Presbyterian Mission (North) has schools and a hospital, besides the ordinary mission work. The number of members in fellowship at all their stations in Kiang-su was 477 (1900), and 403 scholars. The American Society of Friends labours there also. The Free Christian Mission has stations in Nanking, Lu-ho, Shanghai, and the island of Tsung-ming. Their numbers were respectively 97 converts and 134 scholars.

The American Baptist Mission (South) work in Shanghai, Soochow, Chin-kiang, and Yang-chau. Their communicants numbered 148, and scholars 275.

The results of missionary work in Kiang-su have not been as encouraging as in some provinces. The soil seems less congenial, while the actual number of those directly engaged in preaching the Gospel is small.

The China Inland Mission has its headquarters in Shanghai, and here is necessarily engaged a large staff to provide for the ever-increasing needs of the work and workers inland.

Chin-kiang is a Sanatorium and Home of Rest almost exclusively for sisters. Dr. and Mrs. Cox conduct it admirably, while the work at the Hospital is vigorously carried on.

Yang-chau has a large Training Home for ladies—new arrivals from abroad—who are greatly helped in every way by Miss M. Murray and those associated with her.

The Girls' School at Yang-chau.

Miss C. K. Murray, who is presently at home on furlough, has kindly supplied the following facts regarding the girls' school at Yang-chau of which she had charge. This school was opened in 1885. The girls are trained in domestic duties and are also taught to read Chinese characters, Christian lesson books only being used. The aim of the teachers is the conversion of the girls, and their training in Christian doctrine.

The Lord has answered prayer and set His seal upon the work: all the girls have yielded their hearts to Christ. This is a consummation for which the workers are devoutly thankful. They ask prayer for these young disciples, "for in some faith is weak and they have trials and difficulties in their homes."

Of the twenty-six girls who have passed out of the school since it was opened seventeen years ago, twenty-five have married and one has remained single, and is now engaged as a teacher in the school. After leaving the school they settled in five different Provinces. Ten of them made their home in Kiang-su, seven in Gan-hwuy, seven in Kiang-si, one in Ho-nan, and one in Shan-tung. Four have since died.

A Sunday School, attended by about forty children, is held every Sunday morning at Yang-chau. The hour of meeting is nine o'clock. There are also Bible classes for men and women held at eleven o'clock, and these classes are encouragingly attended. The Gospel has been very widely diffused throughout Yang-chau, and the future of the work there is full of promise.
The Stations of the C.I.M. are underlined thus _________

Those of other Missions, thus ..................

Those not underlined have no Mission Station.
PROVINCE OF KIANG-SU.

Governed by a Lieutenant-Governor and contains 8 Fu, 3 Chih-li Chau, 3 Ting, 3 Chau, and 42 Hien cities, i.e., 59 walled cities in all, exclusive of eight Hien cities not shown here, which are included in the Fu, as Middlesex and Surrey are included in London. Those cities underlined thus—Yang-chau Fu—are C.I.M. stations; those underlined thus—Ch'ang-chau Fu—are occupied by such other Societies as the numbers attached signify. These numbers are taken from a Table of Missionary Societies and indicate the order of their entry into China. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.

Since the accompanying Map-block was prepared we have received further information regarding the Mission stations in the Province. This information we have incorporated into the list of stations on this page, with the result that the map and the list do not correspond exactly. In ensuing months we hope to avoid this inconsistency. The list gives the stations according to the latest information obtainable. Te'ing-kiang-yu and Ching-hua, not being Hien cities, but only Mission stations, are not included in the above total (59).


- Stations — 6
- Out-Stations — 4
- Chapels — 5
- Missionaries and Wives and Associates — 57
- Assistant Preachers — 5
- School Teachers — 9
- Colporteurs, &c. — 1
- Bible Women — 3
- Unpaid Native Helpers — 3
- Organised Churches — 7

Communicants in Fellowship:
- Male — 57
- Female — 54
- Baptised in 1899 — 6
- Baptised from commencement — 138
- Hospital — 1
- Schools —
  - Boarding Schools — 2
  - Native Pupils — 13
  - Day Schools — 8
  - Native Pupils — 145

* In consequence of the Bazar crisis we cannot give more recent figures.

OTHER MISSIONARY SOCIETIES.

3. American Presbyterian, North.
4. British and Foreign Bible Society.
5. Church Missionary Society.
7. Seventh Day Baptists.
8. American Baptist, South.
9. Methodist Episcopal, South.
10. Women's Union Mission.
11. American Free Presbyterian, South.
18. Independent Workers.
20. Residences.
21. Y.M.C.A.
22. Y.M.C.A.
23. Y.M.C.A.
Missionary Work in Shanghai.

Here are twelve Missionary Societies represented in Shanghai, besides the Agencies of the two Bible Societies (the American and the British and Foreign), the Diffusion Society, the Missionary Home on Quinan Road, the China Inland Mission headquarters, Y.M.C.A., and independent workers.

The Gospel is preached in thirty-five chapters, distributed as follows:

- In the walled city ........................................... 6
- Around the city and in the French Concession .......... 8
- In the English Concession .................................. 6
- In Hongkew and suburbs ................................... 15

There are thirty outstations around Shanghai which are visited by missionaries, or have native evangelists, or both.

In October there were one hundred and five missionaries in Shanghai of whom forty were male and sixty-five female. It is understood that many who are stationed here have no direct work among Shanghai people, but are working for the entire empire, e.g., those engaged in literary work, printing, head offices, Bible distribution, etc.

To purely evangelistic work twenty workers give their whole time, and twenty a part of their time. These hold one hundred and twenty-seven services per week, or four hundred and forty-eight per month. Supposing that these services are conducted on the average ten months in the year, we have annually four thousand four hundred and forty-eight meetings at which the Chinese are exhorted to repent and believe the Gospel.

But this only takes account of the foreign workers. There are besides, eighty men and thirty-eight women (natives), a total of one hundred and eighteen, seven-four of whom give all their time to preaching. Twenty-six give part of their time to that work, conducting one hundred and seventy-three services per week in Shanghai and sixty-seven round about, giving a total of eight hundred and eighty services per month, or eight thousand eight hundred per year of ten months.

The following results from this work in and about Shanghai may be seen. Over twenty churches have been established and two thousand one hundred and forty-seven adult communicants are on the Church rolls. For a decade and a half we have been slowly and perhaps sometimes impatiently gathering this second thousand, but the new century sees it done, and now the native Christians are numbered by thousands.

Donald McGilvray,
Hon. Sec., Shanghai Missionary Association.
14th November, 1901.

Scriptures in Mandarin.

The photo-engraving on this page presents a group of translators who have recently been in session at Shanghai, engaged upon a revision of the Scriptures in the Mandarin Colloquial. So long ago as the great Missionary Conference at Shanghai in 1890, preparations were made for the translation of the Scriptures in three forms, the Mandarin Colloquial, the easy Classical (Wenli), and the higher Classical. The Mandarin Colloquial is spoken by nearly three-fourths of the population of China, though with a number of dialectic variations. The attempt is now made for the first time to unify these dialects and to produce a Bible which can be read easily by all the Mandarin-speaking people of China. Dr. Chauncey Goodrich, who is himself a member, reports that the committee on this version is made up of men from six different sections in northern, central, and western China, and after a sitting of six months they have just completed the four Gospels and the book of Acts. The work has been slow and, prior to this year (1901), it has been with very little conference between the members of the committee. Dr. Goodrich writes, "How little the Boxers guessed that they were setting our hands free for this great work!" So important and difficult is this undertaking that Dr. Goodrich has asked to be released from direct connexion with the American Board that he may devote his whole strength to this work which seeks to give the Bible in an acceptable form to one-sixth of the population of the globe. In the photo-engraving the members of the committee are seated as follows, beginning with the reader's left:—Rev. Henry M. Wood, D.D., Am. Presb. (South); Rev. S. R. Clark, China Inland Mission; Rev. C. W. Mateer, D.D., Am. Presb. (North); Rev. Chauncey Goodrich, D.D., American Board; Rev. F. W. Baller, China Inland Mission. —The Missionary Herald.

The Educational Association of China.—This Association held its fourth Triennial Conference at Shanghai during May, from the 21st to the 24th, four days in all. A large number of missionaries attended the Conference, and the meetings throughout were of a very profitable nature. The Association numbers about two hundred members, all of whom are actively interested in the educational development of China along Christian lines.

* From the North China Herald.
THE Late Mr. George Pearse. — On Sunday, June 29th, one of the oldest friends of the C.I.M. was called to his reward above. Mr. George Pearse was the Secretary of the Chinese Evangelisation Society, under which Mr. Hudson Taylor first sailed for China. He has sometimes pleasantly referred to himself as the "Grandfather of the C.I.M." He was a saintly man and one of God's noblemen. We hope to give a fuller notice in the next issue.

Unrest in China. — There is at the present time much need of prayer for China, for in conjunction with the open door there are also many adversaries. While there are unquestionably unprecedented openings on every hand, there are not wanting elements of danger. The pressure of taxation for the indemnity, made more heavy than it need be by the exertions of the officials for their own pockets, and, we regret to say, the conduct of the Roman Catholics, are and will continue to be disturbing factors. Local risings are reported from the provinces of CHIH-I, HO-SAN, SI-CH'UEN, KWANG-SI. With regard to Southern CHIH-I we learn from a telegram in the Times of June 5th, that the L.M.S., and other missionaries who have returned to those districts, report all quiet and the people friendly. The reports from KWANG-SI in all probability have been much overstated. A missionary and a foreign engineer who have been living in that province say there has been much exaggeration; that though there have been well-armed predatory bands of banditti terrorising the people and raiding the native Customs, there has been no serious rising. The rising in HO-SAN has, we believe, been suppressed by the energetic action of Viceroy Chang Chi-tong, though disaffection still exists. The news from SI-CH'UEN is, however, of a more serious nature. Dr. Carright, of the American Methodist Mission, has telegraphed from CHEN-tu to say that their chapel there has been destroyed and ten converts killed. The Viceroy has also notified the Government that one missionary has been killed at a place called Tien-ku-chao. The name and nationality have not been reported, and the place we cannot identify. As we have received no cable from Shanghai, we conclude that we, as a Mission, have been spared this further sorrow. We, of course, none the less sympathise with those who have suffered. These indications of a spirit of unrest, remind us afresh how much we need to wait upon God in regard to His work in that land. The abounding opportunities of the present, as described in Bishop Cassels' recent letters and these signs of serious opposition, both in the same province, are a double call to prayer on behalf of the missionaries, native Christians, and the whole general situation.

Missionary Candidates. — The Prime Minister of Uganda, when meeting the Committee of the C.M.S., stated that his people wanted at once 200 teachers. Bishop Tucker says that the Committee can only promise him two. What an alarming discrepancy! We sadly think of the few there are ready to meet the still greater needs of China. There never were greater opportunities for work in China than to-day, and yet the offers for service from suitable men and women are fewer than they have been for many years. We as a mission are not alone in this. We are reminded of the words of Mr. Eugene Stock in the Church Missionary Intelligencer of last year on "The Real Deficit": "We have heard a great deal about the deficit lately. But as we looked over the serried ranks of the great throng morning and evening in Exeter Hall, we could not help asking ourselves, but who is remembering the real deficit? Suppose we estimate the deficit of men and women as nearly as possible in the same way (as money). We say, money required, £—; money contributed, £—; deficit, £—. Then let us say, men and women required, —; men and women accepted, —; deficit, —. What sort of a deficit would that be? Now what is to be done to meet this real deficit? To us it seems that another real deficit has first to be met. There is a deficit of real and devotion in the Lord's service. This is in fact the actual cause of both the real deficits." These words touch the heart of the whole matter. The needs of the home churches and the needs of the heathen abroad can only be met by a revival of personal devotion to God. Shall we not look to God more earnestly for this?

Rev. Jonathan Lees. — China has lost one of her most devoted friends and servants by the death of the Rev. Jonathan Lees of the L.M.S. He was one of the first missionaries to settle in North China, reaching CHIH-I as early as 1862. Although shattered in health by the heavy strain of the Boxer crisis, when he passed through the Tien-tsin siege, he continued his labours for China up to the very end, when he passed away at Worthing on June 13th. He had been working at his desk for some hours the same day, preparing notes and lessons for transmission to Tien-tsin, had entertained friends at tea in the evening and had been quite bright with them, had poured out his soul at evening family prayer in earnest pleading for his colleagues and the work in North China, and then, shortly after retiring to rest, painlessly and suddenly passed away. Gifted as a poet, he had devoted his talent in this direction to the preparation of a Chinese Hymnal, which, in the judgment of many qualified to know, holds the first place in North China. In the copy we have before us, received from the author only this year and dated 1901, the preface closes with these words "Lauda Deo, LORD save China, and accept the work of Thy servant. Amen." And thus with prayer and work united has closed a life of useful service. Though dead he will long speak in the song and praise of many a Chinese congregation.

Conference of Missionary Societies. — In the library of the British and Foreign Bible Society, London, on the days of June 17th, 18th, 19th, a conference of officials and delegates of the Foreign Missionary Societies of Great Britain and Ireland was held. The subjects of discussion were: "The true place of Foreign Missions in the life and work of the Church, and how that place may be secured"; "the responsibility of missionary societies for the education of native Christians, its limits and the best methods of discharging it"; "contributions for special objects; industrial missions"; "the relation of the foreign missionary to the native pastors and evangelists." The subjects discussed and the spiritual tone which characterised these discussions made the conference one of great value to those concerned with the administration of missionary work.

Mr. Cecil Polhill-Turner. — For the benefit of his many friends in the Mission, we are requested by Mr. Cecil Polhill-Turner to give notice that he (like his brother, Mr. Arthur Polhill), has formally abandoned the latter portion of his double surname and will henceforth be known by the name of Cecil Henry Polhill, this last being his family surname before his father adopted the additional surname of Turner. The change has been formally declared by deed dated June 9th, 1902, and duly enrolled.
Sad News from China.—The past month has brought us much sad news from China. On Tuesday, July 8th, we received a cable from Shanghai, containing the dreadful tidings that thirteen boys in the C.I.M Schools at Chefoo had been poisoned. A subsequent cable informed us that the cause of death was putrification poison in chicken pie. Six of these lads were the sons of missionaries, and seven the sons of merchants, &c. We have only received the name of one of the latter whose parents were in England. The names of our missionaries' children are: Gershom Broomhall, Howard Fisher, Stewart Kay, Hugh Gray-Owen, Norman Gray-Owen, Herbert Parry. The parents of the first named, Mr. and Mrs. Hudson Broomhall, are in England on furlough. They arrived from China last November and were arranging to leave in October next so as to spend Christmas with their two children at Chefoo. The parents of Stewart Kay were amongst those martyred in Shan-ti. The parents of the others are all in China, at stations far inland. We are sure the bereaved parents who were all so far from their loved ones in the hour of death, the brothers and sisters of those taken, and the school authorities, will have the deepest sympathy and earnest prayers of all our readers. The putrefactive changes taking place in various animal foods, most lethal and rapid, usually causing symptoms like cholera. The bereaved parents who were all so far from their loved ones in the hour of death, the school authorities, will have the deepest sympathy and earnest prayers of all our readers. The following short note on ptomaine poisoning:—

"The substance resembles, both in composition and action, some of the vegetable alkaloids, such as atropine. It is due to putrefactive changes taking place in various animal foods, gelatines, milk or cheese, and may escape the closest scrutiny, and develop during the process of cooking. The action is frequently most lethal and rapid, usually causing symptoms like cholera. In other instances, symptoms do not show themselves for several days."

We shall be obliged to wait another month before we can receive further details by letter, concerning this sad accident.

We also regret to record the death of Mr. Jefferys, at An-shuen, in the province of Kwei-chau, on Sunday, May 15th. The cause of death was malarial fever. Mr. Jefferys joined the Mission in 1895. A fuller notice by a fellow missionary will be found on page 115. Mr. Jefferys' death removes another worker from the needy province of Kwei-chau.

The troubles of the Boxer outbreak and the subsequent famine in the province in question, have left the province in a most unhealthy condition apparently. We only reported the illness of Mr. Gillies with typhus fever last month and now we hear that Mrs. Gillies is down with the same fever. Mrs. Milsum and Mr. Falls at Ping-yao, in the same province, are now reported as sick, the former with typhus. All these cases of accident, death and sickness make us cast ourselves afresh upon God for more grace and help in these times of great need. May we all, as individuals and as a Mission, be rightly exercised thereby, to the bringing forth of the peaceable fruits of righteousness.

Rev. J. Hudson Taylor.—The many friends who remember Mr. Taylor in prayer will be glad to know that, though he has recently been suffering from an abscess in the side, he is making good progress towards recovery from this. Though unable to take an active part in the work, he still follows its progress with a close and deep interest.

Recent Baptisms.—Since the date of our July issue, the following baptisms have been reported:—Si-CHUEN, Ch'en-tu (out-station), 7; KIANG-SI, Yong-sin, 3; CHIH-KIANG, Ping-yang, 1; Wun-chau, 6; Feng-hua (out-station), 2. Total, 19.

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Extracts from Letters.

**Miss C. McFarlane** writes from Kwang-sin Fu, Kiang-nan, on March 4th:—"I have no doubt you have heard of the Lord's goodness in giving us a house in this great city, and allowing us to settle. You know how much we have longed to see it occupied, and the Gospel made known; so many have prayed for it that we cannot but be assured that the Lord has His chosen ones here, and He will gather them out soon. We get large numbers every Sunday at the services, and every day still more visitors pour in. Many come hoping to get the protection of the Church in their different troubles and law suits, but though they come with worthy motives, it brings them under the sound of the Gospel, and He is able to arrest them by His mighty Spirit, and savingly convert them. There is one old woman coming about, who, I think, will interest you, and draw out your heart in prayer for her. Could you see her. She is 69 years of age, has been a vegetarian almost all her life. She says she has thousands of prayers on record to Buddha, and has accumulated great merit, so it is difficult work for her to let all go. I believe the light has begun to dawn on her poor dark heart, she is such a sweet old lady, it makes one's heart ache to think she has been seeking, seeking all those years salvation by her own merits. May God open her eyes and loose her from bondage."

**Miss M. C. Brown** writes from the same station:—"Miss McFarlane and I have been about ten months in this city. We have so much to praise the Lord for. The people used to think we were going to preach Christianity, but we have taught our people the subject of study is the Book of Genesis. At 4 p.m. there is a meeting which had resisted every attempt. Last year I had mentioned our desire to get a house in this city, and 8.30 p.m. there is a general meeting. At 9 p.m. we are earnestly praying for workers; there is such a real and great need for them out West. Both the men here are expecting to leave on furlough by the end of the year. From the Capital all the way to Shamo they are the only workers. Surely we cannot be wrong in asking for workers. The people everywhere are friendly, and the officials not at all obstructive. The people of the province are certainly the most apathetic I have met with in China.

"At the present we are all much encouraged, as at the other stations, at the numbers that come and hear the Gospel in the street chapel. There are quite a number who seem favourably impressed towards the Truth, and we shall reap if we faint not."

**Mr. Andrew Wright** writes from Lan'li, Chee-k'iang, on May 15th:—"The cruel murder of our friends at Ch'u-chau is bearing fruit. Our churches were never so well filled, and the opportunities we have now for instructing the people in Gospel truths were never better; and, as those being instructed are, in most cases, the better-educated class, we rejoice greatly. The officials and the gentry are doing all they can to show that they regret the affairs of 1900. They have given us a cemetery in the best part of the city, and are expending at least $12,000 for stone coffins and a monument, etc. There is to be a public funeral, and the whole city is going in mourning for three days when the funeral takes place. Our greatest joy is in the effect the massacres have had on the people generally throughout the Prefecture with its five county towns. In the city, although work has gone on for nearly thirty years, we have never been able to reach the people of the city of Ch'u-chau. They had made a compact that they would have nothing to do with us, and they have kept to it, as, although over one hundred converts have been baptised, not one came from the city. The death of our friends has broken the compact, and many of the city people are now coming for instruction. The last Sunday I was there I preached to an audience of over two hundred people who are regular attendants, and the majority of them are from the city."

At each of the county towns, where the attendance was from ten to twenty, it has increased to eighty and one hundred. Perhaps the greatest victory gained through the blood of our friends is the opening of the Prefecture of Yen-chau, the only city of Chee-k'iang which had resisted every attempt. Last year I had mentioned our desire to get a house in this city, and now I have been officially received, and everything prepared for me better than I could possibly have hoped for. Mr. Fairclough and a native Evangelist have taken possession, and over one hundred of the Yen-chau people are now being instructed in this place every Sunday."

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**Mr. Andrew Wright** writes from Lan'li, Chee-k'iang, on May 15th:—"The cruel murder of our friends at Ch'u-chau is bearing fruit. Our churches were never so well filled, and the opportunities we have now for instructing the people in Gospel truths were never better; and, as those being instructed are, in most cases, the better-educated class, we rejoice greatly. The officials and the gentry are doing all they can to show that they regret the affairs of 1900. They have given us a cemetery in the best part of the city, and are expending at least $12,000 for stone coffins and a monument, etc. There is to be a public funeral, and the whole city is going in mourning for three days when the funeral takes place. Our greatest joy is in the effect the massacres have had on the people generally throughout the Prefecture with its five county towns. In the city, although work has gone on for nearly thirty years, we have never been able to reach the people of the city of Ch'u-chau. They had made a compact that they would have nothing to do with us, and they have kept to it, as, although over one hundred converts have been baptised, not one came from the city. The death of our friends has broken the compact, and many of the city people are now coming for instruction. The last Sunday I was there I preached to an audience of over two hundred people who are regular attendants, and the majority of them are from the city.

At each of the county towns, where the attendance was from ten to twenty, it has increased to eighty and one hundred. Perhaps the greatest victory gained through the blood of our friends is the opening of the Prefecture of Yen-chau, the only city of Chee-k'iang which had resisted every attempt. Last year I had mentioned our desire to get a house in this city, and now I have been officially received, and everything prepared for me better than I could possibly have hoped for. Mr. Fairclough and a native Evangelist have taken possession, and over one hundred of the Yen-chau people are now being instructed in this place every Sunday."
“A Contribution to Modern Church History.”

Such is the modest sub-title of Professor Warneck's recently published "Outline of a History of Protestant Missions from the Reformation to the Present Time." By this work all students of missions have been placed under a very deep obligation to the author. The book before us is a translation into English from the seventh German edition, which was published in September, 1901. Thanks are due to Dr. G. Robson, the editor, and to the Rev. J. P. Mitchell, M.A., and the Rev. C. M. Macleay, B.A., who undertook the translation. There are 350 pages literally packed with information, yet presented in a most readable form. The book is divided into two parts, the first dealing with the growth of the missionary spirit in the home churches and the genesis of missionary societies. The second part is an orderly survey of the mission fields, arranged geographically.

As the book covers so much ground it is not possible in a short article to adequately treat of the whole. We must content ourselves with a few quotations which are of special interest, and offer one or two corrections on matters relating to China and the C.I.M.

The volume opens with a few details showing that the leading representatives of Lutheran orthodoxy repudiated the missionary obligation. In answer to a plea presented to the Theological Faculty of Wittenberg, stating that it must be reasonable to obey the command of Christ, "Go ye into all the world," that Faculty replied, "The command 'Go ye' is only a personal privilege of the Apostles, like the gift of miracles, and has been actually already fulfilled, as the Scriptures prove:

Mk. xvi. 20; Rom. x. 18; Ps. xix. 4, etc." We are here shown that the same spirit of opposition to missions existed in Germany as was the case in England when Carey propounded the Church's duty. On page 97 is recorded a similar position in the Church of Scotland, and the Theological Faculty of Wittenberg, stating that it must be reasonable to obey the command of Christ, "Go ye into all the world," and has been actually already fulfilled, as the Scriptures prove:

Mk. xvi. 20; Rom. x. 18; Ps. xix. 4, etc." We are here shown that the same spirit of opposition to missions existed in Germany as was the case in England when Carey propounded the Church's duty. On page 97 is recorded a similar position in the Church of Scotland, and how, when it was contended that missions "were preposterous," and a collection for missions "a legal subject for penal prosecution," the venerable Dr. Erskine rose, and prefacing his reply with the call to the Moderator, "Rex me that Bible," then read aloud the words of Matthew xxviii: 18, 20, which burst on the assembly like a clap of thunder:—

The quickening of missionary interest under the influence of Pietism, and especially through the instrumentality of Count Zinzendorf and the Moravian Brethren is then briefly sketched. As we are led on to the spiritual revival in the earth, which has enabled them to follow apostolic paths. We must content ourselves by only making one further quotation which speaks of missions in an apologetic aspect:

"More powerful irony upon negative criticism there could not be. At the end of the nineteenth century we are face to face with the fact of Christian world-missions. The question to which it owes its existence is declared never to have been given at all! The words of Jesus are proved true by the continuous working of their power. And if this working after nineteen centuries...

A Street Scene in Shanghai.
hundred years still stir Christendom into a world movement, we have therein a Divine criticism to which human criticism must lay down its arms. The words of Jesus may be pronounced dead, but cannot be made dead; they may be buried, but they rise again from the grave."

There are one or two inaccuracies which refer to China and the C.I.M. which we would venture to mention. An ordinary reader would be led by the explanation given on page 289 to think that there was amalgamation or agglutination in the Chinese language. This is not so. The monosyllabic base-sounds (rather than base-words) are as separate as in the ideograms of the written language. They are multiplied by intonation, and depend on the context or subordinate words for elucidation. On page 302 the C.I.M. training institution is spoken of as being in Shanghai. It should be, that in Shanghai we have a mission home for the reception of missionaries coming and going, and that our centre for administration in the field is situated there. The training home for women is at Yang-chau and that for the men at Gun-king. These are, however, small details, but on page 104 occur a more serious error. We would first acknowledge the very kind notice here made to the C.I.M. The author's description of Mr. Hudson Taylor is so good and is such an excellent example of his power to condense his information into a few lines, that we quote it here:

"The founder of the China Inland Mission was a physician, J. Hudson Taylor, a man full of the Holy Ghost and of faith, of entire surrender to God and His call, of great self-denial, heartfelt compassion, rare power in prayer, marvellous organizing faculty, energetic initiative, indefatigable perseverance, and astonishing influence with men, and withal of childlike humility."

The passage to which we take exception is the following:

"Worthy of respect as are the personal piety and self-sacrifice of those workers, yet, on the authority of report deserving of credit, it must be doubted if all of them have been equal to their calling. It appears also that many must have returned, because after the numerous outsendings which have taken place every year, the total number should far have exceeded 5,000."

There is an error here, for the total number who have sailed for China from the very commencement, including all associated workers, is up to the present 1992. Of these there are from England 923, Australia 112, Canada 160, Associated Missions 197; total 1992. Of this number 136 have died and 59 have been martyred, making a total of 195 removed by death. 362 have, after varying terms of service, retired from the mission, some on the grounds of health or family claims at home, some to work under other Societies (this includes the Bible Christians whose association was temporary, and who still work in China) and others from lack of fitness for the work. It must be remembered that as the wives of missionaries are included, the retirement of one not infrequently has meant the retirement of two. There are still 735 connected with the mission. In other words, of the total number who have joined the Mission since its commencement, more than thirty-seven years ago, ten and a half per cent, have died or, including those who were martyred, fifteen per cent, have been removed by death; twenty-eight per cent. have retired for reasons stated above; and fifty-seven per cent, are still living and working in connection with the Mission.

Beyond pointing out the error in these few details we cannot add more. The few extracts given above will enable the reader to appreciate the spirit and tone of this great work, but nothing we can say can adequately indicate the immense amount of valuable information which is condensed into this one volume. It is an amazing survey, conducting the reader first to America, where the missionary efforts in Greenland, Labrador, Alaska, British North America, the United States, the West Indies, and the Southern Continent are all reviewed, then on to dark Africa where from the older coast mission fields we follow to the more recent and wonderful developments, then after a glance at the work among the old Oriental Churches we enter upon the great Continent of Asia and finally Oceania. One extract from the contents table on the China section may well be made here as indicative of others:


Such a work could only have been produced by one who had made missions a life study. The book is an invaluable handbook to all who desire to follow the progress of worldwide missions, which now, thank God, have assumed such vast proportions that it is only by a condensed arrangement such as this, that the majority of persons can in any measure realize what is being done.

M. B.

In Memoriam—

Mr. Ed. H. Jefferys.

Our late beloved friend and brother, Mr. Edward H. Jefferys, was led to the Lord while a youth, wholly by the helpful Scriptural teaching received, combined with the religious influence exerted at home, and the loving, just, consistent conduct exhibited by his parents. After his conversion, Mr. Jefferys engaged in active service for the Master under the direction of Mr. Olney, of Haddon Hall, from whom he derived much spiritual help and instruction.
China's Millions.

August, 1902.

It was through the instrumentality of Mr. Olney that the claims of foreign missionary work were brought before his notice. On one occasion, Mr. Olney, during a special missionary address delivered at Hadden Hall, made the following remark: "Unless anyone feels a distinct call to stay at home, it should be considered a duty to go out into the mission field." These words came as a call from God to Mr. Jefferys, and he decided, with the consent of his parents, to engage in foreign missionary work, after some preparatory training. Three happy and useful years were passed in Dr. Grotius's Missionary Training Institute, where he received considerable mental and spiritual profit. On completing the prescribed course of training there, he applied to, and was accepted by, the China Inland Mission, sailing for China in the autumn of 1890.

After a few months at Ganking, spent in preliminary study of the Chinese language, he was designated for work in the Province of Kwei-chau in the city of An Shuen Fu, where six years later he contracted malarial fever and died on May 18th, 1902.

In study of the language he was quick, and soon attained to a marked degree of proficiency. As a fellow-worker, one always found him generous, unselfish, affectionate, faithful and true. As a friend and companion, yes, a true brother in the Lord, he will ever be remembered as one willing 'to serve.' He was habitually cheerful, bright and hopeful; diligent in work, and experiencing much joy in service for God. Truly it may be said of him, "the joy of the Lord was his strength."

Mr. Light, a fellow-worker, affectionately and fitly gives a summary of his character in the following words, which express the sentiments of all who knew him: "His devotion to the Master, his kindness for his friends, the active interest he took in all branches of the work; his eagerness in preaching and soul-winning, will remain ever fresh in our memories. What a blank his death will cause in our ranks, and his loss to An Shuen is almost irreparable."

Who is willing to take up the work laid down by our esteemed brother, who now rests from his labours?

A. P.

Review.

"The Challenge to Christian Missions." By R. E. Welsh, M.A.

London: H. R. Allenson, 7, Jerv Lane, Paternoster Row, E.C.

Price 2/6.

The title of this book is at the first glance misleading, for the book is not the challenge but an answer to the challenge. The subtitle, "Missionary Questions and the Modern Mind" more correctly indicates the purport of the book. The Author knows his subject well and writes with an able pen which carries the reader along with a certain fascination even when he may dissent from the statements made. There is so much in this book with which we do agree and which is to the point, that we regret the more those elements which mar the whole work.

The earlier chapters dealing with the criticisms of Politicians, Merchants and Travellers are well handled. From here onward our "standpoints" entirely differ. The chapters which deal with "liberal thought and heathen destinies" are inconclusive speculations. In the chapter entitled, "The Aim: the Coming Kingdom," the writer has sadly misjudged those who believe in the premillennial return of Christ. He says: "It would seem as though the Gospel were to be proclaimed to all for a witness against them, to the end that they may be without excuse and God may be technically in the right in condemning them. Does not this give rather a sinister bearing to Mission work?" We think this is to entirely misrepresent the spirit of the majority of premillenarians.

The following passage, however, condemns the whole book: "A century of experiments has passed and some points have become clear. The Bible must be set in its proper perspective, the Gospels and the Apostolic Epistles in the forefront as alone indispensable. Ought those portions of the older Scriptures over which we ourselves still stumble to be translated at once, or to be imposed as on the same level of authority as the Christian documents? Some parts of their Old Testament might be drawn from the higher prophetic and preparatory elements in the own old systems of religion. Questions of Bible criticism, of course, are not for them; but we must so represent the Hebrew revelation to the native Christians that they shall not have to pass through the crisis of re-adjustment which has been imposed on us by mistaken teaching in the past." While we welcome all moral teaching found in the Oriental Classics and fully recognise the necessity of placing the Gospels in the hands of a heathen before such a book as, say, Leviticus, we cannot accept any theory of substituting their Classics for our Old Testament. The passage displays not sympathy with the heathen so much as sympathy with the destructive elements of modern criticism. We thank God that our Bible is not in "tatters" and needs no re-adjustment. Such a passage alone vitiates the whole book.

M. B.

Designations.

FOR KAN-SUI — G. W. Hunter and Miss Mellor.

J. B. and Mrs. Martin, to Tsin-chau.

FOR SHAN-SI — G. and Mrs. McKie, A. and Mrs. Jennings, C. F. and Mrs. Nyström, Mrs. D. Lawson, Misses French and Gauntlett, A. E. and Mrs. Bergling, L. H. E. Linder, Mrs. Ståthammars, E. O. Bäck, Misses Buren, Forsberg, Janzon, Bengtson and Harno.

FOR SHAN-TUNG — Misses M. L. Baller and E. M. Miller, to Chefoo.

FOR GAN-HWU — G. W. and Mrs. Gibb, to Hwuy-chau.

Arrivals from China.

July 8th. — Mrs. Geo. King and two children, George and Emily, and Miss J. Black.

Arrivals in China.

From America, March 15th.—Mr. and Mrs. J. G. Nilsson and four children, Misses M. Anderson and A. Swanson, all returning, of the Scandinavian China Alliance Mission; also two new workers for the same Mission, from the Junkouying branch, Miss A. Gotheberg and her brother, Mr. N. Gotheberg, Mr. and Mrs. Nyström, who were afterwards accepted in China as members of the Mission, also arrived about this time.

May 24th. — Mr. and Mrs. C. J. Anderson and two children, of the S.C.A.

May 28th. — Mr. and Mrs. Thor and three children, also Mr. Hooker.


From India, May 18th. — H. C. Barrows (from India), returning.

Publications.

Last Letters

And further Records of Baptised Missionaries of the

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From the Offices of the

CHINA INLAND MISSION, Newman Green, LONDON, N.
The Late Mr. Geo. Pearse.

BY THE REV. J. HUDDSON TAYLOR, M.R.C.S.

THIS devoted servant of God departed to be with Christ on Monday, June 30th, 1902, aged 87.

Mr. Pearse was so intimately connected with early mission work for China, and with my own youthful work, that I am glad to prepare a few notes about him, though having no memoranda of early years with me I can only write from memory.

My personal acquaintance with him dates from the year 1851, when by his kind invitation I was his guest in London, though I had corresponded with him a year or two before. He had been for several years deeply interested in China, and connected with a movement for its evangelization through the circulation of Scriptures and Christian literature by native agents, as the interior was not yet open to foreign workers: this scheme collapsed through the unsuitability of the agents engaged; but a number of those who like myself had sought to help the movement by prayer, contribution, and collection of monies, could not cease to feel the great need of China; and my object in coming to London at this time was to learn more about the country to which I had several years before dedicated my life.

Mr. Pearse was a stockbroker, but his deepest interests were in the extension of Christ's kingdom. He greatly cheered and encouraged me in 1851 and introduced me to Mr. W. T. Berger, to the Howards of Tottenham, and to a number of other lifelong friends, among whom was Miss Stacey, at whose house I met the Rev. W. Lobschied a missionary from China.

The Chinese Evangelization Society was already formed, Mr. Pearse being the Secretary and Editor of their organ, The Chinese Missionary Recorder. The ultimate issue of my visit was that I was accepted as a candidate of the C.E.S., and continued my medical studies in London; in 1853 I was sent out by the Society as their first English agent, and Mr. Pearse's letters to me in China were very helpful.

In 1855 it was while visiting Mr. Pearse at Brighton, that I surrendered to God, and decided to form a mission, which became the C.I.M.: he has sometimes called himself the grandfather of the C.I.M., in which he much rejoiced. But Mr. Pearse not only took deep interest in the missionary work of others, for when well advanced in life he abandoned his business, and became himself a missionary. He worked both in France and among the Kabyles of North Africa until the infirmities of age came upon him. His pioneer work led to the formation of the North African Mission. Since his retirement from active work his interest, sympathy, and prayers for missions have not been lessened.

The last letter I received from him was dated Jan. 12, 1901. Referring to the sufferings in China, he wrote:

"How deeply I enter into this deep exercise of your heart you may imagine. I look back upon the early risings of the Mission, on its enlargement by bounds and many leaps, and the way the Lord has helped you, with astonishment and wonder. But now this break and sad loss of life, both English and many other missionaries, and dear native brethren; and driven out from the interior! What can we say to these things? It is the Lord: let Him do what seems to Him good." For the faithfulness of all in the fires, let His Holy Name be praised. The work is proved to be of God.

"Cheer up, beloved brother and sister. I look back to pleasant intercourse with you, and pray for you continually that you may be sustained by Holy Ghost power; and that we may see results exceeding all that has been; the far interior still kept open, and God working as He is able to do, above our thoughts. May your faith be strengthened, and mine too, to expect great things in the future.

"We pray for you daily here earnestly and fervently."

Our friend Mr. Gleeney of the N.A.M., was with him as lately as June 19th this year, when he said, that if it were not for the weakness of his legs he would go again to Africa. Ten days later he seemed somewhat feeble and retired early, but there was nothing special to cause concern, or lead to procuring medical advice; at about two a.m. he called his wife feeling uncomfortable, and saying that he had a little indigestion: two hours later he had slight hiccough, though not any pain, but he thought that the end might be near, and so it proved, for about six a.m., after heaving two or three sighs he quietly passed into the presence of Him Whom he had so long loved and faithfully served.

I am one of the many who have been gathered home: may God raise up many more, endued with the same spirit, to labour and to pray; for, alas, the Master's last command, "Go ye into all the world, and preach the Gospel to every creature," has not yet been carried out. There is yet very much land to be possessed in His Name, and the time is short.

"Lord Jesus, Thou hast promised To all who follow Thee, That where Thou art in Glory There shall Thy servant be."

"Oh, guide us, call us, draw us, Uphold us to the end, And then in heaven receive us, Our Saviour, and our Friend."
We have just accomplished our voyage up the Yang-tz as far as Wan-Hien, and as this voyage takes us through the magnificent scenery of the far-famed Yang-tz gorges, it has been a time of much interest, and it has occurred to me that perhaps a few particulars may be worth recording for the sake of friends in the homeland.

I have been, on this voyage, specially desirous to obtain from reliable sources all the information I could in the form of actual figures, and at I-chang I succeeded in obtaining from the Sub-Commissioner of Customs some interesting particulars as to the rise and fall of water in the summer and winter seasons respectively. At the port of I-chang the average low water level (during the winter months) is marked at zero, and the rise in feet above this point is recorded daily, and the yearly Customs' Report contains a chart representing diagrammatically the fluctuation of the river level throughout the year.

In 1896 the high water mark was fifty-seven feet above zero, and as it has been known to fall to three feet below zero, this gives a range of sixty feet between extremes of high and low water; 1896 was an exceptional year, but a rise of forty or fifty feet is quite a usual experience. With such a volume of water the speed is proportionately great, and navigation becomes a very difficult matter and sometimes almost comes to a standstill, as the number of men tracking the boats would have to be doubled and trebled and the cost of transport almost prohibitive.

The river at I-chang is from one-third to half-a-mile wide, so to picture such a river in summer with an increased depth of say fifty feet of water and an increased velocity of current up to seven or eight knots an hour, you form some conception of the mighty volume of water that is rushing headlong to the ocean.

It has been calculated by Mr. Archibald Little that a rise of fifty feet at I-chang means a rise of one hundred feet above the gorges, where, of course, the water is hemmed in and obstructed by the narrow channel in which it has to flow, and so becomes as it were heaped up behind.

The gorges are four in number between I-chang and the city of Kwei Fu, a distance of about two hundred miles; through the whole of this distance the river runs between lofty mountains, but at the gorges the valley narrows down to a narrow cliff with almost perpendicular sides, sometimes separated only by a couple of hundred yards, and the actual river narrowed down in some places to about one hundred yards. You can rarely see more than a mile ahead and the way appears to be blocked by a mountain side, and only as you draw near the end of each particular reach do you see the exit by a narrow gorge to the right or left. The rocky mountain sides run in many places sheer up from the water's edge or rather from the bed of the river hundreds of feet below up to one thousand, one thousand five hundred and even in one place two thousand feet high.

Photo by]

A Bend in the River.

[M. Beauchamp—

The highest of these mountain peaks is close to the gorge known as the Fung Siang or Belows gorge and is 4,472 feet high, 2,000 feet of which forms a perpendicular wall of rock.

In these gorges one was surprised to note that the current was not particularly rapid and this could only be accounted for by the great depth of the water.

Regarding this point I was fortunate in obtaining reliable information from the Captain of H.M. gun-boat, Kin-sha. This gunboat had recently made the passage of the gorges and was waiting at Kwei Fu for the rise of the river, to render it possible to ascend the new rapid and proceed to Chung-king.

They had a few days previously sounded the river at the entrance of the Belows gorge and had found the bottom at 87 fathoms or 522 feet. It was then the low water season, so at high water the river would be over 300 feet deep.

The native junks, of which there must be many thousands on the river, are well made and fitted for the work they have to do and the dangers they have to encounter.

In carrying capacity they are of all sizes. Take our own boat for example. This was a house-boat and not a cargo-boat, and yet we had on board about thirteen tons weight of goods, the majority over one hundred cases (14 cwt. each). It was then the low water season, but at I-chang I succeeded in obtaining from the Sub-Commissioner of Customs some information as to the rise and fall of water in the summer and winter seasons respectively. The boat could have taken more than twice as much and was registered on the Customs as a twenty-nine-ton boat. Other cargo boats run up to fifty tons in carrying capacity.

Such boats require for their navigation a large crew. Our own boat's crew consisted of fifty men.

As regards the tracking line—probably nothing could be more suitable for the work than their lines made as they are by the plaits of narrow strips of bamboo. An average sized rope will have about eighteen strands, and the peculiar advantage of bamboo rope over hemp rope is that while the latter would become soaked with water and unmanageable from its weight, the bamboo rope throws off the water at once and is dry in a few seconds.

But the great length of tracking line sometimes used is what astonishes you as you see it for the first time. Often the trackers are quite out of sight round some projecting headland or descending the far slope of some precipice they have had to slowly ascend up to sometimes five hundred feet above the water.

For ages trackers have been laboriously pulling boats up this mighty river, and as you walk along the rocky shore you continually see rocks deeply grooved and worn away by the constant friction of these bamboo ropes. I have seen grooves worn into hard rock several feet and even yards in length, two inches wide, and as much as six inches deep. This does not mean that each boat's rope runs necessarily in this one groove, for on the same face of rock you can often count scores of parallel grooves similar in character, and shallower or deeper as the case may be.
The Province of Si-chuen.

SI-CHUEN, the largest province of China proper, is situated in the West. Its name, "Four Streams," originates from the four great streams which in this province become tributaries of the Yang-tz. Its area is 160,800 square miles, with a population, according to the reduced estimate of the Times Gazetteer, of 45,000,000. A glance at the diagram map on p. 121 will show this great field of labour compared with the British Isles. It will be seen that it reaches from the North of Scotland across to the West coast of Ireland, down to Cornwall on the South, and sweeping right out into the German Ocean on the East, almost reaches Holland.

The whole of the province is mountainous, with the exception of the Ch'en-tu Plain, which is about one hundred miles long by fifty miles wide. The natural entrances to the province from the East is through the Yang-tz gorges, which journey will be found more fully described by Dr. W. Wilson on p. 118. Passing westward the country becomes more and more mountainous, until the snow-clad ranges of Thibet announce that the borderland has been sighted. The province is rich in mineral and vegetable produce, and the dress of the people gives an appearance of comparative wealth, although the pay of the lower coolie class is extremely small. The hills are well wooded, except where they are terraced for cultivation, and the narrow roads well paved. Space will not permit any detailed description of the physical features of the province, but one or two must just be mentioned. Near Kia-ting is situated the famous mountain of O-me. This mountain, over 11,000 feet high and covered with numerous temples, even to its summit, is visited by multitudes of pilgrims, not a few of whom cast themselves down its fearful precipices in their fruitless search for Nirvana. The salt and petroleum wells with their narrow borings through solid rock for many hundreds of feet, are a feature of great interest. During recent years the river journey has been made even more dangerous than before by a large land-slip, which has caused another dangerous rapid.

Mission Work.

Long before any Protestant missionaries had entered China the Roman Catholics had a large work in this province, which was commenced in 1704 by Appiani. Probably the first Protestant missionaries to visit the province were the Rev. Griffith John, of the London Missionary Society, and Mr. Wylie, of the British and Foreign Bible Society, but no continuous effort to gain a footing was made until the China Inland Mission entered the province in 1877. The hoped-for entrance through Burma was closed, and the eighteen workers asked in prayer for the nine unevangelized provinces were waiting for an open door. The murder of Margary in 1875 led, in the providence of God, to the Chinese Convention of September 13th, 1876, which threw open the whole of inland China. Availing themselves of this God-given opportunity, Messrs. Judd and Brommont left Wu-chang on January 2nd, 1877, for Kwai-chau, and Mr. Judd on his return journey through Si-chuen was the first C.I.M. worker to enter the province. Going down the river he passed Mr. John McCarthy on his way up, who landed at Wan-hien on April 3rd, made a circuitous evangelistic journey via Shun-king, and reached Chung-king May 1st, where he was soon enabled to rent premises. Now followed a period of widespread evangelistic journeys, in which Messrs. Cameron, Nicoll, Easton, Geo. Parker, Riley, S. R. Clark, and Baller, with others of the China Inland Mission, and Mr. Leeman of the American Presbyterian Mission, and Mr. Mollman of the British and Foreign Bible Society engaged.

The province of Si-chuen is especially suited to evangelistic itinerations. Covered with villages seldom more than five miles apart where periodical markets and fairs are held, it is easy to reach the people, to gain a hearing for the Gospel and a ready sale of Scriptures. Mr. Thompson reported that on two of his journeys round Ch'en-tu he had travelled nine hundred English miles, sold forty-two New Testaments, three thousand two hundred and twenty-seven Gospels, and visited one hundred and eighty cities, towns and villages. Speaking as recently as 1896 Mr. Vale said of his district: "After selling books till we could sell no more in the city (Kia-ting) we took the villages and market towns—all within five miles, six miles, ten miles, twenty miles, in that district, and gradually we spread over what we call the Kia-ting district, which consists of seven walled cities, and three hundred and fifty market towns. We kept at that work for six and a half years, incessantly travelling round these villages time after time. I am safe in saying that we travelled thirty thousand miles making known the Gospel in every village and city."

Such was some of the faithful and persistent plodding of those early days. The second stage of development was the opening of stations and the working of out-stations from these centres. Of the 140 cities and, at the lowest computation, three thousand market towns, after ten years work only three or four were in any sense occupied as stations, and there were about fifty converts. At the time of the Boxer outbreak there were seventy-eight stations and out-stations, one (Continued on p. 188.)
SI-CHUEN.

- Capital of Province.
- Prefecture or Fu.
- Sub-Prefecture or Ting
- Department or Chau.
- District or Hien.

The Stations of the C.I.M. are underlined thus ______
Those of other Missions, thus ___________
Those not underlined have no Mission Station.
PROVINCE OF SI-CHUEN.

Governed by a Governor-General, and contains 12 Fu, 4 Chih-li Ting, 8 Chih-li Chau, 6 Ting, 11 Chau, and 99 Hien cities, i.e., 140 cities in all, exclusive of twelve Hien cities not shown here, which are included in the Fu, as parts of Middlesex and Surrey are included in London. Sin-tien-tai, Siao-shi, and Weil-cheng not being Hien cities, but only Mission stations, are not included in the above total. Those cities underlined thus—Kuan Hien—are C.I.M. stations; those underlined thus—Sin-tu Hien—are occupied by such other Societies as the numbers attached signify. Those numbers are taken from a Table of Missionary Societies and indicate the order of their entry into China. Those not underlined have no resident Missionary.

In these lists the type is varied according to the rank of the city, and corresponds with the map.

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<th>CH'IEN-TU-FU</th>
<th>Pao-ning Fu</th>
<th>Sui Fu</th>
<th>Kia-ting Fu</th>
<th>Siu-ting Fu</th>
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<td>7, 10, 20, 31</td>
<td>Pa Chau</td>
<td>Mien-ning Fu</td>
<td>P'ing-fu</td>
<td>Ch'ing-K'ou Ting</td>
<td>P'ei-yang Hien</td>
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<td>(Pop. 800,000)</td>
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<td>Niing-yuan Fu</td>
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OTHER MISSIONARY SOCIETIES.

1 London Missionary Society. 8 Canadian Methodist Mission.
2 American Baptist, North. 9 National Bible Society of Scotland.
3 Methodist Episcopal Mission, North. 10 British and Foreign Bible Society.
4 American Bible Society. 11 Friends Foreign Missionary Association.
6 Church Missionary Society. 13 Baptist Missionary Society.
7 National Bible Society. 14 British and Foreign Bible Society.
8 London Missionary Society. 15 American Missionary Society.
9 Church Missionary Society. 16 Baptist Missionary Society.
10 Methodist Episcopal Mission, North. 17 American Bible Society.
11 American Bible Society. 18 Church Missionary Society.
13 Baptist Missionary Society. 14 British and Foreign Bible Society.
14 British and Foreign Bible Society. 15 American Missionary Society.

Statistics of the Missionary Work in the Province of Si-chuen for January, 1900.

<table>
<thead>
<tr>
<th>Stations and Out-stations</th>
<th>... 31</th>
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<tr>
<td>Chapels</td>
<td>... 31</td>
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<tr>
<td>Missionaries and Wives and Associates</td>
<td>... 96</td>
</tr>
<tr>
<td>Ordained Pastor</td>
<td>... 1</td>
</tr>
<tr>
<td>Assistant Preachers</td>
<td>... 16</td>
</tr>
<tr>
<td>School Teachers</td>
<td>... 13</td>
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<tr>
<td>Colporteurs, &amp;c.</td>
<td>... 17</td>
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<tr>
<td>Organised Churches</td>
<td>... 21</td>
</tr>
<tr>
<td>Communicants in Fellowship</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>... 250</td>
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<tr>
<td>Female</td>
<td>... 282</td>
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<tr>
<td>Baptised in 1899</td>
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<tr>
<td>Baptised from commencement</td>
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<tr>
<td>Schools</td>
<td>... 13</td>
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<tr>
<td>Native Pupils</td>
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<tr>
<td>Dispensaries</td>
<td>... 2</td>
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<tr>
<td>Hospital</td>
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</table>

Outline Map of China, showing the area of the British Isles in square miles.
China's Millions.

(Continued from p. 119.)

thousand and ninety-four communicants, and three hundred and sixty-six scholars in the schools.

The third stage of the work is now reached, when demands are made on every hand for preachers, as will be seen by Mr. Upcraft's interesting article on p. 123.

There are now no fewer than ten Societies at work in the province which commenced their work as follows:—

- **China Inland Mission** started in 1877
- **American Methodist Episcopal** in 1881
- **London Missionary Society** in 1888
- **American Baptist Missionary Society** in 1890
- **Friends Foreign Missionary Society** in 1890
- **Canadian Methodist Missionary Society** in 1892
- **Church Missionary Society** in 1892
- **British & Foreign Bible Society** in 1892
- **National Bible Society of Scotland** in 1893
- **American Bible Society** in 1893

We place the Bible Societies at the foot not because they were the last to enter, but because it is not easy to fix a date when occasional itinerations gave way to settled work.

The work of the various Societies is situated roughly as follows: The Church of England section of the C.I.M. is East of the Kia-ling river; the other members of the C.I.M. are West of the river. The Church Missionary Society's work, which commenced by the arrival of Mr. Horsburgh's party in 1892, is situated in the North West, and is, with the Eastern section of the C.I.M., under Bishop Cassetts, who was consecrated Bishop of West China in 1895. The American Baptists, work the Western edge of the central plain, towards the Tibetan border. The Canadian Methodists' work is situated in a triangle, formed by Kia-ting, Tai-liu-tsing (the salt wells), and Ch'en-tu as angles. The American Methodist Episcopal have their stations situated on the direct road between Ch'en-tu and Chung-king. The London Mission, with its centre in Chung-king, works down the River Yang-tz, but West of Wan-hien.

Medical work is carried on at Chung-king, Ch'en-tu, Kia-ting, Sui Fu, Sui-ting, Ya-chau, and Mien-chau. Any special effort at educational work is limited to the London and the Friends Missionary Societies at Chung-king.

Riots.

On July 1, 1886, occurred the Chung-king riot, when all local work was suspended for a time. On July 23, 1892, was the riot at Sung-p'nan, when Mr. and Mrs. Cecil Fohill (Turner) were severely handled. At Shun-king there have been several risings of the people. The first period of general disturbance occurred not long after the treaty between Japan and China had been signed. Commencing in May, 1895, in Ch'en-tu, the riots spread to Kuan-hien, Kia-ting, Sui Fu, Lu-chau, Pao-ning, and other places. The C.M.S. section fortunately suffered little. A considerable number of missionaries were obliged, for a time, to leave the province, though no lives were lost. During the Boxer troubles of 1900 all missionaries of all Societies were compelled by Consular authority to retire.

In 1898-9 the Yu-man-tsi rebellion occasioned considerable anxiety, but in the providence of God caused no serious difficulty. It was at this time that the great Conference at Chung-king was held, when from January 16 to 21, 1899, from seventy to eighty missionaries of all Societies met together. The Rev. C. Inwood, from Keswick, and Rev. J. Hudson Taylor were both present. Important missionary policy arose from this Conference. A standing committee to prevent overlapping and to locate new stations was appointed. (Reports are just to hand of the last meeting of this Committee when the division of the field was discussed and the spheres of operations of the various Societies were outlined on a map, a copy of which is to be submitted to the Board of each Society for approval and confirmation.) Also a monthly periodical, called the *West China News*, was started as a means of intercommunication between the different workers and Societies.

The present situation, with its wonderful opportunities, will be better understood and appreciated if Mr. Upcraft's article is read.

Our remaining space must be devoted to a few statements with regard to the work of the C.I.M. in various stations.

Some C.I.M. Stations.

Chung-king, which was opened as a port in 1891, was opened as a mission station by Mr. John McCarthy in 1877. It has been the mission business centre for the three provinces Si-chuen, Yun-nan, and Kwei-chau. Frequent changes of workers through ill-health have hindered the Church work in this city. Two of the out-stations have recently been transferred to other districts. At New Year times the four missions in this city make united efforts by means of posters, and bands of street preachers.
China's Millions.

Ch'en-tu.—The Ch'en-tu prefecture has been divided among the various societies working in that district. The C.I.M. sphere of work has from three to four million people. It has ten cities and about three hundred and fifty market towns. Five of the cities have settled work. From the commencement good native helpers were raised up by God through whom the work has largely developed (see page 127). The Churches of Tan-lin and Mei-chau have built their own places of worship and Tan-lin supports its own pastor. Peng-shan is also progressing favourably in the same respect.

Pao-ning, the station of Bishop Cassels, is the centre of the C.I.M. Church of England work. The Henrietta Bird Hospital is here, founded by Mrs. Bird Bishop. Pao-ning itself has four interesting out-stations. At Peh-miao-shen the Chapel was burned by the mob during the Boxer troubles and many of the Christians robbed and beaten. At T'ang-sing-pa the work commenced through a tract, and has about thirty communicants and a congregation of seventy. (This was before the Boxer rising). At the other two places the cause is smaller.

The interesting books, "A New Thing," by Miss F. M. Williams; and "Among Hills and Valleys," by Miss H. Davis, give most interesting details of the work in this neighbourhood, but more especially of Sin-tien-tsi, which is about forty English miles away. Of other books we would specially mention Mrs. Bishop's "The Yangtz Valley and Beyond." Space does not permit reference to the other stations of this district except to mention that at the city of Shun-king there has been much opposition. After ten years of continuous efforts, Mr. and Mrs. Evans were enabled to rent a house. The workers here have had not a few riots, but in 1899 God gave them ten souls for their hire. The work at Wan-hien has been especially difficult.

Ta-tien-lu was opened by Mr. Cecil Polhill (Turner) in 1897 as a basis for work among the Thibetans.

The map will show the important situations of Sui Fu and Lu-chau as mission stations. Kuan-hien, West of Ch'en-tu, is the centre of the irrigation works, and being on the high road to Thibet has a constantly moving population. Sui-tung Fu had just been opened as a medical mission station by Dr. W. Wilson, when the Boxer outbreak stopped the work, but he has recently returned to re-open this station.

From the time of the Chung-king Conference until the missionaries were recalled in 1900 there were signs of increasing blessing generally. Since the missionaries have returned the work has assumed an entirely new aspect. The demand for books is enormous, and the requests for teachers and preachers are so many that it is not possible to meet them. Doubtless there is an ulterior motive in many cases, but the opportunity is boundless as will be seen by the following article to which we have already more than once referred. In face of Christ's command, in face of such open doors and such momentous consequences to each human soul, shall we not afresh ask ourselves "Lord, what wilt Thou have me to do?"

M. B.

The Present Situation in Si-chuen.

BY REV. W. M. UPGRAFT.

WHEN two years ago the whole Christian world sat beneath the shadow and distress of the Boxer movement, and all that it involved to the work in China, it seemed to many that much if indeed not all, of that work was lost to us.

To-day, with a growing light upon those anxious months, there is not only a relief from the questions that forced a way for themselves, but we see that "Out of the eater has come forth meat," and what was meant for destruction has become a means of salvation to many.

In Si-chuen the returning missionaries had hardly reached their posts when they became aware of an altered condition of things in the field. Old stations are instinct with a new movement, places that before were openly hostile, or reluctantly civil, are eager to welcome and forward to provide, for the work of the aforetime suspected missionary.

The demand for Bibles and hymn books has become so great that difficulty is found in supplying it. Not detached portions as before, but whole Bibles are in demand. Places in which to meet, and money for current expenses, are readily
forthcoming. Not only of towns is this true, but from villages and hamlets the same request comes, with the same urgency, "Send us teachers, we have a place prepared, and are anxious to learn,"—and such is the pressure that, in order to safeguard the work, and conserve its character, numbers are kept for fuller teaching and further proving, before being received in any sense as inquirers, or allowed to assume the name of Christian, lest it be used unworthily.

Among the new-comers are to be found men of all ranks and stations, save perhaps the very highest, and most striking of all is the large percentage of scholars—the conservative arrogant literati—it is indeed a "new thing" to see these men as "learners" at the door of the despised Church.

The conditions indicated in Bishop Cassells' recent letter as prevailing in Eastern St-chuen, are as prevalent in the western part of the province, so far as it has come under the eye of the writer.

Ch'en-tu, Sui Fu, Kia-ting, Lu-chau, Ya-chau, Chung-king and other places are in the current of the movement.

At Ning-yuan Fu, in far south-west St-chuen, where for nearly a score of years the people refused to allow the Romanists to get a footing, the offer and request have come. From Ta-tsien-lu the tea merchants have sent down an urgent message for the return of the missionary coupled with offers of help. Lonely places along the Lolo country and isolated Chinese communities in the remote mountains have joined in the same uniform cry.

The extent and suddenness of the new demand is so surprising as to induce in one a fear that is almost sceptical.

Doubtless the motives of many are mixed and their apprehension confused Help in lawsuits, protection from Romish aggression, a following of the general current—these are reasons operating with some, but with all prudent deductions, we are yet undeniably face to face with a host of men and women seeking "that way" and learning the truth in a sense never known before. The situation has its dangers. Political questions are prominent in St-chuen, international rivalry is keen, Romanianism is strong and conscious of its power and opportunity. Every nerve is tense and all its forces marshalled for a forward campaign. Popular misconception and hatred may be easily aroused to the harm and suffering of the people, both in and out of the church. The future has doubtless its store of suffering and anxiety. The sway of the Christ will not be easily accepted by men, or allowed by the devil; strenuous struggle and consequent suffering are ahead, but the suffering is unto life and the struggle leads to triumph.

The greatest danger of all lies in the possibility that we may fail to see and seize the great opportunity that is now offered. Let no apathy on our part here lessen the value of the movement there, or in any sense close what is to us all an open door.

There is need for men—men to direct and develop, men, who through God's working, may carry forward the opportunity to a full achievement.

Thanks to God are due for the faithful men and women among the Chinese who have nobly and loyally remained steadfast, devotedly true to God and the trust given to them, so that in many places not one service was omitted during the long absence of their foreign colleagues.

Such men are needed in numbers, and with them are needed approved and enduring workers from the churches here—the need is real and great as the opportunity is vast and unique.

Therefore, pray ye that God may send forth labourers into His harvest, and send such soon. Pray also, pray much, for the workers on the field, for wisdom, strength and abunding grace in this day of great opportunity in St-chuen.

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Editorial Notes.

SAD News from Hu-nan.—We deeply regret to announce that we have just received, as we go to press, the following sad intelligence by telegraph from Shanghai:—"Shang-hai, August 21st: We have received a telegram from Han-kow reporting that riots have taken place at Ch'en-chaun, Hu-nan. At present we have no particulars. Apprendre the worst for Bruce and Lowis. Will telegraph when we know further." The same sad news is reported in the Times. Mr. J. W. Stevenson's special request for prayer will be noticed further down among these notes. These sorrowful tidings show how much that prayer is needed.

The Chefoo Calamity.—We have just received the Chefoo mail, which confirms the sad cables mentioned in our last issue. It appears that on Sunday, July 6th, all the teachers and scholars at the boys' school partook of chicken pie at their mid-day meal. To appearances all was satisfactory, and the teachers ate of the same pies in the evening without any bad result. The same evening Gershom Broomhall died at 8.45, after only four hours' sickness. This was attributed to cholera, which is very rife in China at present; but late on Monday ptomaine poisoning was suspected. No fewer than nineteen boys, who had dined together, were taken ill, and of these only six recovered. Everything that human skill could do was done, trained nurses and doctors from the American man-of-war in the harbour kindly assisting Dr. King. Thanks are especially due to Dr. Guest, of the U.S.S. New Orleans, and his staff, to Dr. Elliott of the U.S.S. Kentucky, to Dr. Gulowsen at the Chefoo mission, and to Dr. Yu, with many others who helped at this time of great strain.

At the request of the School Authorities for an official enquiry, the British Consul and jury visited the school. Though Dr. Guest and Dr. King were of the opinion that the cause of death was ptomaine poisoning, it was left to the expert authorities in Shanghai to make the official declaration. By cable we learn that the Shang-hai verdict is "in favour of cholera."

Our only comfort in face of such a mysterious visitation is to trust in the unerring wisdom and unfalling mercy of our God. May "The God of all comfort" comfort all who mourn!

Last month we were only able to give the names of C.I.M. missionaries' children as cabled to us; it is now our sad duty to report the names of all. They are as follows:—

*Gershom Broomhall, Claude Hartwell*
*Ellsworth R. Fitch, Stewart Kay*
*Howard Bipes, F. W. H. Monsen*
*Nicholas Gray, Cyril Molloy*
*Norman Gray-Owen, Henry Fairy*
*Hugh Gray-Owen, Mary Sanstedt*
*Norman Whitfield.*

Those marked with a star (*) are sons of C.I.M. missionaries, children as cabled to us; it is now our sad duty to report the names of all. They are as follows:—

*Gershom Broomhall, Claude Hartwell*
*Ellsworth R. Fitch, Stewart Kay*
*Howard Bipes, F. W. H. Monsen*
*Nicholas Gray, Cyril Molloy*
*Norman Gray-Owen, Henry Fairy*
*Hugh Gray-Owen, Mary Sanstedt*
*Norman Whitfield.*
The Keswick Convention has once more come and gone. In the opinion of many constant attendants, the meetings have this year been of exceptional power. God has graciously drawn near to His people and it gives encouragement to hope and look for renewed blessing throughout God's work in other lands. The missionary meetings were of deep interest. On the first Saturday was held the missionary reception, given by Mrs. Head and Mrs. Alexander. After the tea Dr. Pierson addressed all present. The missionary prayer meetings, held daily in the pavilion were, in spite of the many other meetings, crowded gatherings. As petition after petition was briefly and earnestly presented to God, it was felt to be a time when the Apostle's simple injunction, "Let your requests be made known unto God," was literally obeyed. Who shall say what will be the blessed results of these united prayers? The missionary meeting on Saturday morning in the tent, which lasted for three hours, was truly a great meeting. After an introductory address by Dr. Pierson, there followed a series of short addresses by missionaries present on the platform. The force of these testimonies was of a remarkably cumulative nature, and the Rev. W. Dalgetty, who reminded us that it was not missionaries we had been listening to, nor the wall of heathenism, but the voice of Christ speaking to us through His servants, pressed home the lessons of the gathering one of the most forceful speeches to which we have hitherto been privileged to listen. We much regret that this speech was not reported in full. While we thank God for such a gathering and for the many who expressed their willingness to go forth if God opened up their way, we need constantly to remember that throughout the Church generally there has been a slackening of missionary interest compared to what it was a few years ago. It was a great grief to all present at the Convention that Mr. Eugene Stock was unable to attend in consequence of ill-health, and a message of sympathy was sent him from the gathering.

Mr. D. E. Hoste.—On July 21st we received a cable from China saying that Mr. Hoste was leaving for England on July 29th, travelling via America. His visit home, which is on Mission business, will probably be brief. We would ask special prayer for Mr. J. W. Stevenson that he may be helped and strengthened to deal with the additional burden of work and responsibility which will fall upon him at this time. In a recent letter Mr. Stevenson writes:—"I have been sorry to notice in correspondence from several provinces that the old rumours about foreigners gouging out eyes and extracting hearts for medical purposes are prevalent. A continuance of this may mean very serious trouble, and we shall be very thankful for your prayers that the Lord may interpose and maintain order." Will all the friends of God's work in China remember this request in their prayers? We know all too sadly what sorrow can be wrought if the people are misled and their suspicions fanned into a flame of hatred against the foreigner.

The Province of Si-chuen.—We would call the attention of our readers to the article, "The present situation in Si-chuen," on page 123. Many will have read Bishop Cassel's letters telling of the wonderful movement in Eastern Si-chuen; this latter article shows that this condition is general throughout the province. At the same time we hear of serious opposition from this district, as might be expected in face of such openings for the Word. In our last issue we mentioned the papers had a cable reporting a riot in Ch'en-tu. News has now reached us by mail, and we are glad to say that the trouble has not been at Ch'en-tu, the capital, which would have affected the whole of the province, but at Feng-tu which is on the Yang-tz about midway between Chung-king and Wan-Hien. This is, we believe, an out-station in connection with the American Missionary Society. Here the chapel has been destroyed and a native preacher and eight members have been killed. The North China Herald just to hand also throws some light upon the trouble at Tien-ku-chao mentioned in our last issue. In that paper, among the Chinese Imperial decrees appears a notice of trouble at Tien-ku-ch'iao (ch'iao means bridge) in Ts'-yang Hien. This place is on the road between Chung-king and Ch'en-tu, about seventy English miles from the latter place. The decree says that the British and American chapels there were destroyed and a preacher named Chu with four converts killed. From this report we think that the statement in the London papers that a missionary had been killed there, is incorrect. Had it been a foreigner the nationality would in all probability have been mentioned. The above mentioned cable was from Peking and was based on this decree. A more recent cable reports that the Viceroy K'uei Chun has been suspended and that H.E. Ts'en, Governor of Shan-si, has been appointed to his post. It will be remembered that the remarkable proclamation printed in the March number was issued by Governor Ts'en. We pray that he may prove as helpful to God's work in Si-chuen as he has been under God to the work of reconstruction in Shan-si. (We pray that Shan-si may be blessed with another friendly Governor.) Mr. J. W. Stevenson mentions that there is another Mission in Si-chuen, and as this is the third year of scarcity in that province it will mean great suffering unless rain falls soon. We hope that Mr. Upton's article on "The present situation in Si-chuen," read in connection with the facts mentioned in this short note, will call forth special prayer for this province which we particularise this month.

A Farewell Meeting in connection with the autumn departures will (n.v.) be held in the lower Exeter Hall on Tuesday, Sept. 9th, the chair to be taken at 7 p.m. There are about fifty missionaries sailing this autumn, and many of these will be present. Messrs. E. J. Cooper, C. H. S. Green, and A. Latley (whose merciful deliverance from the Boxer outbreak is so well known) will, with Rev. A. E. Evans, of Si-chuen, and several ladies going out for the first time, address the meeting. Dr. A. T. Pierson has kindly promised to address the meeting. Dr. A. T. Pierson is just to hand, we learn that during the past year of this Society, just to hand, we learn that during the past year £150 of this sum was devoted towards the Chinese Missionary Tract Society, thirty-eight other grants have been given to Missionary Societies by the Religious Tract Society by the Religious Tract Society at £823 15s. or already settled. Books have been supplied at reduced rates to ninety-five of these grants. Last year, according to our returns, Mr. Upcraft's article on "The present situation in Si-chuen," was literally obeyed. Who shall say that the old rumours about foreigners gouging out eyes and extracting hearts for medical purposes are prevalent. A continuance of this may mean very serious trouble, and we shall be very thankful for your prayers that the Lord may interpose and maintain order." Will all the friends of God's work in China remember this request in their prayers? We know all too sadly what sorrow can be wrought if the people are misled and their suspicions fanned into a flame of hatred against the foreigner.

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that in these days of enlarged possibilities in China, the Society will be enabled, by the liberality of God’s people, to respond to the great need.

The Rev. R. Lovett has lately sent a letter from Dr. Griffith John to the Times, which appeals to the R.T.S. for help in a special effort to reach the students of Hu-nan. Permission has been given for the distribution of Christian literature to the ten thousand students who will assemble in Chang-sha, the capital of Hu-nan, for the Triennial Examinations in September. This is the first opportunity for such a distribution in Hu-nan, and it cannot recur for three years. The R.T.S. is assisting in this special effort, using their Centenary funds, because the ordinary missionary funds are inadequate. We are sure all our friends will, during this month of September, pray that this distribution may be greatly blessed.

In Memoriam—Miss J. M. Hundere.—We regret to report the death, on June 4th, of Miss J. M. Hundere, one of our associate missionaries who was sent to China in 1899, by the Swedish Mission in China, and was stationed at Tong-chau in Shen-si. Her death was due to hemorrhage of the lungs. Immediately prior to her disease, she had had several attacks of this distressing malady, and was in a very low and weak condition, at the time of her “home-call.” In her removal, another promising worker has been taken from the mission-field, and her loss will be keenly felt by that little band of missionaries working in the district of Tong-chau. Shall we not pray that the breach thus made may be speedily repaired by someone offering himself or herself to the Lord for His service in that part of the field. For the parents and friends of our sister who has gone from us let us also pray, that they may be sustained and comforted, and be enabled to say from the heart, “The Lord gave and the Lord taketh away, blessed be the name of the Lord.”

Mrs. Broumton.—We deeply regret to announce the death of Mrs. Broumton. As she had been feeling tired and weak for some little time, she left Shanghai on June 10th for Chefoo, where she hoped to be refreshed by rest and change. She reached Chefoo on the morning of the 12th bright and happy as was her usual wont, wrote a letter of five pages to her husband in the afternoon, and retired to rest about ten p.m. At four next morning she awoke with pain which soon developed into cholera. She gradually sank, and passed to her eternal home about three o’clock in the afternoon. Among her last words were: “It is all right, Jesus did it all.” A fuller notice by her sister-in-law, Mrs. Judd, will be found below. Mr. Broumton in his great sorrow will, we are sure, have the prayerful sympathy of God’s people at this time. The present time is to him one of special business strain, in consequence of Mr. Hayward’s absence in Si-chuen.

China by Rail.—We have received a copy of a small book entitled “From China by Rail,” by the Rev. C. A. Morgan, M.A., of the C.I.M. It gives information concerning the route and expenses of travel. No publishers’ name appears on the title page, but we shall be glad to supply copies through the Mission offices to anyone desirous of purchasing the book which is privately printed. The price will be 1s. 6d. net. We note that the Eastern China Railway Co. have made arrangements with the International Sleeping Car Co. so that it will be possible to travel from Dover to Port Arthur in fifteen days.

In Memoriam—Mrs. J. F. Broumton.

Scarce had we recovered from the painful shock caused by the sad news of the loss of those precious young lives in Chefoo, when further sorrowful tidings came of the sudden home-going of our beloved sister Mrs. Broumton, under peculiarly painful circumstances. She had not been well for some time, and it was thought that a change to Chefoo for a few weeks might strengthen her. Mr. Broumton could not be spared to go with her, so he saw her off on the evening of the 9th of June with the hope of soon seeing her again in renewed health. The voyage of forty-eight hours was a good one, and the friend who accompanied her tells of how much my sister enjoyed it, and how eagerly she sought to lead a fellow lady-passenger—who shared her cabin—to Christ, telling her of His willingness to save, and repeating to her over and over again, “Him that cometh unto Me I will in nowise cast out.” Before leaving the vessel she presented her with a marked New Testament, and invited her to come and see her at Chefoo. Arriving on the morning of the 12th she received a warm welcome from old friends, and seemed bright and cheerful as usual, retiring to rest about ten o’clock after a day of happy fellowship with the friends at the Sanatorium. But about 4 a.m., on the 13th, she was taken ill with cholera, and in spite of all that medical skill could do, together with the tender assiduous care of those who loved her and earnestly longed and prayed for her recovery, she gradually sank, and fell asleep in Jesus on the afternoon of that day. Early on the morning of the 14th the loved remains were laid to rest in the little cemetery on the Mission Compound, and among other friends who were present at that sorrowful service was one, Dr. George King, who was the first to welcome her to China.

An unfinished letter to her dear husband, written on the afternoon of the 12th, and ending with the words “hoping soon,” showed how little she thought that she would so soon be meeting Him “Whom not having seen, she loved,” instead of an earthly re-union.

Our dear sister had been privileged to spend over twenty years in China, and had known many of the varied experiences of missionary life which those who have sought to carry the Light of Life into the regions of heathen darkness are familiar with.

She arrived in China in the summer of 1879, with her first husband, Mr. W. McCarthy, who had been asked to take up work in Wu-chang, it being necessary that we should go to Chefoo on account of health. A few days after we left, Mr. McCarthy was exposed to the sun while overlooking some work out of doors, and died of sun-stroke before he had really commenced his work. Thus our dear sister’s introduction to life in China was shrouded by the heavy sorrow. She did not spend much time in nursing her own grief, but spent much time in nursing her own grief, but in the following year joined a small party of pioneer missionary ladies, and set out for the distant province of Kwei-chiau, where Mr. Broumton had been for some time before. On reaching there she threw herself heartily into the work among women and girls, and soon won their hearts both to herself and to Christ, as letters received from them in subsequent years testified.

Becoming engaged to my brother, they went down to Hankow in 1881 to be married, and returning to their work in Kwei-yang, together with Miss C. Kerr, and Miss E. Andrew and Eason were in great peril, being twice shipwrecked. But the Lord graciously spared them while very many lives were lost quite
near to them. Their enforced stay in Hu-nan while their boat was being repaired, though a time of privation and discomfort for them, was probably the means of the conversion of some who could not otherwise have heard of Jesus.

In September, 1884, after three years of happy service together, and with health, wealth, a cause, both good and useful, and they started for the coast. It was during the time of the war between France and China, and the country was very much disturbed. Seven days after leaving Kwei-yang they were seized by armed men, stripped almost naked, and robbed of everything; but God graciously saved them from death when it seemed imminent, and they were escorted to a town near by, and hidden in a filthy, vermin-infested loft for seven days, part of the time being made more dreadful by the shrieks and yells of the people, as they passed by their hiding-place to and from the Roman Catholic premises. At length deliverance came, and they proceeded to the coast, and thence to England. On their return, my brother, Mr. Brounion, was asked to undertake the work of Treasurer, and though very reluctant to leave inferior missionary work, they felt the need of someone to fill that post, and settled down in Shanghai, which ever since has been their sphere of work, a very different one, but alike important.

As these two things seem to be inseparably connected with each other, and also to contract the habit of opium smoking. As these two things seem to be inseparably connected with each other, and also to contract the habit of opium smoking.

The Dawning of the Light.

It so happened that toward the end of his term of official service his master was for some years out of office and so brought his family to the capital to reside. It was during this period that Mr. Ho heard the gospel from his elder brother and others. His brother who had been a Christian for some years was an elder of the Church meeting at the north gate. Ho frequently visited his brother during these days, who exhorted him to believe the gospel and give up his opium pipe, but although at the time he promised to do so, yet it was some long time before he really got rid of his craving. It was during the terrible cholera scourge which visited the capital in the summer of 1892 that he seems to have seriously considered the claims of the gospel and determined to get cured of his opium habit and turn from his evil ways. His brother who was some years older than himself, and had suffered for many years from a chronic disease, gradually began to sink and died shortly after the epidemic began. But before he passed away he urged his brother to accept Christ; he seems to have done so and from this date we may reckon that the light dawned upon his soul.

The most common way by which servants get employment in official families is by recommendation from the official during his time of “expectancy.” As a kind of interest upon this outlay of capital the servant lives at the expense of the official. The servant of an official has usually been accepted as an enquirer he became a regular attendant at all the services, and after a suitable probation he

Evangelist Ho—One of China’s Lights.

BY JOSHUA VALE.

Photo by (A. Grainger.

THE FUNERAL OF EVANGELIST HO.

Mrs. Howard Taylor, in her book, “One of China’s Scholars,” has given an account of the conversion and subsequent usefulness of one of China’s literary men, who was also one of China’s lights. Following this idea I have styled the subject of this short notice “One of China’s Lights,” though he could not in any sense be called a scholar. There are a vast number of scholars in China who are anything but lights; there are also not a few men who, though not scholars, are yet true lights in this dark Empire. Such was Mr. Ho, the subject of this notice.

The clan name or family name of Mr. Ho was Wu—a surname as common in China as Smith or Jones in the homeland. For some reason he was adopted into the family of a near relation of the name of Ho, and of course was known ever afterwards by that name. From his early days he seems to have been a servant in an official family, and continued in this occupation till he was about fifty years of age. During those years he managed to get a little money together, and also to contract the habit of opium smoking. As these two things seem to be inseparably connected with official service in China, perhaps a little more detail may not be out of place just here. The servant of an official stands in a somewhat different position to the ordinary servant of a private individual. The latter receives a fixed wage for his service, with what perquisites he can make in addition. The official servant, on the other hand, seldom receives any stated salary, and has great opportunities of making money by squeezing. The official servant stands in a superior position to the servant in a private family, and is regarded as one of the household, and frequently continues in the same service for a lifetime. The most common way by which servants get employment in official families is by being certain sums of money to the official during his time of “expectancy.”

In these two particulars the subject of this short notice does not seem to have risen above the level of the rest of his class. He succeeded in making a little money for himself, with which he purchased some “market gardens” at the capital. He also spent considerable time and money on his opium pipe.

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My sister was a good deal occupied in assisting her husband in secretarial work, and having a good, clear voice, she frequently sang for the Master in the Evangelistic Services held in the Hall of the Mission Headquarters. This service of love will be greatly missed, as will her bright, cheery presence among her fellow-workers there. Having passed through similar trials to those of many of our beloved friends who took refuge in Shanghai in the autumn of 1900, she could deeply sympathise with them, and we feel sure that those agonising months of suspense and trial, told heavily on her, as on many others, but now all is forgotten in the “gladness of joy in His presence” and for her there is—

“After the care and trials, after the toils and tears,
After the time of sorrow, reaping through endless years,
After the pilgrim journey, rapture that ne’er shall cease,
Over the silent river, rest in the land of peace.”

May we who are left to mourn our loss be stimulated to more earnest effort and increased devotion, and may the Lord of the Harvest prepare and send forth others to fill up the thinned ranks of His witnesses in still needy China.

(Mrs.) E. Jane Judd.
China's Millions.

September, 1902.

was received into the Church by Dr. Parry. From the first he seems to have grasped the idea that if he was to become a strong Christian he had to take more things in hand, and give himself to prayer and the study of God's Word. In the former, as I shall have occasion to show later on, he made great progress. In the latter he probably did not excel, as his knowledge of the Chinese was very limited even up to his death; still he knew sufficient to read and understand his New Testament.

Early in his Christian life he set up family worship in his own home, a thing very few of the Chinese Christians ever attain to. He was kind and gentle, and when he prayed his pitch was so low, caring very little what his neighbours thought or said about him.

When I first met him, sometime during the year 1891, I was much struck by the earnest way in which he prayed, every word was uttered with a loud clear voice in a most deliberate manner as if he were addressing a Chinese. His composition was of such a nature that it might be perhaps being raised somewhat louder than he would have dared to address that dignitary—otherwise his whole demeanour was reverent and intensely earnest. There was nothing attractive about his personal appearance, he was small and short even for a Chinese. His complexion was dark and his face was not very inviting, still one felt drawn to him from the first because there was a real ring about his conversation and an earnestness in his manner often absent in the Chinese converts.

The Light Shining.

After entering the Church he allowed his light to shine first of all in his own home, and then amongst his neighbours and friends, and many heard from his lips the Way of Life, and some went through the Church's process by his faithful testimony. In 1896, during the months of May and June, a series of riots took place at the capital and at various other cities in this province. After much time had been spent in negotiations with the Chinese Government, a commission was appointed by the United States Government to proceed to this province and investigate the causes of the riots and arrange a settlement with the Chinese officials. It was through the coming of this commission and my connection with it that Mr. Ho obtained a larger sphere in which his light might shine. It so happened that a district magistrate of the name of K'ang, who was deputed by the Viceroy to escort the Commissioners to the capital from the southern Province, was very friendly at the time when the Commission was sitting at Ch'en-tu. As soon as the Commissioners had finished their work and departed to the coast, this official was appointed district magistrate at a town called Peng-shan, some 150 miles south of the capital. Later I had occasion to visit that place, and desired to avail myself of this favourable opportunity to open it to the Gospel. For some years past we had wished to open this place as a connecting link between Mei-chau and the capital, and the presence of a favourable opportunity seemed about to pass away, but he rallied somewhat and called his feet long, with four large characters inscribed upon the satin, the town presented him with scrolls, and a satin banner twelve feet long, with four large characters inscribed upon the satin, which translated mean, "The brilliant light of your peaceful disposition is shed abroad." These were given as a mark of their appreciation of his peaceful disposition, although they had no special leanings towards the Gospel he preached faithfully to high and low alike.

The Light Removed.

For some months after his return to Peng-shan we noticed, with much concern, that he was rapidly breaking up. We did everything we could to extend his life, by giving him medicine and to get him to take nourishing food, but all in vain—the disease was chronic. The only thing that seemed to give him any relief was cod-liver oil and malt extract. When this failed he began to get lower and lower. On one occasion a fellow-worker arriving at Peng-shan found him at death's door, sleeping so Help came and invited him to return to his old station at Peng-shan. When he was leaving Sin-tain some of the principal gentry of the town presented him with scrolls, and a satin banner twelve feet long, with four large characters inscribed upon the satin, which translated mean, "The brilliant light of your peaceful disposition is shed abroad." These were given as a mark of their appreciation of his peaceful disposition, although they had no special leanings towards the Gospel he preached faithfully to high and low alike.

For Praise and Prayer.

PRAYER.

That no disturbance may arise in China through the revival of the old romances about foreigners gouging out eyes and extracting hearts for medical purposes. p. 125.
China’s Millions.

Visiting Out-Stations in Si-chuen.

By T. James.

In the Chinese New Year we had a very busy time. By the presence of Mr. Allen with us we were able to take advantage of the numbers of believers who came to us. There were classes almost the whole day long. From February 12th to 15th I paid a visit to Na-ki Hien. On February 16th we had the joy of receiving five by baptism. They were one each from Lu-chau, Shang-ma Chang, Na-ki, Kiang-an, and Kwan-yui-shiat.

From February 25th till March 1st Mr. Herbert and I paid a visit to five places where we have interest. It was very hopeful and encouraging to see the numbers who have gathered to us. Oh, that it was as clear that they had gathered to the Lord.

And now on March 6th I am again out for a long time of itineration. Mr. Herbert is with me for the first fourteen days.

March 7th.—Arrived in Kiang-an Hien about noon. Here we stayed till Thursday the 11th. During our stay there was much to encourage us. One brother was accepted for baptism at the earliest opportunity. On the 10th we breakfasted with Mr. Li, a literary Chancellor now at home. Here we met, by chance, the owner of a house who have sought for four years. After great difficulty we succeeded in winning out an agreement for five years. The house is in every respect suitable, but somewhat removed from the main part of the city. So long prayed for, may it prove the place of God’s choosing, and become the birthplace of many souls.

March 10th.—Came this morning by boat to Er-long Koe, five miles, and having taken breakfast pressed on to Lin Ken market. Here our people were waiting for us, and we spent the day in happy service. They are few, and for the present meet in the house of Brother Long.

March 11th.—Being a wet day we took breakfast before starting. Came ten miles to Ta Miao. Here the Lord gave us great joy. Enquirer Liang received us into his inn. He is the man who was brought to us by distribution of books at time of examination. Our people are a very earnest, bold stand, and there were gathered quite a number of old and new friends. We organised a meeting, and they subscribed sufficient for a place of worship. During the day there were a few gods put to the flames. But a new and unexpected joy was ours. Mr. Liang, for himself and another friend, proposed calling together the heads of the town and publicly making their testimony. Yes, bless God, these men referred to the bad past—their sins and evil connections. They are few, and for the present meet in the house of Brother Long.

March 12th.—The secret societies are gaining a confident spirit, and are constantly moving around, creating consternation. Our people have a strong feeling to purchase the adjoining property, but the price being Tls. 600 to Tls. 700, they have to move cautiously. Several names were received, and four were put forward as probationers.

April 12th.—Others came in to-day quite unexpectedly from several places, until there were six cities and fifteen towns represented. So we met and considered again the names of those at present received for baptism (some 36), and found there were eight present. So we left it over till Monday, 21st, for a fitting time to receive them.
secret that they practise the Boxer arts in ever changing places.

4th.—But the chief element tending towards open and widespread disorder lies in the attitude of the Roman Catholics. They have a distinct policy to oppose and fight us, they receive bad characters, and they take bribes.

Let us deal with an enquirer, and he at once flies to them; let an outsider have trouble with one of our people and he at once rushes to them. It is sad to say so, but they are utterly feared by the populace and officials. Because they fear them they many join them. There are fearful stories known to me when they have acted utterly without principle or conscience. But God is our refuge. So on we go, joyfully and hopefully.

For us there is no danger: the officials are most careful of us. During one part of my last journey I had, as escort, soldiers 13, once rushes to them. It is sad to say so, but they are utterly bad characters, and they take bribes.

spread disorder lies in the attitude of the Roman Catholics.

They have a distinct policy to oppose and fight us, they receive bribes.

Recent Baptisms.

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<th>Place</th>
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<td>Li-ch'au</td>
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<td>Ch'en-tu (out-station)</td>
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<td>Khi-an</td>
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<td>Ning-k'ou (out-station)</td>
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<td>Wan-ch'ou (out-station)</td>
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<td>T'ai-p'ing</td>
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Departures for China.

SEPTEMBER 3rd. PER N.L.G. ss. "HAMBURG" FROM GENOA.

SEPTEMBER 5th. PER P. & O. SS. "INDIA"
(Connecting at Colombo with ss. "Chusan."
* J. and *Mrs. Brock and three children. *J. Moyes.

SEPTEMBER 7th. PER N.L.G. SS. "SACHSEN."
From Southampton—Mrs. H. T. Ford and two children.
Misses *M. E. Frear and *E. Guthrie.
From Graeml—*Miss J. F. Hoskyn and *Miss H. Johnson.

SEPTEMBER 18th. PER F. & O. SS. "OCEANA."
(Connecting at Colombo with ss. "Bellarat."
* A. and *Mrs. Latley and one child. Miss H. A. Gough.
* C. H. S. and *Mrs. Green and two children. Miss A. Knights.
* Miss J. Gregg. Miss M. Gregory.
* Miss C. Gates. Miss H. Aminiss.
* Miss A. M. Baller. Miss H. L. Thomas.
* Miss C. Landmark. Miss K. M. Aldis.
* Mrs. G. Steel. Miss C. F. Tippett.

SEPTEMBER 25th. PER SS. "COMMONWEALTH."
(From Liverpool to Boston en route for Toronto).
* Returning.

Designations.

Since our last issue, the following movements of workers are noted:

For SHAN-TONG:—H. C. Barrows, to Chefoo.
For SI-CHUEN:—M. and Mrs. Beauchamp, for Kuang-yii-iian.
For KIANG-SI:—A. E. and Mrs. Thor, for Nan-ch'ang Fu.
For GAN-HWU:—W. C. Hooker, for Lai-an.

Publications.

Last Letters

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(A Missionary of the China Inland Mission).

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Post Free, 3s. 6d.

The New Prayer List has just come to hand. It contains the names of the missionaries and the stations of the Mission, revised up to the end of June. The members of our Prayer Union, and others of our praying friends will no doubt be glad to have one or more of these lists. They help greatly to intelligent prayer for the work and the workers. The list may be had from the Offices of the Mission, price 3d. each.

The Memorial Tablet.—We have still a few photos of this Tablet in stock, which we shall be glad to supply to any of our readers who would like a copy, at 2s. 6d. post free. The photo is mounted ready for framing.

From the Offices of the CHINA INLAND MISSION, Newington Green, LONDON, N.
"They Ceased Not."

The fifth chapter of the Acts of the Apostles closes with the simple statement: "And every day, in the Temple and at home (from house to house), they ceased not to teach and to preach Jesus as the Christ." What the temptations to cease such preaching were the preceding chapters show. In the person of men, a stern spiritual strife between God and the powers of darkness was being waged. It was a strife which, at that time especially, aroused the bitterest spirit of opposition, for it was impossible for the Apostles to preach the Cross without "both Herod and Pontius Pilate, with the Gentiles and the people of Israel," being arraigned for the Crucifixion of the Lord of Life and Glory. Such a teaching, the Jewish Authorities perceived, could not but "bring this Man's blood upon" them, and fiercely aroused, they "were minded to slay" the teachers also, heedless of adding crime to crime, if they could but bring to nought this new doctrine.

But the popular approval, and the wise counsel of Gamaliel, compelled the Jewish Authorities, for a time at least, to limit their bitter antagonism to imprisonments, to threatenings, and to beatings; and the Apostles, rejoicing that they were counted worthy to suffer dishonour for the Name, ceased not in public and in private to teach and to preach Jesus.

The secret of such boldness and of such faithful persistency is revealed side by side with the story of the opposition. Christ had appointed them as His witnesses, Christ had commanded them to preach, and the Holy Ghost in all His Pentecostal fulness had been poured out upon them, and when they had made known to God the threatenings of men, again "the place was shaken wherein they were gathered together, and they were all filled with the Holy Ghost" so that they "spake the Word of God with boldness." Thus strengthened, and thus emboldened, they ceased not to teach and to preach Jesus.

In view of the outgoing of more Missionaries, the dreadful facts of the Boxer outbreak of 1900 can neither be forgotten nor ignored, and the sad news, so recently received, of the murder of two more missionaries in Hopeh, solemnly reminds us that the malice of Satan making war against God in the person of His saints, is as real a thing to-day as ever. In the face of such facts, what must be the duty of the Christian Church, and what the policy of the China Inland Mission, upon whom this last sad loss has fallen?

It is only right that this plain question should be asked by those responsible for the conduct of Missionary enterprises, and it is only natural that those who go, and those who give their loved ones to such work, or sustain it by their gifts and prayers, should ask the same. What is the path of duty? Fully estimating the value of human life and carefully considering the possibilities of danger; in the light of Calvary, in the light of Christ's command and the eternal woe or weal of each immortal soul, we must unhesitatingly state that we believe the only path of duty is that followed by the Apostles, to "cease not to teach and to preach Jesus as the Christ."

Such a policy is not to lightly hazard life nor to fly in the face of certain death. He who called upon His people to be willing to lose their lives for His sake, permitted flight from one city to another in time of persecution; and the Apostle Paul who could not be turned aside by bonds and certain imprisonments, did at times deem it consistent with his calling, to change his route or accept an escort, to avoid definitely known plottings of the Jews. There may be times when it is right not to hazard life, but unknown possibilities ought never to stand in the way of preaching the Gospel.

The seriousness of the Boxer crisis was unexpected and unforeseen alike by the Ambassadors at Peking, as by the Missionary body, and no human prudence, consistent with presence in China at all, could have avoided the dire results. In some lands it has only been possible to preach the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death, and we have cause to thank the Gospel at all by facing even probable death. The possibilities ought never to stand in the way of preaching the Gospel.

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present situation, full of wondrous possibilities of good and
evils, is not discouraging, but an evidence of movement
which should call forth the fullest response the Church can
give. It is not a time for withdrawal, but for the
straining of every nerve to turn this movement into right
channels, for into some new channel it will certainly go.

The Boxer crisis of 1900 is over, and China can never be
the same again. She has been compelled to acknowledge
that there are forces beyond her horizon which she
can no longer afford to despise but which she must reckon
with, and the motive of the present great demand for
Western learning is mainly one of self-protection, not of
admiration nor appreciation. She seeks to learn the secret
of the foreigners' power that she may be enabled to cope
with them and hold her own. It is her struggle for life,
but behind this diplomatic dolellty there are undercurrents
of suspicion and of hatred which cannot be despised.

The heavy indemnity exacted by the Allied Gover
ments, greatly increased by the native collectors' capacity,
will, for a whole generation, be a cause of serious provocation.
The new commercial treaty just signed, which will
open up the interior of China much more than hitherto;
by its abolition of tien (native inland customs) upon
which thousands of local officials have lived, and by its
 multiplying of inland communities claiming extra-territorial
rights, will increase local resentment and official opposition.

Side by side with these national and commercial problems
there exists a popular and serious misconception
with regard to Missions. The acceptance of official rank
on the part of the Roman Catholic Church in March, 1899,
with its subsequent use of this power, has caused untold
mischief. Thousands have been led to unite themselves to
the Romanists in the expectation of help in litigation, and as
the officials dare not resist the Romanists' influence, there
are now thousands eagerly seeking admittance to the Protestant
Missions whose only aim is to obtain assistance in withstand
ing Roman Catholic power. Gladly would the Chinese
Government see the Protestants and Romanists fight this
battle out, but the Protestant Missions accepted the only
safe and right position when they refused the official rank
the Chinese Government pressed upon them. By keeping clear of all political entanglements, these difficulties may
be made to fall out to the furtherance of the Gospel, in
that opportunity is given to teach the Truth to those who come,
though ulterior motives may first have brought them.

In addition to the above position, there are not a few who,
by utterly false representations of Church connections, are
enriching themselves under cover of an imaginary prestige.

These are some of the difficulties which now appear in
China; the slow and steady progress of Missions and
foreign influence having been precipitously hastened by the
Boxer outbreak and its consequences. The sad occurrence
in Hu-nan, while occasioned by other causes than these,
namely, a cholera epidemic which superstition or malice
attributed to foreign influence, emphasizes more deeply the
fact that the pathway of the Gospel is not an easy one.

What then is the Church's duty? Surely it is not to
draw back, nor to ignore; but rather to acknowledge the
difficulties, to tell God all the threatening possibilities, and
then in His name "to cease not to teach and to preach Jesus as the Christ." There is a danger lest modern
facilities with treaty rights and privileges, may cause Mis
sionary work to be looked upon with less seriousness than
in the days when our forefathers went forth; and there
is need, that on the part of all, the needs of heathenism
and the claims of Christ should take a deeper and a firmer
hold upon God's people. The Missionary cannot choose
his conditions of labour, he must accept the difficulties
while he may rejoice in the brighter prospects, and it is
cause for thankfulness that though in China there are regrettable elements present, the apathy and self-complacency
of the past are giving way. Though the future is unknown,
"it is not for you to know the times and seasons which
the Father has set within His own authority: but ye
shall receive power when the Holy Ghost is come upon
you: and ye shall be My witnesses both in Jerusalem, and
in Judæa and Samaria, and unto the uttermost part of
the earth." Thus leaving with God the unknown, it is
ours to "cease not to teach and to preach Jesus as the
Christ."

The Province of Yun-nan.

By John Graham.

ABOUT 1259 A.D., the province of Yun-nan first became
part of the Chinese Empire; previous to this, it had
for many centuries been ruled by native princes, who
according to the earliest records were of Hindoo origin.
It was the first Emperor of the Mongul dynasty who brought
this rule to an end, though there was an unsuccessful
rebellion in 1373 A.D.

About thirty years ago, the province was the scene of
fearful bloodshed; the Mohammedans rebelling and holding
for many years T'ai Fu as their capital. The runs of to-day in
almost every part of the province tell their own tale of what
that struggle must have been. Many tens of thousands lost
their lives and with the exception of Yun-nan Fu (the capital)
the province has by no means recovered its former prosperity.

The province is very mountainous especially in the West
and North. In the deep valleys to the North flow the upper
waters of the Yang-tz; and in the West and South flow the
Mekong, Salwen and Red rivers. Gold, silver, copper, iron
and pewter are to be found, but the mines which are in
the hands of the Chinese who are without good machinery, are
not properly worked. There is a possibility of a railway
from Tong-king to Yun-nan Fu, but a railway into the province from the Burmah side is an undertaking not likely
to be realized. For a railway to follow the line of valleys to
the South is comparatively easy, but to cross the mountain
ranges to the West and South-West would demand such
enormous capital that such an enterprise is improbable.

In the central portion of the province there are large
plains on which the chief cities are built, at an altitude of
from 6,000 to 7,000 feet above sea-level. This gives a very
equable climate, the temperature in the summer seldom
exceeds 86 in the shade, and in winter we do not often get
snow on the plain, from October until June being sunny and
dry. The rivers are used to irrigate the land, and canals
from the lakes supply a large part of the plain with water.
The rains, as a rule, commence in June and last till
September. At the beginning of the rains the rice is planted
out in the paddy fields, and reaped about October. In the
dry or winter season, opium, wheat and beans of various
kinds are grown. Malarial fever and ague are common

October, 1902.
especially in the rainy season, but on the whole the climate is perhaps one of the finest in China. YUN-NAN is the home of the plague, which rages every year in the Meng-tz district in the South of the province. In other parts, one year it visits a city, carrying off hundreds of the natives, and the next year it moves on five or ten miles to another place. So far I have not known of any European in the province being attacked by it.

In the rainy season malarial fevers are very deadly in the valleys of the Salwen and Red rivers, and a large percentage of the SI-CHUEN and YUN-NAN natives who attempt to cross to Burmah or Tong-king at this time suffer terribly from fever and many die.

The province is simply cursed with opium; a large export trade with Canton being carried on, in addition to that sold for local consumption. Probably no Indian opium finds its way into the province unless brought in privately by some official: the native drug alone is used. At times, companies of Cantonese traders to the number of 300 persons can be seen carrying opium to the coast, and hundreds of horses loaded with the drug travel over the various roads to K'uh-tsing and Canton. In 1897 the annual production of opium in two districts in the west of YUN-NAN, Yong-chang Fu and Ta-li Fu, was ten million ounces (10,000,000 oz. or 6,250 piculs. One picul = 133 1/3 oz.). Opium is in every home, can be bought anywhere, and for the most trivial causes is swallowed to commit suicide. During fifteen months when living in the capital, we were called to no less than 243 cases of would-be suicides, 173 of these being women and girls. Of these cases 109 lives were saved, 59 were uncertain, and 46 were beyond hope when aid was sought. Much as the unseen world is feared, life is cheap and taken for the most trivial reasons. Probably 90 per cent. of the men are victims of the opium habit and many women also.

The people are mostly agriculturists and much more lethargic in manner and temperament than the Si-chuennese. There are probably over fifty distinct aboriginal tribes in the province. Each tribe has its own language and some have a distinct writing of their own. Their dress differs from the Chinese, the women's dress being as a rule very picturesque, especially in the South and West. In Ta-li Fu at certain seasons Thibetans can be met, and here is an open field, as yet untouched, for the preaching of the Gospel. There is as yet no one to take them the knowledge of Salvation, and yet for these "Christ died." The aborigines will have to be taken into account in the evangelisation of the province.

Mission Work.

In 1877, Mr. J. McCarthy, the present C.L.M. Superintendent of the province, passed through into Burmah. In November, 1876, Mr. J. W. Stevenson and Dr. H. Soltau had seen YUN-NAN from the Burmah border, but at that time had been officially forbidden to cross, though they were able to do so later. In 1881 Ta-li Fu, the first station, was opened by Mr. George Clark and Yun-nan Fu, the capital, was opened the following year.

These two stations, with K'uh-ting Fu and Bhamo in Burmah, are occupied by the C.L.M., whilst the missionaries of the Bible Christian Mission, who commenced their work in association with the C.L.M.,
Quarterly Letter from Yun-nan Province.

For March 31st, 1902.

By John McCarthy, C.I.M. Superintendent of the Province.

We are still praising the Lord for His preserving care, and for help given in the conduct of the work at each mission centre. The writer has spent most of the quarter with the brethren at Ta-li Fu.

Bhamo.

Though not having any direct information from this station, we are glad to record the return, during the quarter, of Mr. and Mrs. Selkirk from furlough. We would bespeak for our friends the earnest and persevering prayers of fellow workers. Many of us remember with thankfulness the wonderful way the Lord opened this station in answer to prayer, through Mr. J. W. Stevenson and Mr. (now Dr.) Henry Soltau, in October, 1875. While the hopes then entertained are still waiting fulfilment, we are sure that the work of these friends, and those who followed them, has not been labour lost—labour in the Lord cannot be in vain—and we would not wonder if, even in the near future, we may find that the opening of this station will have been for the benefit, not only of many in Bhamo, but also for the advantage of the whole work of God in the Yun-nan province.

Ta-li Fu.

It is a melancholy fact that the whole distance between Ta-li Fu and Yun-nan Fu—a distance of thirteen days' journey—is just as destitute of Gospel privilege now as it was twenty-four years ago, when the writer travelled this road on his way to Burma in 1877. Yun-nan Fu and Ta-li Fu have since been opened as mission stations, but any of the people who may remain in the cities and towns between are just as far from God and nearly as hopeless now as they were then. And there are friends who think us unreasonable in urging that earnest prayer should be made for more workers! Surely the Saviour has compassion on these multitudes, and will respond to the prayers of His people who are filled with His spirit, and who desire that these needy ones should hear of His love.

For a week or two at the Chinese New Year time we had very few visitors either at the street chapel or at the Guest Hall at the Mission Home. With this exception we are thankful that the attendance has been generally well maintained through the quarter. There are some of whom it may be truthfully said that they do not seem far from the Kingdom. While they are not prepared to follow the Saviour fully, or boldly confess His name, yet they come frequently and ask very intelligent questions about the truth, showing that they have been thinking over what they have heard.

A friend at home having given a contribution for the purchase and distribution of Gospel tracts and books, a special effort was made at the New Year time to distribute a good many hundreds of these Gospel messengers in all the streets of the city and suburbs. As far as possible the books were only given to those who could use them. Having a good deal of spare time on their hands the people were glad of the reading matter. While as far as we know, we have only had a few cases of men coming in consequence of receiving these books, yet we trust that this work which has been followed with much prayer will not be in vain. The declension and open sin of some who were at one time considered to be Christians in this station has, no doubt, been a great hindrance to the work.

Yun-nan Fu.

The failure of letters to reach the writer for two months must account for the lack of news from the Eastern stations. Mr. and Mrs. O. Stevenson have, we are glad to say, returned to the station, and Mr. and Mrs. Rhodes have entered on their work at the South Gate house and are much encouraged with the prospects of the work there. Good numbers of both
China's Millions.

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men and women are coming each day to hear the Gospel. Mr. Rhodes writes: "Both at the North West house and here (South Gate) the people were in good numbers. We had a little time of quiet waiting upon God a few days ago. We feel our need more than ever to be daily anointed for God's service," Mr. and Mrs. Rhodes had begun the visiting of an old folks home outside the South Gate. There are about four hundred men and women, old and infirm. Mr. Rhodes had good audiences among the men, and Mrs. Rhodes and her women found openings among the women. We are thankful that these few old people can thus be pointed to the Lamb of God that taketh away the sins of the world.

K'uh-tsung Fu.

Mr. and Mrs. Harding have moved into the New Mission house, and we are expecting the arrival of Mr. and Mrs. Allen whom we are glad to hear are on their way and may soon be expected at the station. The daily preachings have been well attended, and "large crowds of visitors at the services on Sunday." We are still praying for more workers for the Western part of this province. We are more than ever convinced of the importance, where the distances between the stations are so great, of having a medical worker at each station.

The Church in Yun-nan Fu.

BY OWEN STEVENSON.

We have been back here nearly twelve months, and we find the people on the whole more friendly than they were sometime before the troubles of 1900. The Sunday services are well attended, and the preaching near the gate leading out on the street draws large numbers who listen well. Amongst them some are interested and we hope they will follow on to know the Lord. It is interesting to see so many seeming to come so far and give us great cause for encouragement, then they seem afraid to take the final step. We have two or three persons in our minds at the present who have only recently ceased to attend. One a colonel who did run well for a long time, but is now afraid of taking a decided stand lest he lose all he has. Also a young man and his wife who know the truth and have read and understand—much more than the majority—Christian books, and possess ability to explain the Truth to others. We were cheered more than once before we left as we heard them explain the Word of Truth, but alas! they have turned aside.

The only power of the Holy Ghost can bring them back. I might mention several other cases, but this will give you a faint idea how much we need the prayers of God's people to sustain us in our work.

Last week we were cheered by the return of an old friend, a mandarin who was very kind to us before the troubles and who was not afraid and continued to do so. During his absence from the city he has been severely tried in many ways; this has led him more to seek help from our minds at the present who have only recently ceased to attend. As I told them of a Savour and heaven, this old woman repeatedly said, 'Tell me again, tell me again, if you tell me again, perhaps I can make him understand.' Another woman standing by, who had not had one invitation into any of the homes. My husband has sold many gospels and left gospel-leaflets in the villages, and they may be comforted of God. There are also those who are lepers, blind and lame. The place is divided into four courts, and invite the women to come to us. Many of them have heard the Gospel before, from others of our workers who have visited them; but to very many the 'old, old story' which to us is so precious, is strange and new. One morning I had a specially good time talking to these women. One of them, a very old person, listened so eagerly. She brought her son to me, a young man about 27 years of age, and explaining to me that he was deaf and dumb, pleadingly asked me if I could not cure him. When I told her I could not possibly do so, she sent him away and again came around by my side. As I told them of a Saviour and heaven, this old woman repeatedly said, 'Tell me again, tell me again, I want my son to know all this; if you tell me again, perhaps I can make him understand.' Another woman standing by, who thought I should not be able to understand the old woman's words, came near and said, 'She wants her son to go to heaven.' How one's heart goes up in prayer that God will, by His Spirit, help them to grasp the Truth, and give them to know in their hearts that it is for them."

The "Old Folks' Home."  

Mrs. E. Rhodes writes from Yun-nan Fu, Yun-nan, on May 3rd:—"Mr. Rhodes and I have been visiting the villages around our district twice weekly. In these villages the women come around in little groups and listen well, but as yet we have not had one invitation into any of the homes. My husband has sold many gospels and left gospel-leaflets in the villages, and we are praying that God will use His own Word to awaken the needy souls. We have made several visits to the Old Folks' Home, about two miles away. This is a big place, with some five hundred inmates; mostly very old people, and there are many younger people, with their families. There are also those who are lepers, blind and lame. The place is divided into four courts or alleys. Down these alleys we make our way, followed by a motley group. Mr. Rhodes is always surrounded by men; while I and my woman stationed ourselves some distance away, and invite the women to come to us. Many of them have heard the Gospel before, from others of our workers who have visited them; but to very many the 'old, old story' which to us is so precious, is strange and new. One morning I had a specially good time talking to these women. One of them, a very old person, listened so eagerly. She brought her son to me, a young man about 27 years of age, and explaining to me that he was deaf and dumb, pleadingly asked me if I could not cure him. When I told her I could not possibly do so, she sent him away and again came around by my side. As I told them of a Saviour and heaven, this old woman repeatedly said, 'Tell me again, tell me again, I want my son to know all this; if you tell me again, perhaps I can make him understand.' Another woman standing by, who thought I should not be able to understand the old woman's words, came near and said, 'She wants her son to go to heaven.' How one's heart goes up in prayer that God will, by His Spirit, help them to grasp the Truth, and give them to know in their hearts that it is for them."

For Praise and Prayer.

PRAISE.

For the large numbers of people attending the Sunday services in Yun-nan Fu. p. 135.

For the opportunity of carrying the Gospel into the "Old Folks' Home" in Yun-nan. p. 135.

For signs of encouragement in Kwei-yang. p. 140.

PRAYER.

For the Province of Yun-nan, that this stronghold of sin and Satan may be won for Christ. p. 132.

That the Gospel tracts and books circulating in the district of Ta-li Fu may result in awakening interest in the Truth. p. 134.

For that Mandarin in Yun-nan, who seems thoroughly in earnest about following the Lord. p. 135.

For medical workers for the Province. p. 135.

For more missionaries for the Province. At present there is only one missionary to every 533,000 souls. p. 137.

For the relatives and friends of Messrs. Bruce and Lowis, that they may be "comforted of God." p. 141.

For the Chinese Pastors, Evangelists, Bible-women, and Christians generally, that they may be kept "steadfast, unswerving, always abounding in the work of the Lord." p. 138.

That the disturbances in Si-chuen may speedily cease. p. 138.

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### PROVINCE OF YUN-NAN.

Governed by a Lieutenant-Governor, and contains 14 Fu, 4 Chih-li T'ing, 3 Chih-li Chau, 26 Chau, and 25 Hien cities, i.e., 73 cities in all, exclusive of 14 Hien cities not shown here, which are included in the Fu, as parts of Middlesex and Surrey are included in London. Those cities underlined thus—Ta-li Fu—are C.I.M. stations; those underlined thus—Tung-ch'uan Fu—are occupied by such other Societies as the numbers attached signify. These numbers are taken from a Table of Missionary Societies and indicate the order of their entry into China. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.

<table>
<thead>
<tr>
<th>YUN-NAN FU</th>
<th>Lin-an Fu</th>
<th>Kuang-nan Fu</th>
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<th>OTHER MISSIONARY SOCIETIES.</th>
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<td>33 Bible Christian Mission.</td>
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**Statistics of the China Inland Mission in Yun-nan for January, 1900.**

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<th>Stations</th>
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<td>Chapels</td>
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<td>Missionaries and Wives</td>
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<td>Organised Churches</td>
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<td>Communicants in Fellowship—</td>
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<tr>
<td>Male</td>
<td>8</td>
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<td>Female</td>
<td>2</td>
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<td>Baptised from commencement</td>
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<td>Schools</td>
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<td>Native Pupils</td>
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### Diagram of Yun-nan.

The area of YUN-NAN is 155,000 square miles. The area of the British Isles is 121,000 square miles. Each small square on the Map represents one thousand souls. Including lady missionaries, and the wives of missionaries, there is only one missionary to every 583,000 souls represented by the larger squares. This is one missionary to every 7,000 square miles, or an area equal to Wales, or Yorkshire and the County of Durham added together.

**MAP OF YUN-NAN PLACED ON MAP OF BRITISH ISLES**

(Same Scale),

*Designs and Alphabets by Alphabetical Agency.*
Editorial Notes.

A Urgent Call to Prayer.—The recent cables from China indicate a most critical situation in Si-chuen. There have already been several attacks on Mission stations in the province occasioned by local outbreaks of the Boxers. An attack has even been made upon the capital—Chen-tu. We are thankful to record that in Chen-tu the officials have maintained their control but not without fighting in the streets. The Chinese Government has issued orders commanding the Si-chuen officials in the strongest terms to suppress the rebellion. If the Central Government is sincerely firm they will probably maintain order, but the possibilities of serious trouble are such as to constitute a most urgent call to prayer. Mr. Couper regards the present trouble as similar to the rising of 1900. H.E. T'ien, the recent Governor of Shan-si, who has done so much for the native Christians, is on his way to Si-chuen as the new Viceroy. The province which has suffered from scarcity and famine for three years is greatly in need of rain.

Since the above was in type, the following cable has appeared in the daily Press: "The premises of the C.I.M. at Mei-chau have been destroyed. No lives were lost. The Boxers are now threatening three cities—Tan-lin, Hung-ya, and Kia-ting." These cities are all in Si-chuen. Kia-ting is one of the C.I.M. central stations; Mei-chau and Tan-lin are prosperous out-stations.

We would also ask guidance for those missionaries returning this autumn to Si-chuen. The Rev. and Mrs. A. Polhill and Miss Drake hope to leave on October 1st, travelling by the Trans-Siberian route, and desire to return to Sui-ting Fu, which Mr. A. Polhill opened. Others are also leaving subsequently.

The Autumn Departures.—This Autumn there are forty-two missionaries, including wives, returning to China in connection with the China Inland Mission, and ten others going out for the first time. For the last few weeks the Saturday Prayer Meetings at Newington Green have taken the form of farewell gatherings when these friends have been specially commended to God. These meetings have been times of great blessing when God has drawn near.

On September 9 a Farewell Meeting was held in the Lower Exeter Hall, when the place was crowded out, the doors being thrown open to enable those standing outside to hear. The closing address was given by Dr. Pierson, who spoke from Ephesians iii. 8-13, pointing out the great "grace given, to preach unto the Gentiles the unsearchable riches of Christ," and reminding those who stay at home of the Apostle's conclusion " Wherefore I ask that ye faint not at my tribulations." There is much need that the Church in transition, and should remind the Church of God that what China needs more than conformity to Western ideals, is transformation by the renewing of the Holy Ghost. Western civilization has been well-defined by Mrs. Bishop as "that strangely mingled cup of blessing and cursing," and it is impossible but that the question should thrust itself upon us, "Will these new developments be for China's spiritual gain?" If the Church were as keen in missions as the world is in commerce, what blessed results might we not look for!

Death of Native Helpers.—We learn, with sorrow, that two of the brightest Christians and the two prominent leaders in the Sin-tien-tsi Church, Sie, the evangelist and school teacher, and Hsueh, an unpaid helper, have both succumbed to famine fever. The drought and scarcity in some parts of Si-chuen are very serious. As many as 1,500 cases of famine fever are reported from Pao-ning in one day. The Sin-tien-tsi school has been closed for a time, as many as ten out of the nineteen scholars being absent through famine fever at the same time. The native Christians are holding daily prayer meetings for rain.

Just as we go to press we hear of the home call of Elder St. of Hang-tung, Shan-si. This man was for some time Pastor Hai's successor and was the first man attached by the Boxers in the province of Shan-si. We hope that space may permit a short notice of him in the next issue.

The Hu-nan Martyrs.—The sad news received by cable just as we were going to press last month has, we deeply regret to say, been confirmed. On August 15th, Mr. J. R. Bruce, of Australia, and Mr. R. H. Lowis, of Cumberland, both in connection with the C.I.M., were murdered in Ch'en-chau Fu, Ho-nan. The massacre appears to have been occa-
sioned by an outbreak of superstitious frenzy on the part of the people who attributed the cholera epidemic to the foreigners’ medicine. The Chinese post office in the same city was also wrecked, it being connected in the minds of the people with foreign influence. Fuller notices of these two brethren will be found on page 141. The statement that Messrs. Bruce and Lowis refused the official’s offered protection is most improbable, and is founded, so a Pekin telegram says, only on the official’s excuse. There is no reason to think that our friends would have neglected any lawful means of escape. Though there are evidences of unrest in some parts of China there is nothing to prove that this sad occurrence was occasioned by anything else than local superstition. What should be the attitude of the Church or Mission in the presence of these losses is dealt with more at length in the Leader.

In Memoriam.—We deeply regret having to record another death. We have just heard, by the last mail from Shanghai, that a wire had been received there announcing the death of Mr. E. J. Farrent. Mr. Farrent went to China from Australia, landing in Shanghai on November 10th, 1897. He had proved himself as an earnest and devoted worker, and his loss will be greatly felt in the promising work from which he has been removed. He died at Fu-shun (Sui-fu), in St.-Chuen, on August 2nd, of typhus fever. We commend his bereaved relatives and friends to the prayers of our readers. Who will take up the work our brother has laid down? Who?

The Chefoo C.I.M. Sanatorium.—From a little pamphlet recently to hand by Mr. John Stooke, entitled “Abiding by the Stuff,” we make the following extract, which will enable friends to realise a little the blessing such an establishment is to weary workers, and will also, we trust, call forth more prayer for those who are giving their lives to the necessary work of superintending a Mission Sanatorium:

Since April, 1901, to March, 1902, I find we have welcomed 115 new faces (eighty-five adults and thirty children). Out of this number twenty-nine adults and four children belonged to other missions; the rest, of course, being workers of our C.I.M.

Our highest number in any one month was forty-eight (in August, 1902), being twenty-one in excess of August, 1900.

The Wesleyan Missionary Society.—All who have the missionary cause at heart will be deeply thankful for the resolution of the Wesleyan Church to adopt a more energetic advance, and a proposal to hold Missionary Conventions, the Rev. Marshall Hartley and the Rev. W. H. Findley at the Wesleyan Conference. We can but quote a few lines:—

The object of these Conventions is not primarily to raise money, not to take huge collections and to beg, but to bring the Church to the feet of Jesus, and to get a new baptism of the Holy Ghost for our Foreign Missionary work.”

May God speed such an effort.

The Key to the Missionary Problem.—There is probably no book which will more help the solution of the missionary question than the Rev. Andrew Murray’s last book, “The Key to the Missionary Problem.” This book is published at 2/6 in cloth covers, and 1/6 in paper covers. For free distribution, however, copies of this book may be had on application to Mr. B. Broomhall, 2, Pyryland Road, London, N., at the following rates post or carriage free: 6 copies for 5/-, 10 for 8/4, 25 for 21/-, 50 for 42/-, 100 for £4.

The British and Foreign Bible Society.—We have received the report of this Society for 1902, and as we have turned over its well printed and most ably edited pages, we have had our heart moved with thankfulness and praise to God. The book is published at the nominal sum of 1/- per non-subscribers, and we feel sure that any who can find time for even a brief scanning of these pages will be abundantly rewarded. The total issues of the year are 939,706 Bibles, 1,364,116 New Testaments, and 2,763,599 portions, or a total of 5,067,421 Scriptures. The total issues of the Society since its foundation in 1804 amount to 175,038,965 copies. Who can read these figures without having his heart filled with devotion thankfulness to God for such a work?

On turning to the Chinese section, we find that an average of 153 Colporteurs were at work during the year. That the Colportage sales in 1901 were 382,038 copies, and the total circulation 431,446 copies. Though this is the lowest circulation since 1896, it occasions no surprise when the condition of China in 1901 is considered. During the first eight days of 1902, however, orders were received at the Shanghai depot for upwards of 150,000 copies of Scripture, of which about 15,000 were Bibles and New Testaments.

To refer to one province, the province of Shang-hai, where the native Christians suffered so severely, we note that 155 Colporteurs were at work during the year. That the Colportage sales in 1901 were 382,038 copies, and the total circulation 431,446 copies. Though this is the lowest circulation since 1896, it occasions no surprise when the condition of China in 1901 is considered. During the first eight days of 1902, however, orders were received at the Shanghai depot for upwards of 150,000 copies of Scripture, of which about 15,000 were Bibles and New Testaments.

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May God speed such an effort.

1. The Chinese Government undertake to protect British trade marks against infringement or imitation.
2. Increased facilities for landing and repacking merchandise in bond.
3. The removal of obstructions to navigation in the Canton river, and on the Upper Yang-tz between Ichang and Chungking.
5. Imperial Maritime Customs' drawback certificates.
6. China undertakes to take steps to provide for a uniform national currency.
7. The liabilities of Chinese shareholders in British joint-stock companies.
8. The permanent abolition of liêns* duties on all roads, railways, and waterways in the eighteen provinces of China and the three new provinces of Manchuria, a compensation being arranged by a special surtax.

* Liêns is a tax—originally of one cash per taels on all sales—voluntarily imposed upon themselves by the Chinese with a view of making up the deficiency in the land tax caused by the Tai-ping rebellion. It is often called the "war tax." There are some old Customs stations—which existed long before the liêns was established, and which are mostly inter-provincial—which will be allowed to remain.

Encouragement in Kwei-yang.

Extracts from a Letter from Mr. Windsor.

June 8, 1902.—We are encouraged that interest in the meetings on the part of both men and women shows no sign yet of declining. The numbers who attend the meetings seem rather to be on the increase. On the evenings of Tuesday and Friday the number of men who come ranges from forty to sixty. There were twenty-five to thirty men present, about seventy at the noon service, and quite a hundred in the evening. The women commenced to come at noon, and there were about a hundred at the service after dinner, many of whom stayed all the day. One encouraging feature so far, and which I hope will continue, is the large number of children who come at noon. Yesterday there were about fifty present. They are gathered into a close and lively circle, with hymns and scripture. Many of them have one of Mrs. Windsor's cards with text in Chinese which they learn during the week and repeat on Sunday.

Many of the men and women who attend still come from mere curiosity to see the foreigner, but whatever motive it may be that leads them to come we are glad to see them and to have the privilege of preaching the Gospel to them. Of the men, there are three whose baptism has been promised; indeed, Mr. Likin would have baptised them had he not left in a hurry. Mr. Hewitt also promised to baptise them in the fourth moon. I believe they have been Christians now for several years. If I should have the privilege of baptising them, it will be singular if the Lord should have helped me to open the station, and nine years after give me the joy of receiving the first converts. I would much like to go to Tu-yun Fu during the Examinations, but fear I shall have to abandon the idea. If I had a native helper here I would go. As we passed through on our way here, I had two shops offered to me as preaching places, to be placed at my disposal whenever I should go. Tu-yun could be easily opened as an out-station without expense, and there are quite a few who appear more or less interested in the Gospel who would be very glad if we could make periodic visits.

June 8.—We have had the privilege and joy this morning of baptising the three enquirers I referred to. We first had a meeting at the Mission-house, when I spoke on the subject of baptism. Quite a number of the enquirers gathered at the river, some of them being from the city, and including villagers and some who came from the city for curiosity, there were considerably over one hundred persons who witnessed the ceremony.

Mr. C. T. Fishe adds:

We had the joy of meeting one of the three above referred to on his way through Kwei-yang to Chungking last week. He had a fairly lucrative business in opium, but gave it up when he accepted the Gospel, recognising its incompatibility. He and another man are now investing Tls. 1,000 in silks and other goods with which to start a fresh business, and with that in view, this Mr. Wang, with a younger brother and two others who are interested, is going to make purchases in Chungking. He seems a very intelligent man and thoroughly sincere.
In Memoriam—Messrs. J. R. Bruce and R. H. Lowis.

J. R. Bruce.

The name of J. R. Bruce is, for me, inseparably linked with perhaps the most sacred and tender memories of my life. He engraved it himself upon my heart in characters of love that can never be effaced.

I saw Mr. Bruce for the first time August 14th, 1900—a day that I can never think of without emotion. Our arrival at Hankow and reception at the C.I.M. Home after sixty-six days of exhausting anguish and suspense was the nearest thing to perfected bliss that I have ever experienced—a literal foretaste of the peace, and rest, and love of heaven.

Amongst those who met us at that time in the tender compensations of Christ Jesus was dear Bruce. We were nearly a month in the Home together; and though my time was largely taken up with the illness of my beloved wife and children, yet I saw enough of him to show me what he really was. With nothing to mark him out as a man of great natural gifts, he had a rich spiritual endowment. He was, to my mind, the exemplification of the words, “least of all and servant of all.” To watch the humility with which he was always content to take the lowest room, in a real self-effacement, was a wholesome interest to me, and one that led me to my knees in deep searchings of heart. Quietly and unobtrusively he would study another’s manner of life, without reference to his own comfort, cheerfully denying himself anything whereby we might be profited. I can see now his tumble-up bed in the corner of one of the offices, his own comfortable bedroom given up to one of us. And when my precious baby died, it was dear Bruce who, with Mr. Dull of Shek-si, gently and lovingly carried the tiny coffin for me unasked, and stood by me at the grave in all the tenderness of a brother’s sympathy.

Quiet and undemonstrative, Mr. Bruce was a man of purpose. He lived manifestly near to God, and his heart was set upon the work God had given him to do. He was not one to be turned aside easily, by fear or by any other consideration, from fulfilling the ministry which he had received in the Lord; and when the crisis came on August 16th, his determination to remain at his post in spite of warnings pressed upon him was thoroughly characteristic.

Mr. Bruce had the best missionary qualifications—a lowly heart and a single eye. He was a Christ-like man, in character and service. His was a short ministry, as we judge it; but the Day will declare it to have been a fruit-bearing one in its quiet, hidden faithfulness. I, for one, can never cease to thank my God upon every remembrance of him, and for grace imparted through fellowship with him.

God grant that our missionary service may be graced with the same spirit of meekness and crowned with the same martyr spirit of faithfulness unto death, to the glory of His holy name!

A. E. Glover.

Mr. Bruce’s connection with the province of Hu-nan commenced with his residence at I-chang, where we first met and became fast friends. His first real knowledge of the province was acquired in a missionary journey to Ch’ang-teh, undertaken with the late Rev. George Hunter. In due time he became associated with Mr. Clinton in the work of that station. The experience gained from observation of the work in Ch’ang-teh and across the border at Shih-sheo, in Hu-p’i-n, proved of inestimable value in bringing to fruition the elements of a grand Christian character, zealous for the glory of God. During his term of residence at I-chang, as previous to that at the training home, Gan-king, Mr. Bruce endeared himself to all his friends and associates as a sincere and humble follower of the Lord Jesus Christ. His unceasing desire for personal holiness, his steadfast devotion to the Master, his interest in the triumphs of the Cross, the intensity of his nature, the depth of his humility and Christian charity; these features made him at once the most honourable and most lovable of friends.

Chinese letters, just to hand, speak in characteristic terms of “the quietness, yet completeness,” of Mr. Bruce’s manner of life and method of work.

It is very difficult to understand in what sense the work of God at Ch’en-chau demanded such a sacrifice of suffering and death. Time will unfold its inner meaning and reveal its mystery.

Wm. Gemmell.

R. H. Lowis.

The subject of this sketch—Mr. R. H. Lowis, whose death we mourn to-day, came from Skirworth, in Cumberland.

R. H. LOWIS.
On the Si-chuen–Hu-nan Border.

A Journey taken by the late Mr. J. R. Bruce.

The following extracts from the last letter we have received from Mr. Bruce are of pathetic interest.

This letter which is dated "Ch'en-chau, 2nd June, 1903," came to hand a day or two after we had received the news by cablegram, of the martyrdom of our brother and his colleague, Mr. R. H. Lowis, on August 15th.

It contains a long description of a journey taken in the months of April and May, to various cities and villages on the Si-chuen–Hu-nan border. Starting from Ch'en-chau about April 10th, Mr. Bruce visited Pu-ai, Lu-ch'i Hien, and the Si-chuen-Hu-nan border. Starting from Ch'en-chau fifty-five miles, the journey was one triumphal march.

From Yung-shun Fu to Yung-sui T'ing, a distance of about fifty-five miles, the journey was one triumphal march. Carried in a sedan-chair, borne by three men, and escorted by two officials and numerous soldiers, Mr. Bruce arrived at Pao-ts'ing Hien. Here he spent one night, residing in an inn, and arriving in Yung-shun Fu, in the last week of April. We take up his story at this point. He writes:

"Although the road to Yung-shun Fu (as far as I know), has not been traversed by a foreigner before, I found the people most agreeable. There are small villages every five miles, and at each we delivered our Message of Life. At the largest of these, Mao-ts'ing, I had an exceptionally good time. As soon as the people knew who I was, they immediately placed a table for me, behind which I stood and made known my errand. The second day, before breakfast, we reached the city of Yung-shun Fu. Here the great honours began, two miles from the city, a messenger from the Hien official met me with a sedan-chair, borne by three men, and escorted by two officials and numerous soldiers, Mr. Bruce arrived at Yung-shun Fu, in the last week of April. We take up his story at this point. He writes:

As the crowd of spectators was pretty large, and the landlord's house was a public place, it was not possible to have a sumptuous feast. Inland Mission. After careful enquiry and examination he was accepted by the Council of that Mission, and sailed for China a few months later."

The actual date of his sailing for China was September 7th, 1890.

Mr. Lowis was a missionary of "The Sunday Strand Missionary Band." That is to say, that "Band" undertook the responsibility of his monetary support. He is their second missionary-martyr, Mr. Tomkins, of New Guinea, being the first.

His first year in China was spent in the Training Home in Gan-kung, in preliminary study of the Chinese language. He was much liked by his fellow-students in the Home.

Early in 1891, he accompanied Messrs. Gemmell and Bruce to Ch'en-chan, in Hu-nan, where after but a short eighteen months of missionary service he was called to his reward on August 16th last.

The removal of our brethren, Messrs. Lowis and Bruce, from the midst of an encouraging work is unexplainable by man. We stand bewildered in the presence of so great a calamity; but the Lord is not perplexed, He is not disconcerted, neither is He discouraged.

The work, though hindered, is not frustrated, and we may safely leave to Him the explanation of these mysteries. He will, in due time, make all things plain. Meanwhile there are these vacant places to be filled, and the need is urgent.

T. W. G.
Miss C. Fleming writes from An-reu, Kiang-si, on May 14:—"I do not think anyone in China has better, or more sympathetic native helpers than we have here. They are good and true men and women, and we do praise God on their behalf, and pray, too, that they may be kept by His own mighty power. The native helpers are especially keen with temptations now, I think. Both Mr. Uang and Mr. Hsiong have told me that people come, offering as much as $60, to win their help in lawsuits; and when this is so dear money is specially tempting; but God has given them a real desire to further His cause, and, so far, they have been kept from doing wrong in this way."

Miss H. M. Kolkenbeck writes from Ying-shan, Sichuan:—"On May 31 I went to Lo-si-kiao, a market 10 miles away, to the home of an enquirer who has several brothers who now believe. Three of them wished to destroy their idols, and the wife of one to break her vegetarian vows. Both objects were accomplished, and I had many opportunities of teaching them. There are quite a number belonging to the family (named Yang) now following the Loan, according to their light, and I trust it is the beginning of much greater blessing to follow. They have all been brought in by the second brother, who has believed for about a year. I returned the following evening, by moonlight, having stopped to sell books at a market on the way. One of the Christians, Lin-lia-i, was with me, and was a great help to the new converts. I was much cheered and encouraged by all I saw on this visit."

Mr. A. Karlsson writes from Ta-yun, Shan-si, on June 5th:—"We arrived here on May 27th. The Christians from the city and the villages around, as well as other friends, met us long before we reached Ta-yun, and received us with warm hearts and shining faces; they were indeed very glad, and we received a welcome. The civil Mandarin sent us dinner at five o'clock, and we were struck with one most interesting sight; they were indeed very glad, and we then returned to our boat, and went on with the rest of our journey."

Mr. F. Kampmann writes from Fu-chau, Kiang-si, on June 5:—"During April I made a trip to Lin-kiang, together with Mr. Pfennemuller. We did a little work as we passed along the road, and were struck with one most interesting case. We met an old woman who, after having listened to us, and being convinced of our sincerity and of the rectitude of the Loan, now practised vegetarianism for more than twenty years, and evidently was strongly convinced of the vanity of this habit. I explained to her as well as I could till at last she exclaimed, greatly delighted. "Oh, is it really so easy!" On our way back we found her still in the same condition. By the aid of one of her neighbours, I had penned a short prayer, and she was eager to learn it. She also asked for some books, and said that her son could read and explain them to her. Before we went she asked whether we would come again that way, and I promised her to do so, if the Loan will. I have since thought much of her, and do pray that the Lord will save her soul."

Mr. H. E. Foucar writes from Ning-kuo Fu, Gan-hwu, on June 19:—"The work in King Hien is still progressing, and one hopes also consolidating, for in the different centres of work there congregations are forming. The attendance is on the increase, and a number of enquirers have signified their desire to come here and study the Scriptures systematically when their field labours are less pressing. Much may depend upon it for the future of our work in those parts. With a few well instructed Christians in each centre, and with consecrated hearts, one may expect great things. One enquirer has been with us for about a month. He came here to break off opium, and has succeeded. He is a long-ti, or elder, a man of some influence. He has made good use of his time here, and has now gone back to his fields."

"There is still another place, Sie-kien-tung, where enquirers wish to meet for regular worship. I have visited the place several times, and there is really a cluster of villages, where the enquirers live, but they might gather in some central place. The difficulty is how to find time to look after these places; there is only one evangelist who can be spared from here for King Hien, and nearly his whole time is taken up with An-koe-tang alone, where resident workers is most needed. Our hope is to get some of the most intelligent enquirers, who have sufficient leisure, trained as lay workers, and they can then take charge of the meetings in our absence."

Miss K. B. Staeger writes from Wun-chau, Chin-kiang, on June 23:—Mrs. Menzies and I were so fortunate as to have a fortnight ago to-night, having been at our house in Taou-diu, Lung-ko-dzii district. Mrs. Greene and I went down there on April 23, and while she was with me—ten days—we had a very good time visiting a number of villages in that district and the adjoining one of Ile-ue-so. After Mrs. Greene went home I had ten days with the Bible-woman and preacher, visiting other villages and starting women's classes in places where there were enough to make it worth while to have them. The last two weeks and a half Mrs. Menzies was with us, and we kept close and visiting and teaching, visiting 14 places. We had two Bible classes a day, and taught, from the Scriptures, more or less, during the rest of the time. The days passed only too quickly, and we wished we could have kept the women longer. Miss K. B. Stayner writes from Wun-chau, Chin-kiang, on June 23:—Mrs. Menzies and I only returned home a short time ago to-night, after being at our house in Taou-diu, Lung-ko-dzie district. Mrs. Greene and I went down there on April 23, and while she was with me—ten days—we had a very good time visiting a number of villages in that district and the accompanying three. Several days before we came away, however, they had dried up, so we went and visited two villages where there were enquirers; over three miles away, a good long walk, we found it, on a hot afternoon. On Sunday Mrs. Menzies went down to the service held at the nearest village, and found between 50 and 60 assembled, all men, though we were very sorry to see. This is a thing we need to pray about very much in that Dji-diu plain; only one woman believes, and she has been getting cold of late, only having been to service two or three times this year. We hope to be able to go down there as soon as the weather gets a little cooler and try to stir up the women. The Pastor is now down at Dji-diu, holding Bible classes for two or three days with the Christians of the district."

"Please remember in prayer that thickly populated plain of Lung-ko-dzie, and ask that the service we were able to do there may not be in vain. The last week we should like very much next autumn to go down again and spend a couple of months or so in the same kind of work, especially in the keeping up of those classes we started."

Miss H. M. Beschmidt writes from Kao-ju, Kiang-si, on June 23:—"In our last three journeys into the twenty-seven villages were visited. In one of the villages near Cha-tee we met, among the listeners, three very zealous old vegetarians, who were very lagged. They followed us to the boat, and went on with their discussions till late in the evening. You could see the unrest on one old woman's face; she tried to get the utmost to defend her vain trust, while the tears from sorrow ran down her cheeks; that merit of hers was too precious—more than twenty years' self-denial—and she could not give it up for Jesus. One of them, the quietest perhaps of the trio, we met again the next day; she ran down early to our boat, and, hearing we had left for the next village, she ran across the fields to us, and listened again to the old story of Jesus' love. She then told the people that her mind was made up to burn her idols and enquire more into that heavenly doctrine. We pray that the work of God in her soul may not be hindered.

"In the city there is not much change—perhaps less open abuse, but great superstition still; the people often dare not accept a tract or look at one. Once I really had an invitation into a little house outside the city, and Miss Hattem had several since. This is quite a forward step for Kao-ju.
Reviews.


In our Editorial Notes last month we called the attention of our readers to this little book. The journey to and from China by land is certain to be taken by an increasing number of travellers, and this book appears opportunely for all who intend taking this route. Changes come quickly in the world of our day, and even since the journey was made, of which this is a record, the opening of the line from Port Arthur to Nikolaie has greatly altered the route from Shanghai to London; so that the time now required to travel from Shanghai to London would not be more than about a third of that occupied on the journey here recorded.

This book, however, has permanent value, as it gives much detailed information about the very things that intending passengers will especially desire to know.

Apart from its utility as a traveller's guide, it is written in a style that cannot fail to arrest and sustain the attention of the reader. A nice sense of humour relieves the monotony of many delays and discomforts. A technical knowledge of engineering enables the writer to give us good accounts of the railroad, its construction, gradients, &c., and also of the character of the locomotives employed and of the steamer in which the great River Amur was navigated.

The descriptions of the scenery by the way are often very effective, probably the accounts of all the varying races of men to be met with on the journey are the best part of the book. As we mentioned last month, this book can be obtained through our office here, and we heartily commend it to the notice of our readers.


We have received the third volume—which is the concluding one—of the Old Testament portion of Rotherham's Emphasised Bible, and we desire to commend it most cordially alike to the student and general reader of the Scriptures. To Bible students unacquainted with the original languages of Scripture, this translation will be extremely valuable.

We confess to a dislike of the term "Yahweh" as a substitute for the familiar name "Jehovah"; albeit the former spelling is "widely preferred by scholars."

We think the translation would not have lost in usefulness, while it would have gained in popularly had the translator been content to follow the Authorised and Revised versions in particular and rendered the "incommunicable Name" by the word "LORD" printed in capitals. His excellent explanatory note in the introduction would have sufficed to make plain to the more studious of his readers the real significance of the original word. The change is, of course, most markedly seen in the Psalms, where the word frequently occurs.

"Yahweh is my Shepherd, I shall not want." "Yahweh is my Light and Salvation." "Yahweh of Hosts is with us." "The eyes of Yahweh are towards the righteous." These and many other familiar passages seem to us to lose in impressiveness by the adoption of the new term for "Jehovah" or "LORD." Apart from this, which to many may not be an objection at all, we consider this translation excellent.

New China and Old; Or Personal Recollections of Thirty Years. By the Very Rev. Archdeacon Moule, B.D. With Thirty Illustrations. New Edition Revised. 5s. London: Socley & Co., Ltd., 58, Great Russell Street, W.C.

This book combines to an unusual extent the observations of a veteran with the graphic details generally associated with writings of a new arrival in a strange land. In a charming manner the reader is conducted by the writer to an inland city, by the river itself, and to the country, the descriptions being at once restful and entertaining. The chapters treating of Buddhist, Taoist, ancestor worship, superstitions and literature are of permanent value to the student of Chinese problems as well as to the general reader. The body of the book is the most part a reprint from an earlier edition, though the whole has been revised and enlarged. We note, however, that the chapter on Christian Missions treats neither of facts nor statistics later than 1890, and on page 75 it says that the Yellow River is only distant 90 miles from the Yang-ta by the Grand Canal. That was true of the old bed of the river, but it is more than three times that distance now. With nothing to show the date of the original edition, and the title page having "Revised and enlarged, 1905," on it, we fear some readers may be a little misled. While we make this criticism, we do most heartily recommend the book. We know no book on China which makes the reader see the land itself so well as this volume.

Misionary Painting Book. Published by the Church Missionary Society. Price 1/-.

This is a capital book for the young folks. It consists of twelve openings, the left-hand page being coloured pictures more or less connected with missionary subjects, and the right hand page being the corresponding outlines for the colours to be added. At the back of each coloured picture are a few notes by Eleanor F. Fox in explanation of the subjects chosen. No better way could possibly be found for interesting a child in foreign or missionary subjects than this, while amusement and general profit are also secured.

Recent Baptisms.

Ho-nan—Kuang-chau .......................... 3
Kiang-su—Yang-chau .......................... 4
Kwei-chau—An-shan .......................... 3
Tuh-shan ..................................... 3
Kiang-si—Kwei-ki' ............................ 16
Gan-hwuy—Ning-kuo (out-station) ........ 13
Cheh-kiang—Tai-chau (out-stations) ....... 12
Ping-yang (out-stations) .................... 14
Wun-chau (out-stations) ................. 6

Departures for China.

October 1st. Per Trans-Siberian Railway.
Arthur and Mrs. Polhill and child, also Miss Drake.


A. H. and Mrs. Broomhill and two children.
John Smith and three children.

Miss H. Davies (from Genoa).
Miss H. Davies (from Genoa).

Packets of Chinese Stamps, old and new issues, including other new issues, 7d. and 1s. 1d. China approval sheets. Contributions of Foreign Stamps most acceptable.—Mrs. Rowell, 5, Sidney Road, Bradford. These stamps are sold for the benefit of the Mission.

Last Letters

And further Records of Martred Missionaries of the China Inland Mission.

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Unfailing Springs.

BY J. HUDSON TAYLOR, M.R.C.S.

"Whosoever will, let him take the water of life freely."—Rev. xxii. 17.

The best evidence of Christianity is a Christ-like life, and the best evidence of the inspiration of the Word of God is found in the Word itself: when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails. Why is so much time worse than wasted over criticism of its different books? What is needed is the humble, reverent, prayerful meditation of those who are determined to do the will of God; to such the guidance of the Spirit is promised, and the divine perfections of the Word are revealed. Is there anything of human manufacture that is not easily proved to be man’s work when tested by the microscope? It reveals imperfections in the finest workmanship; while under similar treatment the minutest object of God’s creation is only shown to be more marvellously perfect. There is the same difference between man’s word and God’s Word; the latter tried by appropriate tests is proved to be Divine.

Like many other parts of Holy Scripture the narrative of the fourth chapter of John may be profitably studied as an item of ancient history. It shows how the Son of God in the days of His flesh, doing the will of His Father, must needs go through Samaria, and avoid the route to the east of the Jordan by which the Jews were wont to escape contact with the Samaritans. It is most instructive to notice how the exhausted Saviour forgot His weariness in the presence of a soul needing salvation; and how with divine wisdom He drew out the sympathy, surprise and attention of the sinful, ignorant woman, and called forth her own confession, “I have no husband.” How in a sentence He revealed to her His knowledge of her whole life, and fulfilled her own ideal of what the Christ would do. Then, giving her that which she so ignorantly asked—the Living Water—He plainly stated to her that He was indeed the Corner of God, and allowed her in the impulse of a new life to do that which even the disciples had not attempted to do—to bear such witness concerning Him as to bring the multitudes to His feet. It is indeed an interesting and profitable item of ancient history, and as such is worthy of much more minute examination.

But is there not another standpoint from which it behoves us to consider this narrative? Why has it been recorded, but for our instruction? Is not the living Christ speaking now through this story, to us who as much need the Living Water as did the Samaritan woman? With this thought in mind let us notice particularly the words used by our Saviour, of this Living Water:

Jesus said (v. 10) “If thou knewest the Gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee Living Water.” How simple the conditions! If thou knewest, thou wouldest have asked, and He would have given: she had not asked because she had not known; but surely we who know, and happily, believe the words of the Lord recorded in the preceding chapter: “God so loved the world that He gave His only begotten Son,” &c., do know the Gift of God—the Living Saviour who is as present with us now, according to His own promise—“Lo I am with you alway”—as He was then with the woman of Samaria. Realizing His presence, and knowing Him as God’s Gift, is it not our privilege at once to ask and His joy at once to give us this precious gift—Living Water? Assuredly it is for this very purpose that the words have been put on record. We may not know, we cannot tell, all that is involved in the gift, but if we know Him, that is sufficient. “As for God His way is perfect”: we have only to fulfill our part, to ask of Him the Living Water; and leave to Him all the results.

But let us see what further He has to say to us: in verse 13 He says, “Every one that drinketh of this water (that of Jacob’s well) shall thirst again”: the woman who heard these words knew by experience that this was true; and we also have proved that it is true of all earthly water, all earthly gifts. We should indeed thank God for our temporal blessings, comforts, and joys: they are not mere superfluities; they meet real needs, and are tokens of our Heavenly Father’s love; but while they help and gratify, they do not permanently satisfy, they leave us to thirst again, and, oh! how deep is the thirst oft-times! But our Saviour continues (verse 14) “Whosoever drinketh of the water that I shall give him shall never thirst.” Wonderful words! Let our glad souls take in their fulness. “Shall,” not may, certainly shall; “never,” by no means for ever more (lit.); “thirst,” be left longing, left unsatisfied, faint, but unrefreshed. Blessed assurance of never ending refreshment and strength!
"SHALL NEVER THIRST." What a promise! How often we have thirsted! How many weary and unsatisfied hearts there are; and yet this full supply was not intended to be the special portion of some exceptionally favoured soul, for note the Saviour's word, "Whoever drinketh," it is free to all. May the Holy Spirit enable us to take our place as included in the "whosoever," and give their full and blessed meaning to those marvellous words, "shall never thirst." To know that "shall" means shall, that "never" means never, that "thirst" means any unsatisfied need, may be one of the greatest revelations God has ever made to our souls.

Let us not, however, change the Saviour's words. Note carefully He does not say, "Whoever has drunk, but "drinketh" : He speaks, not of one isolated draught, but of the continuous habit of the soul. In this, as in many other passages, it is important to mark the force of continuous habit expressed by the present tense of the Greek verbs. There is full and deep satisfaction at the first draught of the Living Water, which, however, is a perennial supply for constant use. This, the Lord brings out more fully when He says, "But the water that I shall give him shall be (or bringeth), and shall become a well, a fountain, always available, unto eternal life." These words explain why the partaking of the Living Water is not followed by renewed thirst. The Living Water becomes a well, a fountain, always available, springing up in the believer, not only leaving no room for thirst, but overflowing for the supply of the need of others unceasingly.

Nor is this wonderful promise unique and without parallel. It always was, and is still the Saviour's purpose to satisfy. On the occasion of the feeding of the five thousand (Jno. vi.) Philip's highest thought was to procure sufficient that everyone should have a little ; but the Lord took the little they already had and multiplied it in the giving, so that and one had as much as he would, and twelve baskets were filled with that which remained after all were satisfied. The next day our Lord raised their thoughts to the true Bread from heaven, saying, "I am the Bread of Life: he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst." Or more fully and literally, "He who is (habitually) coming to Me shall by no means hunger, and he who is believing on Me shall by no means thirst at any time." The Greek word is the same as that used in the passage, "No man hath seen God at any time." The habit of coming in faith to Him is incompatible with unrest, hunger and thirst. Again, in Jno. vii., Christ says, "If any man thirst, let him come unto Me, and drink. He that is believing on Me, as the Scripture hath said, out of him shall flow rivers of living water: this spake He of the Spirit which those who are believing on Him should receive."

There is something very delightful in the truth thus taught: instead of conscious need, and unsatisfied longing, abundant supply and overflowing satisfaction ; instead of poverty and weakness, wealth and strength wherewith to help other needy ones. What a Divine Saviour! What a full and perfect salvation! God's overflowing grace than supplies the lack of individual capacity. We cannot all be great, or wealthy or strong, wise or experienced ; but Christ is made unto us wisdom and righteousness, sanctification and redemption: He wills to be our all in all for life and service.

Wandering among God's beautiful mountains on a delightful summer's day, how soon one becomes weary with climbing, and parched with thirst. Guided by the sound of running water, we seek the shade of an overhanging rock, and a draught from the crystal stream falling from above. It may be we have but a small vessel from which to drink, but we can fill it again and again, for the supply is inexhaustible. If the cup be small, it will soon be full and overflow: had we a bucket it would take longer filling, but, once full, it would equally overflow, and if a huge barrel were placed under the stream, it too, in time, would overflow. And the overflow in each case would be the same, for it depends not on the size of the vessel, but on the unflagging supply of the stream.

Thus the saved Samaritan woman, without any preparation or any other fitness, could at once draw to her newly-found Saviour a multitude of needy souls, while many an eloquent preacher can leave the multitudes to go home unsaved and unsatisfied. Understanding this, it ceases to be a question of what we are, or what we can do, and the important thing is, have we brought our vessel to Him to be filled to overflow, being more than satisfied ourselves, we may have to give to any and every thirsty one without stint and without fear? For the promise of John vii. is of rivers of living water, and of John iv. of an unflagging spring going on and on unto everlasting life.

Let us not leave the subject without asking ourselves, beloved friends, where we are with reference to this matter? Are we amongst the thirsty ones, or amongst those who have come to the one great Source, and are drinking, and therefore receiving, for their own need, and the blessing of others?

In conclusion, I should like to give a few words of personal testimony. It was in a time of deep spiritual need that the thoughts I have above expressed were given me when alone in Inland China. I was painfully conscious that I was not living all that I was trying to teach the Chinese. Struggling for victory, too often I found myself defeated, until I asked myself whether I ought not to cease to preach, and to retire from missionary work. Fasting, prayer, meditation on the Word, all I could think of seemed powerless to help me, when one afternoon, in the course of my usual reading, I came to Jno. iv. It had always been ancient history to me, and as such loved and appreciated, but that afternoon for the first time it became a present message to my soul. No one could have been more thirsty, and I there and then accepted the gracious invitation, and asked and received the Living Water, believing from His own Word that my thirsty days were all past, not from any present feeling, but because of His promise. That same evening I took, without reluctance, my usual Bible-reading with the Chinese, and spoke freely, but without being specially conscious of power. At breakfast the following morning, however, I learned that one of my hearers had been brought into such deep conviction of sin as to pass the night sleeplessly; and from that time my ministry was owned of God as it had not been for some time before.

Some months later I passed through a time of great trial and sorrow; the death of a beloved child, the sending home of three others, and the most trying time in China through which our beloved Mission had ever passed, bringing innumerable difficulties and perplexities; but it was also a time of deepened spiritual joy and rest, and of experience that my Saviour was sufficient for every emergency. In Tien-tsin amongst the Sisters of Mercy, the French priests and Consul had been massacred, and in all our inland stations there was excitement and peril. Almost daily I had letters from some group of workers asking for guidance, and wondering whether to stay or leave the station, as work for the time being was impossible. I knew not what to advise, but in each case, like Rezekiah, I spread the letters before the Lord, and trusted Him to teach me how to reply to them. There was no conscious revelation, but in every instance I was guided to reply in the way that led to the best results, and I sent each letter off in the joyful peace of knowing that I had asked and He had granted the wisdom that is profitable to direct. Just at this time a dear first wife had an attack of cholera, from which she rallied with difficulty; a little one was born and only
lived a fortnight, a wet-nurse not being procurable in that time of excitement. But again the Living Water proved sufficient for her and for me. The very evening after the funeral of the babe my precious wife had an attack of syncope, from which she did not fully recover, and early the next morning she too was taken. Then I understood why the Lord had made this passage so real to me. An illness of some weeks followed, and oh! how lonesome at times were the weary hours when confined to my bed; how I missed my dear wife, and the little pattering footsteps of the children far away in England. Perhaps twenty times in a day, as I felt the heart-thirst coming back again, I cried to the Lord, “You promised me that I should never thirst,” and at once the Lord came and more than satisfied my sorrowing heart, so that I often wondered whether it were possible that my loved one who had been taken could be enjoying a fuller revelation of His presence than I in the loneliness of my chamber. He had literally fulfilled the prayer—

“Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith’s vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than e’en the sweetest human tie.”

The Province of Hu-peh.

[In the preparation of this article we have been much assisted by Mr. D. W. Crofts, especially for information concerning those Missions which have more recently commenced work in this Province, reports of which we have not been able to obtain.—Ed.]

The Province of Hu-Peh (North of the Lake) and its adjoining Province, Hu-nan (South of the Lake), were originally one, being then called Hu-chang (Lake Province). These two provinces are still frequently designated by the name Liang-hu, “The two Hu.” In each case the name refers to the Tung-ting Lake, which is the largest in China.

The Northern Province, Hu-Peh, which is the subject of our brief review this month, has an area of 65,900 square miles and a population of 34,244,685. The Eastern portion of the province constitutes a large plain with many lakes, and this district is one of the most densely populated in China. The other parts of the province are mountainous, the mountains rising to a height of 4,000 and 5,000 feet. The principal trade of the plain is watered by very fertile and though in the mountains famine do occur, the province is not in the same danger of depopulation as has taken place in the North of China. Near Lao-ho-k’u (Lao-ho-k’o) is one of China’s sacred mountains, U-Tang Shan. The small topmost shrine, about twenty-five feet high, with its heroic sized idols and tables, etc., is made of metal. The people say it is gold, but though this is not true there are patches among them being not a few Buddhist priests. Mention may just be made of an interesting limestone formation North of I-chang, one section of which is full of large spiral mollusc fossils two feet in length and tapering from three inches in diameter to a point.

One glance at the map will show the immense and commanding importance of the situation chosen for the Capital, Wu-chang, with its neighbouring cities of Han-yang and Hankow, the latter two being situated at the angles made by the confluence of the Han and Yang-tz rivers. These centres are connected by innumerable waterways with the surrounding provinces. Hankow, the business centre, is not unnaturally called by the Chinese, “The Mart of Nine Provinces.” When it was opened as a port in 1861 it was suffering greatly from the Tai-p’ing rebellion, and the Chinese city was half depopulated; it has since, however, grown by leaps and bounds, so that the three cities together have a population not less than a million souls, and the foreign concessions now extend for three miles along the banks of the Yang-tz.

At Hankow are situated the headquarters of the Hankow-Pekin Railway which is already opened for traffic for some one hundred and twenty miles. At Han-yang are extensive iron and smelting works and at Wu-chang are a mint and cotton mills. Ocean steamers can in summer easily reach these cities which are five hundred and eighty-two geographical miles from the sea. Shallow draught steamers also proceed from here to I-chang.

Missionary Work.

After the signing of the Tien-tsin Treaty in 1865, during the lull in England’s second war with China, the British squadron proceeded up the Yang-tz in connection with the opening of new ports. Dr. W. Muirhead as a special favour was allowed to accompany this expedition, and in consequence of his report the London Missionary Society designated Rev. Griffith John and Rev. R. Wilson to Hankow. The war being reopened and then closed by the ratification at Pekin of the Tien-tsin Treaty in 1860, Hankow was opened as a port and Rev. Griffith John and his companion reached there in 1861. In 1862 the Rev. Josiah Cox of the Wesleyan Missionary Society arrived at Hankow, and was joined in 1864 by Dr. Porter Smith, the first medical missionary to Central China. In 1865 the Rev. David Hill also joined this party.

Mr. Wilson succumbed to typhus fever as early as 1863, and a Dr. Wells, sent out by the L.M.S., died on the voyage. But amid these and other trials the work was owned of God, the first converts having been baptized by Dr. John in 1862. The Societies now labouring in the province are the following, the year of entry on their work being given where known:
The Church of Scotland commenced its work in this province in 1878, and has made I-chang its centre. The early years of this Mission in China were years of trial, through changes in the staff. Two of their medical men were removed by death after short periods of service, and another left after two years' work. The Mission now, however, is more strongly manned, and since the recent troubles the Church membership has more than doubled. In 1896 single ladies were sent out from the Church of Scotland Women's Association. By the kindness of Dr. McMurtrie we are able to give the statistics up to June, 1902, which are considerably in advance of the last published report. The European staff consists of two ordained men and their wives, two medical men and one medical woman, the wife of Dr. Stooke; there are also four ladies connected with the Women's Association, the fourth being the widow of the late Dr. D. Rankine, who has lately returned to her old work. There are nineteen Chinese agents employed, including four teachers: two schools, and thirty-six scholars. There are three out-stations connected with I-chang, and at the end of June, 1902, there were, altogether, five hundred and eighty-five men, and women, which is an increase of one hundred and eight within the last six months.

The American Episcopal Mission has work in Hankow, Wu-chang, and I-chang, with a Bishop located in Hankow. In Wu-chang they have a large hospital, with a medical school attached; also a large and influential high school. They also have much out-station work in the district between Sha-ah and Sha-yang.

The Swedish-Congregational Missionary Union commenced in 1890, and established its headquarters at Wu-chang, opening a station at I-chang in 1894, and more recently at Sha-ah. They had effected a settlement in the town of Sung-pu, in the district of Ma-cheng, in May, 1893, but on July 1st of the same year Messrs. Wickholt and Johansson were murdered, and the station was abandoned. There are about twelve European workers connected with this Society.

The work of the other Societies must be briefly summarised.

The Swedish-American Mission has work at the cities of Fan-ch'eng with evangelistic, hospital, and school work, it is mainly a business centre for their workers in the far North. The Hauge Synod have a strong station at Fan-ch'eng with evangelistic, hospital, and school work.
They also occupy two other country stations, Tai-ho* and Tai-ping tien,* situated respectively twenty and thirty miles further up the river. In connection with this Society there are about a dozen European workers. The press of the Scottish Bible Society is located at Hankow, and a representative of the American Bible Society has a centre at Han-yang, whence he itinerates widely west of the Han river and in Hu-nan. The Norwegian Lutheran Mission have two stations at Lao-ho-keu, and stations also at Ty-ing-shan-kang,† Kim-ch’ang, and Yün-yang Fu,† further up the river. There are twenty-five missionaries in connection with this Society, but the majority have but recently arrived in China. There is another Norwegian Society at Hankow, with workers in the unoccupied province of Ho-nan. Lao-ho-keu has been made a centre by Independent Workers. Here Dr. Parrott has opened a hospital.

**The China Inland Mission.**

The C.I.M. stations in this province have been opened primarily as bases for working the "Regions beyond," more than for direct evangelistic work, though that has been engaged in as far as circumstances would permit.

In June, 1874, Mr. Judd rented premises in Wu-chang, from which centre extensive itinerations were made into the unoccupied provinces as soon as the Chefoo Convention of 1876 opened the way. Here some converts were also gathered, but when it became necessary to transfer the business work to Hankow, which is the port of call, these passed into the care of others. At first, in Hankow, the premises were in the Chinese quarter, but in recent years suitable premises have been erected by funds specially given for that purpose, in the British Concession. Here all parties, to or from the West, are enabled them to do a good deal of evangelistic work up and down the river for a considerable distance. Further details about the work at Lao-ho-keu will be found in the following article by Miss Black.

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*Not marked on the Map.
†Not underlined on the Map.
The Stations of the C.I.M. are underlined thus ________.
Those of other Missions, thus ............
Those not underlined have no Mission Station.
PROVINCE OF HU-PEH.

Governed by a Lieutenant-Governor, and contains 10 Fu's, 1 Chih-li Chau, 7 Chau's, 49 Hien cities, i.e., 67 official cities in all, exclusive of 10 Hien cities not shown here which are included in the Fu, as parts of Middlesex and Surrey are included in London. Those cities underlined thus—Han-kow—are C.I.M. stations; those underlined thus—Wu-ch'ang Fu—are occupied by such other Societies as the numbers attached signify. These numbers are taken from a Table of Missionary Societies and indicate the order of their entry into China. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.

**WU-CH'ANG FU**
- 3, 4, 17, 20
  - Haing-kuo Chau
  - Kia-yu Hien
  - P'au-ch'ien Hien
  - Chih-yang Hien
  - T'ao-ch'ien Hien
  - T'ao-shan Hien

**Han-yang Fu**
- 17, 19
  - Mien-yang Ch'au
  - Hau-ch'un Hien
  - Shao-kai Hien
  - Hau-p'ai Hien
  - Treaty Port Han-kow

(Pop. 800,300)

**AN-LUH FU**
- 17
  - King-shan Hien
  - T'i'en-hsiang Hien
  - T'ai-men Hien
  - Market Town T'ao-shih

**SIANG-YANG FU**
- 4
  - K'un Chau
  - Nian-chang Hien
  - T'ao-yang Hien
  - Ku-ch'eng Hien
  - Kuang-hua Hien
  - Market towns Lao-k'ou

**OTHER MISSIONARY SOCIETIES.**
3. American Protestant Episcopal.
7. Established Church of Scotland.
8. Independent Workers.

The numbers attached do not indicate the number of missionaries employed, but represent figures from a table where the Societies are numbered according to the date of their entry into China.

**Statistics of the China Inland Mission in Hu-pei for January, 1900.**

<table>
<thead>
<tr>
<th>Categories</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stations</td>
<td>3</td>
</tr>
<tr>
<td>Out-stations</td>
<td>1</td>
</tr>
<tr>
<td>Chapels</td>
<td>2</td>
</tr>
<tr>
<td>Missionaries and Wives and Associates</td>
<td>13</td>
</tr>
<tr>
<td>Assistant Preachers</td>
<td>3</td>
</tr>
<tr>
<td>School Teachers</td>
<td>3</td>
</tr>
<tr>
<td>Colporteurs, &amp;c.</td>
<td>1</td>
</tr>
<tr>
<td>Bible Women</td>
<td>2</td>
</tr>
<tr>
<td>Organised Churches</td>
<td>2</td>
</tr>
<tr>
<td>Communicants in Fellowship</td>
<td>26</td>
</tr>
<tr>
<td>Male</td>
<td>26</td>
</tr>
<tr>
<td>Female</td>
<td>18</td>
</tr>
<tr>
<td>Baptised in 1899</td>
<td>2</td>
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<tr>
<td>Baptised from commencement</td>
<td>26</td>
</tr>
<tr>
<td>Day Schools</td>
<td>1</td>
</tr>
<tr>
<td>Native Pupils</td>
<td>75</td>
</tr>
</tbody>
</table>

**MAP OF HU-PEH, PLACED OVER MAP OF ENGLAND AND IRELAND, SAME SCALE.**

The area of the Province of Hu-pei is 65,900 square miles. The area of England and Wales is 96,400 square miles. Each microscopically small square represents one thousand souls. Including lady missionaries and the wives of missionaries there is only one missionary to every 290,000 souls, represented by the larger squares. This is greater than the populations of Bradford, or Hull, or Lincoln, or Newcastle, or Nottingham.
China's Millions.

Editorial Notes.

FURTHER News from Hu-nan.—Recent mails have brought us further details concerning the last days of Messrs. Bruce and Lovia, who were murdered on August 15. Writing only four days before the end, Mr. Bruce gives some interesting facts concerning several enquiries. “One of them,” he writes, “Mr. Liu, a B.A., has been here twice before . . . . Another young fellow, Mr. Miao, from Yung-ting Hien, called early one morning. He came on purpose to hear the doctrine, listened attentively, and then purchased some books. I don’t think his city has ever been visited by a preacher of the ‘Good News.’ May the Lord bless these two men.” Shall we not pray that the death of our brethren may lead these men to more fully enquire into that Gospel which they heard from their lips? Mr. Bruce continues: “Cholera is doing its deadly work in our city. Rumours have been very bad—the old thing—accused of poisoning wells. I was in bed a few days with a mild attack of cholera, but, praise God! I am well again.” Two days before his death he added the following postscript: “The rumours are very bad.

Evil rumours are almost chronic in some parts of China, and our friends do not appear to have been very apprehensive of serious trouble until within a few minutes of the end. Hearing that the shopkeepers were closing their shops, Mr. Bruce recognised that trouble was imminent and dispatched a messenger to the official. Within ten minutes of this the mob arrived and attacked our friends at once. The officials in their joint report acknowledge that there was nothing in the missionaries’ manner of life which could give offence. Referring to their residence in the city, they say:—“All that time they had been always very law-abiding, never interfering in the official business of the locality, and were greatly respected by the petitioning Prefect.” Everything confirms our previous report that the murders were the result of a local outburst of superstitious frenzy, though the local officials are doubtless to blame for gross neglect and indifference in not dealing with the forces of disorder sooner.

As the district magistrate had only assumed office the day before, he cannot be blamed for previous negligence, and he appears to have acted promptly; but as he attempted to save the loss of another valued worker. On September 3rd a military Yamen but the officer refused to send help, and another official said he could not act without orders from the Prefect. Mr. F. A. Steven have gone with the Consular representatives to attend the public funeral at K’uchau of the friends martyred in 1900.

An Appeal from a Chinese Church.—It will be remembered that the British Authorities have not seen their way to permit single ladies to return to the Province of Shan-si. The Misses French and Gauntlett, who were in God’s mercies brought safely through the Boxer troubles have been for the last six months waiting (with others) at Hwuy-luh for permission from the British Authorities to proceed. They have recently received the following touching appeal:—

“May this letter find the teachers, French and Gauntlett, at peace. The Lord help you and give you peace. The respectful members of the Hao-i (in Shan-si) Church thank our Heavenly Father that for many years we were shepherd by two teachers (Misses Whitechurch and Searll). Since they have gone to Heaven all the Church at Hao-i, both brothers and sisters have suffered, and are wandering like a flock of scattered sheep. It is truly pitiful. Please teachers pray for us and beseech the Heavenly Father to graciously send us some of His laborers to shepherd the flock. Please read Mark vi. 34 and Psalm xxxiii. 1, 2. The brethren all wish you peace.”

Signed, The Hao-i Church.

We commend this Church with its needs to the prayers of our readers, and also again ask that prayer may be continually made that if it be God’s will He will cause the British Authorities to remove the restrictions at present existing against single ladies returning to Shan-si.

Wanted a Revival.—Under the above heading a recent number of The Recorder has had a leader which gives expression to what has, for some time, been a growing conviction with many of God’s people. We extract a few lines with the hope that they may, by deepening this conviction in all our hearts, stir us up to pray.

Will it be denied that the last few years, while they have witnessed a great growth of superficial prosperity in religion in general and the cause of Foreign Missions in particular, have also seen a decline in depth of spiritual life? Are there more pulpits, or fewer, in which the guilt of sin, conversion, the atonement of Jesus Christ, and the enabling power of the Holy Ghost, are faithfully preached? Does the parish prayer meeting languish in numbers and in favour? Is family prayer rarer than it used to be? Is it harder to find devoted helpers for spiritual
China's Millions.

The last mail has brought a full and correct version of the Anglo-Chinese Treaty signed on September 5, 1902. We note that the articles in this final version are differently numbered to that draft from which the synopsis in our last number was made. Apart from this the outline in our October number fairly represents the Treaty as signed.

Dr. Whitfield Guinness.—On October 3 we received a cable from China requesting special prayer for Dr. Whitfield Guinness who was seriously ill with dysentery at Kaifeng Fu, the capital of Honan. It was a comfort to know that his colleague, Dr. Carr, was in all probability with him and able to care for him in his illness. On October 9 we thankfully received another cable to the following effect: “Guinness very much better, improving fast.” Many friends will remember that Dr. Whitfield Guinness was mercifully delivered from imminent peril during the Boxer outbreak, that Dr. Harry Guinness has since then in answer to prayer been brought through a very serious illness with typhoid fever, and now another mercy has been granted to them as a family and to us as a Mission. For all His many mercies, we give God praise.

“The Ministry of Women.”—With the permission of Dr. A. T. Pierson we have just reprinted from “The Missionary Review of the World” a very able article by the late Dr. A. J. Gordon, entitled “The Ministry of Women.” In this pamphlet the writer critically examines all the passages in the New Testament dealing with Women’s ministry and shows that a right exegesis of these passages does not prohibit Women’s work, but provides for it. The pamphlet is published at 2d. We shall be glad to supply it at 2d. post free, or 1s. 6d. per dozen, post free, and special terms for larger orders. We warmly commend this pamphlet to all interested in Women’s work; we have reprinted it at Mr. Hudson Taylor’s request.

The Kurku Mission.—We have received an interesting and nicely illustrated pamphlet of fifty pages, entitled “Famine and its sequel,” which is the report for 1899, 1900, and 1901 of the Kurku and Central Indian Hill Mission. Copies of this can be obtained of Mr. F. W. Howard Pioper, Beechwood, Highgate, post free for 3d.

For Praise and Prayer.

PRAISE.

For the progress that the Gospel has already made in the Province of Hu-Peh. p. 147.
For the spiritual vitality of the Church at Shon-chau. p. 155.
For the six converts baptised at Shun-kung. p. 157.
For a revival of spiritual life in the Home Churches. p. 156.
For the Province of Sian-si. p. 157.
For “abundant opportunities for service” in Sian-si. p. 157.

PRAYER.

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That the martyrdom of our brethren, Messrs. Bruce and Lewis, may redound to the glory of God, in the salvation of the two enquirers, Messrs. Liu and Miao. p. 152.
For Mrs. Andrew Wright and her children, that the Lord may sustain and comfort her, in her hour of deep sorrow. p. 152.
That the British authorities may “remove the restrictions at present existing against single ladies returning to Sian-si.” p. 152.
For a revival of spiritual life in the Home Churches. p. 156.
For the widow and three orphan children of Elder Sii, of Hung-tung. p. 154.

The Lord graciously provides medical workers for the Province of Yen-nan; also that there may be a revival of interest in the Gospel at Bhamo. p. 156.

Items of General Interest.—Liu Kun-yi, the Viceroy of Nan-king, died on Monday, October 6th, at the age of seventy-two. He has become well-known to foreigners through his firm action during the outbreak of 1900. But for his, and Chang Chih-tung’s attitude during the Boxer rising, that wave of foreign hatred would have swept the whole of China. Chang Chih-tung has been provisionally transferred to Nan-king, and Tuan-fang, the former Governor of Shen-si, who saved the lives of some eighty missionaries, will be acting Viceroy at Wu-chang.

The Northern Railways have both by the British and Russian Governments been formally restored to the Chinese Government. The portion of Manchuria, south of the Liao river, has also been restored in accordance with the Manchurian agreement.

The following figures have been issued by the Chinese Government as the results of a census taken in connection with the apportioning of the indemnity. Without accepting the apportioning of the indemnity. Without accepting the figures are of considerable interest. A kilometre is equal to 1093.6389 English yards.

<table>
<thead>
<tr>
<th>Chinese Province</th>
<th>Sq. Kilometres</th>
<th>Population</th>
<th>Per Sq. Km.</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHI-DE</td>
<td>390,000</td>
<td>20,957,000</td>
<td>70</td>
</tr>
<tr>
<td>SHAN-TUEN</td>
<td>145,000</td>
<td>38,247,000</td>
<td>264</td>
</tr>
<tr>
<td>SHAN-SI</td>
<td>212,000</td>
<td>12,200,456</td>
<td>57</td>
</tr>
<tr>
<td>HSU-NAN</td>
<td>176,000</td>
<td>35,316,000</td>
<td>200</td>
</tr>
<tr>
<td>KIANG-NAN</td>
<td>100,000</td>
<td>13,980,255</td>
<td>140</td>
</tr>
<tr>
<td>GAN-HUANG</td>
<td>142,000</td>
<td>22,672,314</td>
<td>167</td>
</tr>
<tr>
<td>KIANG-SI</td>
<td>180,000</td>
<td>26,632,125</td>
<td>148</td>
</tr>
<tr>
<td>CHEH-RIANG</td>
<td>95,000</td>
<td>11,580,600</td>
<td>123</td>
</tr>
<tr>
<td>FUK-LIN</td>
<td>120,000</td>
<td>22,676,000</td>
<td>191</td>
</tr>
<tr>
<td>HU-PEH</td>
<td>185,000</td>
<td>32,280,285</td>
<td>191</td>
</tr>
<tr>
<td>HSU-NAN</td>
<td>216,000</td>
<td>22,169,673</td>
<td>103</td>
</tr>
<tr>
<td>KAN-SHAN</td>
<td>325,000</td>
<td>10,380,372</td>
<td>33</td>
</tr>
<tr>
<td>SHEN-SI</td>
<td>195,000</td>
<td>8,460,185</td>
<td>45</td>
</tr>
<tr>
<td>SII-CHUEN</td>
<td>506,000</td>
<td>33,724,890</td>
<td>121</td>
</tr>
<tr>
<td>KUANG-TUEN</td>
<td>229,000</td>
<td>31,860,251</td>
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</tr>
<tr>
<td>KUANG-SI</td>
<td>200,000</td>
<td>5,119,330</td>
<td>26</td>
</tr>
<tr>
<td>KWEI-chau</td>
<td>174,000</td>
<td>7,650,282</td>
<td>44</td>
</tr>
<tr>
<td>YEN-NAAN</td>
<td>800,000</td>
<td>12,324,574</td>
<td>34</td>
</tr>
</tbody>
</table>

For the 18 provinces… | 3,970,000 | 407,387,305 | 1026        |
Manchuria… | 942,000 | 8,600,000  | 9           |
Mongolia… | 3,545,000 | 2,850,000 | 07          |
Tibet… | 1,200,000 | 6,430,000 | 5           |
Chinese Turkistan… | 1,255,000 | 1,200,000 | 08          |

Gross total… | 11,081,000 | 426,947,325 | 375         |

work? Has the spirit of self-sacrifice died down? We fear that the majority of answers to these questions would be depressing indeed. Theorem about it as we may, the amount of Bible study, and to a consequent the extent of Bible knowledge, does not increase. There is plenty of exhortation to prayer, but when it comes to practice, the very exhorters themselves are ready to see their neighbours’ duty than to act up to their own privilege.

We fear that this is all too true, and there is need for those who are interested in work abroad to pray that at home God may visit us, that men and means may be more freely dedicated to Him whom we call Master and Lord. It is refreshing to read the following words in Bishop Monle’s sermon at the recent Church Congress: “If I used long ago, to preach of many things; but as life runs onward and age draws near, I can preach of only one thing; it is Jesus Christ. Yes, let us preachers be, in a profound sense, ‘Men of the one Book,’ and, above all, ‘Men of the one Name,’ and we shall never lack listeners. Let us never get outside that Name for our message. Let us invoke upon our bearing of it, the promised power of the Holy Ghost, the Glorifier of Jesus Christ. We shall find the one Name able to touch all things, and to adjust itself to the whole need and to the whole life of every man that lets it.”

For Praise and Prayer.

PRAISE.

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That the Lord graciously provides medical workers for the Province of Yen-nan; also that there may be a revival of interest in the Gospel at Bhamo. p. 156.
In Memoriam—Elder Si, of Hung-tung.

[In our Editorial Notes last month we mentioned the death of Mr. Si, an Elder of the Hung-tung Shan-si Church. In his death the Mission has lost one of its brightest converts and the Shan-si Church one of her leading men. The following facts concerning his conversion and life furnish but one illustration of what God is doing through Missions to the heathen. This brief sketch is based upon Si's own testimony as reported in Days of Blessing, some notes made by Mr. A. Lattey and personal reminiscences.—Ed.]

CHING-LAN was born in a village a few miles S.W. of the city of Hung-tung, Shan-si. His family was a wealthy one but the curse of opium soon brought them to the verge of poverty. His father was an inveterate opium-smoker and he himself learned the evil habit as early as sixteen. At the age of twenty-seven, after seven years of continuous opium-smoking which had seriously impaired his health, he came in contact with the Gospel. A neighbour, who was a converted opium-smoker, endeavored to persuade him to enter the Opium-refuge, but to use his own words, "I used to laugh at him, because at that time I was hungry. However, shortly after came the famine, and what with heavy opium-smoking on the one hand, and the famine prices on the other, I began to be in want. True to the direction given by Christ in the parable of the prodigal son, when he began to be in want, he began to think of repentance. He entered at last one of the refuges connected with the late Pastor Hsi, and there not only was he helped to break off his evil habit but he was led to the only Saviour from sin. To tell the story in his own words: "When I came (to the Opium-refuge) I was told to pray; at first I did not understand; however, that night I began to pray, and went on about half the night, asking God to help me. God did greatly help me, and my cure was effected." Saved and cured of this curse he set himself to lead his own family into the light. His father had been an opium-smoker for forty years and had also formerly been a member of a secret society. God blessed his efforts, and as he himself has told it "God helped him greatly. When we were cured we consulted together, and determined to take all our false gods and burn them. From that time we have worshipped God."

Saved to Serve.

Not content with blessing in his own home, he, with another Christian, both working under the late Pastor Hsi's guidance, opened an Opium-refuge at a neighbouring city called Chao-ch'eng. Here he spent several years in earnest and faithful work. This he did until the Boxer outbreak brought all Christian work in Shan-si to a sudden halt.

In this position as leader he displayed in a beautiful manner the humility and gentleness of Jesus Christ. It was not to be wondered at that one or two of the leading men in this district were envious of his position and influence. One of these men, in many ways more able though not so mature a Christian as Si, made a bitter attack upon him at a public gathering of the Church, accusing him of personal ambition and unfaithfulness in the discharge of his office. Si, ever a gentle man, was more ready to retire than resist this attack, but reminded that he dare not resign his office because of opposition he patiently endured much hard speaking and personal obloquy. The day of his Christian revenge came. His chief accuser was soon involved in somewhat serious debt which Si nobly paid for him. Not long after he was at last arrested and for weeks his life hung in an uncertain balance. Under the careful and skilful treatment of the late Dr. Millar Wilson, he however gradually recovered.

But his days of trial were not over. In July of the same year his home was again attacked, and his house and all his few belongings that had been left were destroyed by fire. He and his family were permitted to escape alive. Homeless and destitute, physically and nervously shattered, he yielded at length to the prolonged anguish of persecution and resentment. Like Peter, this fall was followed by deep contrition and repentance, and he requested the Chinese Christians that they would no longer address him as Elder, to which request however they refused to listen.

Though spared to survive the terrors of the Boxer outbreak, he had regained his health, and on Thursday, July 8, 1900, he somewhat suddenly fell asleep in Jesus. He left a widow and three children: his wife was a sister of Mrs. Hsi, wife of the well-known Pastor. At his funeral all the Church officers and many Church members attended in token of their esteem.

Pre-eminent in Love.

Thus has passed away from his earthly sphere of service a man, not of any outstanding ability, but a man pre-eminent in love. Won from heathenism and the curse of opium, he became a convert and a leader in the church, and in many villages the work of God has been much blessed. After several years of work here he was appointed as an Elder to the Hung-tung Church and chosen by Pastor Hsi as his chief helper in the management and oversight of the many refuges which had been opened in this and the adjoining provinces. On the death of Pastor Hsi in February 1896, he was, by a unanimous vote of the Chinese workers, elected to take the full control of the late Pastor Hsi's refuge work. This he did until the Boxer outbreak brought all Christian work in Shan-si to a sudden halt.

The lesson of his life is Love, and if we should "count life by heart-throbs," then he lived long and well. The verse he most frequently quoted was, "Above all these things put on love, which is the bond of perfectness." He knew the "more excellent way" and followed it.

"Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love."
Development of the Church at Ch'en-chau.

BY MRS. F. TALBOT.

It is now nearly three months since we returned to our station, and during that time we have seen much to encourage us in the growth and development of the little church in this place (Ch'en-chau). The most pleasing feature, perhaps, of the progress of the members and enquirers in the Christian life has been the manifestation of a spirit of giving, which we take to be an evidence of real life among them. At a suggestion from us that they should repair their own "best friend" place of meeting, they have contributed altogether about 15,000 cash, and several forms and tables, so that now we have sufficient money to whitewash the walls, make a new platform, and buy other forms and tables and chairs which are needed. As the contributions came pouring in we felt that the offering was generous from the Loan, because most of them were given out of the poverty of the people. One man, a pedlar by trade, gave altogether 1,500 cash, playing the sum in two instalments, as he was not able to earn it. When the last 500 was paid we heard that, in order to raise the money and meet the demands of his own home at the same time, he had been obliged to pawn his only gown which he usually wears on the Lord's Day and whenever he comes to the Gospel Hall. Our usual Tuesday afternoon Bible-class, we found that he had gone into the country to sell his goods because there was no flour, salt, or oil in the house, which, in other words, meant that there was not any food for himself, his wife, and three children. Last week, when talking to this same man about the needs of supplying our little country branch with literature, he offered to bear the expense of giving the women a catechism each. We felt, however, that it would not have been right to accept his offer, and advised him to withdraw it, which he did, but not without some degree of disappointment.

Our chapel is almost finished now, and looks so nice with its fresh white walls, pulpit platform, and new scrolls. When Mr. Ford comes, whom we expect this week, we hope to hold a dedication service, and consecrate our building once again to the Lord.

At the commencement of the summer, in drawing up our plans for work, Miss Leggat and I arranged that a series of meetings for Bible searching, and the deepening of spiritual life, should be held during the hot weather, when it is too hot to do much outside work. This is July, and these meetings have now been going on some time, and we feel that the people are making much progress the people are making, and on several occasions one or two have been "plucked." This has caused much sorrow and searching of heart, and after the last examination, one of the enquirers who had not been able to repeat correctly, began at once to search for the cause of her stupidity, as she said, and found it in the fact that at the time she destroyed her idols, she gave some relic of idolatry to a friend of hers instead of burning it. Our children's meetings have been recommenced, and we have quite a number of names already on the books. The Sunday School is given in to the hands of Long-ch'iu-chung and Choo-fu-li, and the Tuesday meeting we take ourselves, to get in touch with the little ones. The little text cards which are given to them for repeating verses of Scripture are very much prized, especially when they are told that when they have ten small ones they will get a big one. We have been able to make these meetings bright and attractive, through the kind gift of some bright Scripture pictures from a friend in Scotland; and these have succeeded not only in bringing the children in, but in bringing up folk as well, who have come in to hear the pictures explained.

In a former letter I think I mentioned something about our Sabbath Afternoon Scripture Repetition Classes, which are conducted by the natives themselves. We have found it necessary to have periodical examinations to ascertain the exact progress the people are making, and on several occasions one or two have been "plucked." This has caused much sorrow and searching of heart, and after the last examination, one of the enquirers who had not been able to repeat correctly, began at once to search for the cause of her stupidity, as she said, and found it in the fact that at the time she destroyed her idols, she gave some relic of idolatry to a friend of hers instead of burning it. On this Sunday afternoon, when she had met with such failure, she went to the house of this friend, and, finding her out, burst open the door and destroyed the offending article, which, no doubt, was the real cause of her dullness.

*Ch'en-chau, in Ho-nan, is one of two cities—the other being Tai-kuang-hien—opened as Mission Stations in 1896 by Dr. Howard Taylor, in conjunction with Messrs. F. S. Joyce and H. T. Ford. The work at these places has been greatly blessed of the Lord, over one hundred converts having already been baptised. At present Mrs. Talbot and Miss Leggat are the only workers in Chen-chau.
China’s Millions.

Another “Last Letter.”

[The following extracts are from the last letter, just to hand, of Mr. O. A. Larson, one of the ten missionaries of the Swedish Holiness Union, murdered near Soh-p'ing on June 29, 1900. It was written at Tso-yuan, the station to which the writer and his colleague, Mr. E. Pettersson, fled, after their premises at Hun-yuan had been attacked by the mob, on June 10. The date of the letter is June 22, 1900.—Ed.]

"June 10 (Sunday) we had, as usual, a meeting in the morning. Afterwards, while at dinner, we heard the noise of a large procession drawing near. Then we went down to the Chapel on the street. On arrival there we found the street crowded with people. After standing there a minute or so the doors of the Chapel were smashed in. Then we did immediately fly away. By a ladder we went up to the roof of the Chapel at the side where the people did not observe us. After a little while we reached the Church-member Cheo's home, together with our cook. One of our evangelists was also with us. . . .

After a while came a man from the Ya-men, and told us that they would take us there. Comparatively soon carts arrived, and we were escorted to the Ya-men. We were treated very kindly there. The Mandarin gave us some silver for our lost things, and even gave us a contract that he would re-build the Station.

"June 12.—We left Hun-yuan for Ying-chau, escorted by several soldiers and two officers. It may be mentioned that all our things at Hun-yuan were either stolen or destroyed, except a very few articles and some books. It is evident that the people's desire was to kill us. When they came inside our yard they had earnestly asked, 'Where are the foreigners?' They supposed that we must be somewhere inside the yard, because they had not seen us go through the gate on the street. That we had a ladder they did not observe. They thought that we might be in the cellar, and so they filled it with earth; or in the well, and there they threw down our fire stoves, also many other articles.

"One of our evangelists, who stayed at the Station after we had left, was beaten on the head with a stone so that he fell senseless to the ground. It is very likely that the people thought he was dead, but after a while he revived, and is now fairly well. More of the Native Christians have also been persecuted after the riot. Will you please pray for them? And praise the Lord for His protecting care over us. Let us pray that the present trouble may afterwards gain a glorious victory for the Gospel.”

Quarterly Letter from Yun-nan Province.

For June 30th, 1902.

By John McCarthy, C.I.M. Superintendent of the Province.

We are very thankful to record the return of some of the old workers, and also the arrival of some new workers during this quarter.

Mr. A. H. Sanders reached Küh-tsing Fu at the end of April. Mr. and Mrs. Allen and their three children reached the same station on June 2nd. They escorted Miss Simpson, also returning to the province, and two new workers—Miss Popham and Miss Glanville—who came from New Zealand.

We are glad to hear that there are two young men, Mr. McLean from Canada, and Mr. Embery from England, who are now on their way via Kwei-yang Fu to labour in Western Yun-nan. As we are now in the wet season, they will remain for the study of the language at Yun-nan Fu, so they will be better able to travel and begin their work when the fine weather comes.

We are still expecting the medical workers needed for the work at each station. So let us continue in prayer.

Bhamo.

We have received fuller information about the work in Bhamo, and are hoping to be able to visit that station near the end of the year. There would seem to be a call for special prayer in the condition of the Church at that place. During the absence of our friends, Mr. and Mrs. Selkirk, on furlough, there were only four who attended the services.

Since Mr. Selkirk's return he has had nightly services, some eight or ten coming each evening. Sometimes the attendance on Sunday has been from thirty to forty. The great need of the work is a warm-hearted native evangelist. Mr. Selkirk is allowed to visit the jail, where he has openings to speak to the Chinese prisoners.

Mrs. Selkirk has a small school in a village some two miles from Bhamo. There are fifteen in her class—Chinese and Burmese.

Mr. and Mrs. Selkirk have also had opportunities of doing English work among the solitirs and others who are in the city. There is great need for prayer for this station.

Ta-li Fu.

Mr. Williams has continued the class for Bible study for enquirers during the quarter. He has also continued the preaching in the street chapel, and the reception of visitors in the Great Hall. As so much speaking seemed to weaken Mr. Williams, his chest being rather weak, we arranged that Mr. Sanders should go over to Ta-li, and give help in the preaching till the end of the year. Mr. Curtis has been fully occupied in looking after the alterations in the new premises given us by the Lord at the end of last quarter.

We are still in prayer that we may soon have an experienced married couple for the work in this city. The need is so great that we are expecting that the Lord will supply according to His promise.

Yun-nan Fu

The work in the two Mission centres in this city has been continued without interruption during the quarter. The friends at the North-West Mission House, and the more recently opened South Gate Mission House, have been much encouraged by the numbers attending the daily preachings and the Sunday services, and also by the manifest interest shown by many by their repeated attendances, and the real attention and interest shown in the preaching.

At the South Gate the number of women who at first attended, doubtless partly from motives of curiosity, has considerably decreased, but there are still a few who frequently come to visit Mrs. Rhodes.

Mr. and Mrs. Rhodes have much enjoyed their weekly visit to the Old People's Home, which is situated outside the South Gate. A desire has been expressed by the people in this suburb that there should be a Gospel Hall there. Many of them come to the market that is held outside the Gate, but are unable to go into the city to the Chapel. We are hoping soon to have a suitable Street Chapel there which will meet this need.

As regards the North-West House, Mr. O. Stevenson writes:—"The services are still well attended, and we have cause to be encouraged. A Mr. Wang, who has been coming about for years, seems seriously thinking of giving up his official position and coming right out for God. Another man has asked for baptism, and yet another has burned his fortune-telling books and is engaged in a legitimate business, and desires to confess Christ too. A few more are interested, and we are hoping that they will soon come out on the Lord's side. Some old enquirers are returning and asking for instruction."
Küh-tsing Fu.

Towards the end of the quarter Mrs. Harding and, a little later, her husband, have had to go to Yun-nan Fu for a time. We were thankful for the timely arrival of Miss Simpson in the station, as she was able to carry on the work of visiting in the city and villages, and also having meetings with the women begun by Mrs. Harding.

Miss Simpson and the two ladies from New Zealand will be in the city till the end of the year at least. We are thankful that the Lord has sent special funds which enabled us to secure part of a large house for the sisters, so that when Mr. and Mrs. Harding return to their own quarters the ladies will have a place to carry on their work among the women. A good deal of the time of the two New Zealand sisters—Miss Popham and Miss Glanville—will be taken up with the study of the language. Miss Popham's knowledge of nursing has been already placed at the disposal of one or two ladies in the province, who required the help that she is so qualified to give.

During the examinations at the beginning of the quarter, Mr. Harding had a large attendance of students in the New Mission House. About one hundred a day attended. There were Gospel readings and conversations the greater part of the day; the native helpers taking their part of the work.

Six villages have been regularly visited, and in two of them Sunday services have been held regularly. In one place about two miles outside the East Gate, the people are very friendly, and three families have taken down and destroyed their idols and ancestral tablets. These meet together and pray to the Lord every evening—praying especially for their own families and neighbours. Altogether the village work is most encouraging.

As Mr. and Mrs. Allen have returned to their old quarters in the city there are now two Mission centres here, and Mr. and Mrs. Allen have had great numbers of old friends visiting them. As the work has only been re-opened at the end of the quarter there is not much to record about it now.

Extracts from Letters.

Mrs. E. A. Kennett writes from Lan-chau, in Kan-sun, May 26:— "You will be interested in hearing that the Lord has been working amongst a few of the women here, while we were away. Mrs. Hsi was delighted to see me again, and I was just as glad to see her again. We found she had been greatly improved, and she seems quite as able to 'rejoice in the Lord,' as formerly. Once more she told me wonderful tales of her former conversion, and how she was enabled to speak freely to others about her religion. She was also thankful to find that he recognized her once again, and upon asking him how he was, he said he was exceedingly happy. His mother then asked him if he had repented, and if he had obtained salvation; he assured her that he had, then he prayed, confessing his unworthiness and sinfulness, and asking the Lord's forgiveness. He asked for his hymn-book, but he was unable to see clearly; so he requested his mother to remind him of a hymn, which he sang so loudly and clearly that all the people in the "sæn-tú (courtyard) heard.

Miss I. M. Coleman writes from Yang-hien, in Shen-si, June 24:— "A few of the Church members here show a very high type of Christian life, faithful, earnest, humble, and self-denying. Again, all who attend regularly have their minds well stored with the Word of God. Mr. U, the blind man, does not seem quite as able to ' rejoice in God' now as formerly. Once it was a great pleasure to teach him. His wife died during my absence, and now he is dependent upon a brother son for his support. Another interesting member is Mrs. Chang, who is over seventy years of age, and is very deaf and nearly blind. Yet the way she perseveres in learning portions of Scripture is astonishing. Never having learned to read, she, like Mr. U, is dependent for teaching upon those who are about her.

"The sad state of the work consists in this: there are no new people joining us at present, though we can always get a dependent for teaching upon those who are about her.

Dr. G. W. Guinness writes from Kai-yang Fu, Ho-nan, July 7:— "God is opening up the work here in His own way. The courtyard of our house is filled at night with listeners to the Gospel. On Sunday afternoon Mr. Powell and I go out, together with three or four others, taking some pictures illustrative of the Prodigal Son, and have a good open-air meeting. Crowds listen quietly, and apparently with much interest. Last evening every form and chair that we could find were occupied, numbers of people sitting on the ground in our front courtyard, old and young alike, very attentive. Scholars and gentry are coming to discuss the Bible."
Reviews.

Mission Scenes in the Bannu (Edwardesabad) District, North West Frontier Province, India. Can be obtained from H. L. Orchard, Esq., 44, Denning Road, Hampstead.

This is a shilling booklet, beautifully illustrated with twenty-four photographs, and containing a series of very interesting word pictures of missionary work in a district of exceptional trial and isolation, namely, the North West Frontier Province of India, which until last year was a part of the Punjab but is now separated and called by this new name. The superficial area of this Bannu district is 3,736 square miles, and at present there are only two missionaries in the district, T. L. Pennell, Esq., M.D., B.Sc., F.R.C.S., and his mother, Mrs. Croker Pennell, the writer of this booklet.

The C.M.S. opened a Mission School in Bannu in 1887. This was the beginning of missionary work there. That school has greatly prospered under the blessing of God, and in March of this year there were 375 boys reading in it. Dr. Pennell, "after getting the gold medal of the M.D.," left England with his mother for the Punjab in 1892. This little book gives an account of the development of the work since that time. It tells of the opening of a Hospital in 1894; of a Dispensary the year following, where as many as 30,000 patients are seen every year; of the erection in 1897 of buildings for Printing Press and Bookbinding work; the publication of a Weekly Vernacular Newspaper; the opening of a Preaching Hall in February, 1900, and other interesting features of missionary work.

Its perusal cannot fail to draw out the prayers of God's people for these two brave and lonely workers, labouring amid conditions that test faith and patience in no ordinary degree.


These are a very delightful series of Reward Tickets. They are published in three sheets, as follows:

Sheet No. 1 contains portraits of world-famed missionaries, with short biographies on the back. Each ticket has also a short text of Scripture on the face of it. There are twenty-four tickets in each sheet.

Sheet No. 2 is entitled "All Nations," and there are thirty different texts in the sheet, illustrating scenes in China, India, Japan, and Morocco.

Sheet No. 3 is called "Go ye into all the World."; there are forty-two tickets in this sheet, with texts illustrating scenes in South Africa, Sumatra, Malayia, and Lapland.

They are admirably adapted for use in Sunday Schools and children's services generally, as a means of stimulating interest in the spread of Christ's Kingdom abroad. Then they are cheap—two pence a sheet, or a set of three, carefully packed in a tube, for six penny stamps. Sixpence expended in the purchase of this set would be money wisely spent.

Recent Baptisms.

SHAN-TUNG— Chefoo ....... ... 10
SI-CHUEN— Ch'en-tu ...... ... 5
KANG-SI— Ka-n-chau ...... ... 8
CHINH-KIANG—T'ai-yüan and out-station ... ... 39
HU-NAN— Ch'ang-sha (out-station) .... ... 2

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Departures for China.

*W. G. and *Mrs. Bobby and two children.

November 15th. Per N.G.L. 88. "Prinzess Irene." 
*Mrs. A. B. Saunders and | *J. and *Mrs. Graham and two children.
| *T. A. S. and *Mrs. Robinson. | *Miss C. M. Muir (from Genoa).

November 21st. Per P. & O. 88. "Britannia." (Connecting at Colombo with ss. "Balticar"")

*E. D. Hoste | A. W. Large.

(from Marseilles.)

* Returning.

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We have been asked to insert the following:

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Packets of Chinese Stamps, old and new issues, including other new issues, 7d. and 1s. 1d. Cheap approval sheets. Contributions of Foreign Stamps most acceptable.—Mrs. Rowseil, 5, Sydney Road, Bedford. These stamps are sold for the benefit of the C.I.M.
The Privilege of Missionary Service.

Closing Address at the Farewell Meeting of the China Inland Mission, Tuesday, September 9th, 1902,

BY THE REV. A. T. PERRSON, D.D.

It is very gratifying and yet embarrassing to be allowed to say a few words on this occasion. I have been talking Missions for forty years, but these men and women who will shortly be leaving these shores for distant China are living Missions. I have counseled and advocated sacrifices in the carrying out of God's work, and they have exemplified them. I feel ashamed to be a speaker in the presence of these workers, but I will give both to them and to you a word of Scripture which I should like to be for ever associated with this Farewell Meeting. I know nothing more appropriate to this gathering than the inspired words in the third chapter of the Epistle of Paul to the Ephesians, beginning with the eighth verse and extending to the thirteenth:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord:

"In Whom we have boldness and access with confidence by the faith of Him. Wherefore I desire that ye faint not at my tribulations for Christ's sake, wherein also ye rejoice if I be rejoiced: If I be afflicted, it is for your rejoicing: and to your joy I the same am made partaker. For a thing whatsoever profiteth not to good works, is service rendered in vain. And we are made partakers of Christ, if we hold fast the confidence and rejoicing:

"Unto me, who am less than the least of all saints, is this grace given (this favour), that I should preach among the Gentiles the unsearchable riches of Christ."

First, in this eighth verse, we have Paul's opinion of the inestimable grace of being permitted to preach the unsearchable riches of Christ—opening up God's kingly wealth to impoverished men and women. It is a message to a bankrupt world, and it is worth something to be a herald of God to tell men such news as that.

The ninth verse expresses the privilege of interpreting to men the mystery, hidden in God, which has been unfolded in Christ—the great mystery of the Gospel. It was given to Paul alone of all the writers in the Testament to discourse upon this sevenfold mystery, and to introduce others to the fellowship which is thus created by the knowledge of God's plan.

The tenth verse teaches us that there is to be a revelation to the principalities and powers in heavenly places, by the Church, of the manifold wisdom of God. The Church is to demonstrate and illustrate the wisdom of God to angelic hierarchies. The workers of the Church are to go forth, not only to tell bankrupt men and women of everlasting riches, and to unfold to them the mystery of the redemption which is prepared for them, but to illustrate to the powers and principalities of the heavens, through the Church, the manifold wisdom of God.

The eleventh verse reminds us that in all this we are to fulfill the eternal plan of God, which is waiting for the co-operation of saints in order to reach such fulfillment. In the twelfth chapter of the 1st Corinthians we are declared to be all members of one body. Even the head cannot say to the feet, "I have no need of you." Not only are the members of the body of Christ dependent upon the Head, but the Head is dependent upon the members. Christ relies upon us to carry on His good work. God's will cannot be fully carried out without the co-operation of the Church. It is a stupendous conception. Who would have heard of the advent of Christ and of His vicarious death, if nobody had carried the good tidings to those in darkness? Christ would have lived and died in vain had there been nobody to bear witness to Him. And how shall people now hear of the glorious astonishing work of Jesus Christ, on the cross, if there is nobody to carry the good news of infinite love? How is the head to make any progress if the feet do not assist? If believers do not communicate the knowledge of His salvation, His death was so far in vain. It is to you, therefore, that He looks for the carrying out of the plan of salvation. Even the angels are envious of this privilege. I am a very poor preacher, but I can preach better than Gabriel, because I can say "I am a sinner saved by grace," and he cannot.

By the way, do not let us deal hardly with recanting...
native disciple. Let us remember that Peter was the first disciple who recanted; and how the Lord sent a special message to him from the sepulchre, "Go tell my disciples and Peter." Remember how we ourselves might act, placed under conditions similar to theirs and in such times of peril, and ye which are spiritual restore such, considering thyself, lest thou also be tempted. Let there be no harsh dealings. Many of those who failed in the crisis were physically overcome by nervousness. Courage is partly a question of temperament, and we must not be unmerciful in our dealings with those who by danger and peril have been terrorised, and paralysed with fear.

We all, then, have the opportunity of being fulfillers of the plan of God, and are the necessary instruments in carrying out His eternal purpose. It is our duty to proclaim the infinite riches of Christ and to unfold to a dying world the mysteries of redemption, to illustrate to angelic hierarchies the manifold wisdom of God, and to fulfil His eternal purpose. Our sympathies should therefore be with those whose spirit is willing but whose flesh is weak.

My son-in-law went out to Japan, years ago, from a family specially attached to him, and to whom he had been of peculiar assistance. We all felt that it would be a terrible strain for him to depart for that far-off "Land of the setting sun." When I went to his native place to take part in his farewell meeting, and he was called upon to speak, the passage I have now read to you was his text; there was no sorrow or appeal to sympathy manifest on that occasion, but his own heart was full of unspeakable joy; duty was all lost sight of in the conception of the privilege, dignity and majesty of his calling.

But now I want to deal with the other two verses of Paul. These are enforced in the 28th chapter of Matthew, when Christ said to His disciples, "I am with you alway, even unto the end of the world." As God said to Abraham and to Moses, and to Joshua and to Daniel, so does His Son use the words to His disciples.

Moreover, remember how God rewards even "a willing mind." If you have the desire to be called to holy work, self-denial and teaching in China, and God sees that if permitted you would gladly give fifty years to such service, but He ordains that you shall only spend fifty days in China and then calls you to Himself, you are credited with fifty years. What you in your heart mean to do you are rewarded for, exactly the same as if you had carried your resolve out. If God sees that you would give a million pounds to the prosecution of Missions if you had it, in His Book a million pounds is credited to you; but, on the other hand, if you give two pounds when you only intended giving two pence to His work, then two pence only is credited to you and you receive your reward accordingly. The Lord does not forget the purpose, even where He makes impossible the performance.

The last verse quoted from Ephesians hints that tribulation is not a cause for fainting. Great danger still confronts us in our work in China. Let us not lose courage. The periods of greatest peril in the Church of God have been the periods of greatest prosperity. Nothing is more disastrous in nature than periods of uninterrupted sunshine; the gardens become parched, the streams dry up and the springs fail, and man perishes of thirst and hunger. Famine, starvation, destruction and disorder are the outcome of uninterrupted sunshine. So it is with our work. There is nothing so damaging to Church life as the unclouded and uninterrupted sunshine of outward prosperity. It is the dark days, the stormy days, that, instead of bringing disaster, prevent it. It is the storms which clear the atmosphere and remove the noxious vapours. It is the night of darkness that ushers in the day of glorious light. I believe that one of the greatest dangers to Missions is that they were getting to be too easily prosecuted. There was too much romance about them, they were too easy and safe, there was not enough martyr spirit demanded. The highest success never comes without suffering. If you succeed without having to suffer, it is because somebody else suffered before you; and if you suffer without succeeding, it is in order that somebody else may succeed after you; but there is no highest success without suffering. It is God's plan to develop in us the martyr spirit. The Church needs the baptism of sorrow and suffering. It needs very little study of the past to see the days of greatest sorrow and suffering have been the days of greatest ultimate prosperity. Look how poor and poverty-stricken Jerusalem was when prosperity came, when an Imperial personage took control of the Church from the throne of the great Empire of Rome, that the Christian Church began to decline in piety. Moreover, remember how God rewards even "a willing mind." It is not a question of being revivified martyrdom. I believe that a purer period in modern Church life is likely to be the outcome of these very tribulations if properly met. I believe that there is a better spirit amongst missionaries which this persecution is developing, and it means that immeasurable blessings will come to the Church and to the world at large. These tribulations are, in fact, your glory and ours.
In Memoriam—Mr. Andrew Wright.

By R. Grierson

The news of our beloved Brother Andrew Wright's sudden home-calling came as an overwhelming grief to his many friends in Scotland.

About the time the report reached Glasgow, I happened to be speaking a little word on the Lord's work in China at the Y.M.C.A. Foreign Missionary Meeting in the Christian Institute, Bothwell Street, Glasgow—one of the best meetings of the kind in the city.

Mr. Victor A. Hill, the energetic President of the Society, was a warm personal friend of Andrew's. They had been fellow-workers in the Gospel in the old days—nearly sixteen years ago—before our dear Brother Wright went to China. Mr. Hill that same evening gave us a short but most appreciative sketch of our brother's early labours for God in Glasgow. He spoke of his sterling Christian qualities, both of heart and mind.

The sad tidings of his death from cholera—after a few hours' suffering—on Monday, September 1st, when travelling in a Chinese boat near Yen-chau Fu, on his way to Hang-chau, came home to all with a keen sense of personal loss. The prayers by the members of the Society that evening on behalf of our dear sister, Mrs. Wright, and her five children, were very touching.

In the years before his call to China, Mr. Wright was well known amongst Christian circles in Glasgow as an enthusiastic and earnest worker in connection with the Glasgow United Evangelistic Association Sabbath Morning Free Breakfast.

At that time as many as 2,000 persons used to be gathered together at the great meeting. Feeling the need of preparation for dealing with the souls of these men and women, some of the workers used to meet together for knee-drill at six o'clock on the Sabbath morning. That particular prayer meeting had an especial attraction for Andrew.

Our brother's forte was open-air work, and in this he was much used of God. He was leader of a band of open-air workers who took up their station at the foot of Miller Street, or in a corner of George's Square, Glasgow.

The text he gave at his farewell meeting in the Christian Institute is still fresh in the memories of friends who were amongst us. His doctrine—an indelible impression on the mind. Up to that point the meeting had been subdued and quiet. Mr. Orr-Ewing gave the opening Word. When our brother Andrew, in his own breezy way, burst on the platform, he began, "The usual way on such an occasion as this is to be sad and solemn, and to make free use of pocket handkerchiefs, and it is quite fitting; but I don't feel at all like that. My feelings are expressed in the happy phrase which you will find in Hebrews xiii. and 33, 'Know ye that our Brother Timothy is set at liberty!'" After that the meeting took quite a warm tone.

At the meeting held in the Metropolitan Tabernacle in London, Mr. Charles Haddon Spurgeon was much taken with Andrew's cheerful testimony as to God's leading him to China. He felt sure, he said, "That Mr. Wright was the right man in the right place!"

When I met him in Kin-hwa Fu, CHEH-KIANG, in the Spring of 1887, I was pleased to find how well he was getting on with his Chinese studies, and the great progress he had made with the Mandarin dialect. He was much appreciated amongst the natives, and was soon appointed to take full charge of the Station of Yung-kang, an important post some miles south of Kin-hwa Fu.

I shall never forget the impression he left during a flying visit to the church at Wunchau. His sermon was on two points—the need of Hope (heart) and Hope (faith)—the need of "heart" and the need of "faith." The Wunchau Native Pastor is a fine 'sermon-taster,' and he was high in his praises of Andrew's points.

Some of our Chinese Christians visited him at Yung-kang, and were much impressed with his earnestness. One of them told me quietly, "He'll soon smash his preaching desk all to pieces!"

It was a great joy to meet our dear brother in Shanghai during the troubles of 1900, and to hear his cheery, hopeful reports of progress made in the centre of CHEH-KIANG.

He was doing his best to fill up the terrible gap made in our ranks through the loss, by martyrdom, of dearly beloved and valued workers at Kiu-chau Fu and Ch'ang-shan, Mr. and Mrs. David B. Thompson, Miss J. Desmond, Miss Edith Sherwood, Miss Elta Manchester, and Mr. and Mrs. G. F. Ward and Miss E. A. Thirgood. He was further burdened by the weight of Mr. and Mrs. Dickie's Station of Kin-hwa Fu, while they are still on furlough.

The question that presses on our hearts is, "Who will step in and fill up these great breaches in our missionary ranks?" Surely the same picture that impressed on our minds to our earnest Christian workers here in Scotland and elsewhere to come to the help of the Lord against the mighty foes that oppress and enthrall the Chinese Empire, with its 400,000,000 of precious immortal souls.

Recent Tidings from Cheh-kiang Province.

Mr. O. Schmidt writes from Chu-chau, CHEH-KIANG, August 17:—"A week ago, on August 10, we had a very happy day. The most of the Chinese and enquirers came in from the villages. Early in the morning, three men and one woman were baptized; then we went over to the new chapel, where the first service was held. Now we can seat about four hundred persons. After the first meeting about twenty enquirers applied for baptism."

Mr. A. Miller writes from Feng-hua, in the same province, Sept. 4:—"Our autumn Bible school (Aug. 8 to 26) has come and gone. Fifteen students, chiefly country Christians, gave attendance to reading and studying the Word. The Tabernacle, pictured in coloured chalks on a blackboard, was the leading feature of this school. By the end of the course even the dullest had the way into the Holiest, from the gate to the Mercy-Seat, well impressed on his mind. Constant revision and sketch-making helped greatly, the students adding to their drawings as we advanced, step by step, what had been added on the board. Afternoon teaching was from the Acts, and again

the rough copy of the blackboard map aided in impressing the lessons. The unpaid helpers were further taught how to write lessons. The unpaid helpers were further taught how to write and draw effectively on the blackboard. Mornings were devoted to short consecration addresses, and the evenings to topical study of the Word. Such themes as Suffering and Glory, Words of Salvation, Jesus' Cross and Mine, and Blessedness, were found helpful. All had to do some searching in the Word before the meeting, and express a few thoughts at it. Musical drill was gone on several times daily. Each student helped towards his board by paying a dollar."

"Worthy of special mention, as a guest with us this year, is old Weng, of Ho-si (story of the C.L.M., vol. ii., p. 67). Though now 85 years of age, he did not miss one of the sixty-four class meetings. One morning he gave us a treat by reading quite a number of verses of John xxi. from his large print romanized gospel. His story of how the Lord taught him to write was much enjoyed. Before the school closed we had a most blessed Communion service, and, preceding this, the baptism of three men, who, for two years and more, have given us satisfaction as enquirers. Praise with us."
The Province of Kiang-si.

By Edward Pease.

KIA NG-SI possesses peculiar advantages for mission work, its numerous rivers flowing into the Po-yang Lake giving easy access to all parts of the province, and all the most important places being situated on the banks of one or other of these rivers. Owing, doubtless, very largely to the facilities for transport thus afforded, a very considerable trade is carried on with other parts of China. The climate being equable, the soil fertile, and the rainfall pretty regular, rice and other grain are produced in large quantities. Coal is abundant in places, but the mines are at present only worked for local consumption. Paper is manufactured in many parts of the province, and its preparation gives employment to large numbers of the people. But the chief manufacture of Kiang-si is porcelain, which is turned out in enormous quantities at the far-famed Kin-teh-chau potteries, and is sent to all parts of the empire. In fact, very little, if any, is made anywhere else in China.

C.M. Mission Work.

The capital, Nan-ch'ang Fu, is a large and populous city, and there are besides many cities and market towns of considerable size and commercial importance all over the province. Our C.M. mission work is divided as follows:—The Kan River district in the West and South-West, extending to the Hu-nan and Kwang-tung borders; the Kwang-sin River stations and the two prefectures of Fu-ch'au and Kien-ch'ang on the East and South-East, and bordering on the provinces of Cheh-kiau and Fu-ch'iu, forming together the second and third districts.

The Kwang-sin River district was the first opened, having been visited by Dr. Douthwaite from Cheh-kiau as early as 1877. He rented premises in Ho-keo and Yuh-shan, placing natives in charge. A year later Mr. Cardwell opened Kwi-k'iu in the same way from Ta-ku-t'ang, which place he had occupied since 1873, and subsequently some half-dozen other stations were opened on the Kwang-sin River. In 1886 Mr. Hudson Taylor visited the district, and decided to make it exclusively a ladies' work, and, with one or two brief exceptions, all the stations have remained under the charge of lady workers up to the present time. These stations are visited by the superintendent of the district, and the ladies are assisted by a staff of experienced native helpers, three of whom have been set apart as pastors, and each of them takes the oversight of as many stations and out-stations as possible; and in places which are too remote from the pastors' residence to allow of regular visitation by them, experienced evangelists are allowed to act as pastors until such time as suitable men shall be, as we hope, provided for the pastoral office in each important centre. There is a crying need for godly and gifted native workers throughout the whole province, and indeed throughout all China. That the Lord of the Harvest may raise up and send forth many such is our constant prayer.

The first station on the Kan River was opened in 1891, when Ki-an and Peng-kang were occupied about the same time. After some futile attempts to open Chang-shu from 1892 onwards, it was finally occupied by Mr. James Lawson in 1896. But there was much opposition and prejudice to overcome in opening each of these places, and it was only accomplished after long periods of itineration in the neighbourhood, and in the case of Chang-shu, Mr. Lawson spent some six years itinerating in the district before he succeeded in effecting a permanent settlement there. Since then several other places have been occupied in this part of the province. God has prospered the work, and, in the Kwang-sin River district especially, there are some fairly strong churches; and on the Kan River also, though the work was so much more recently commenced, God is giving His blessing, and there is very much to encourage us. We have two Boarding Schools for girls, which are always full, more applications for admission of scholars being received than we are able to accommodate. We have also several Day Schools for boys, which are also as a rule appreciated by the Christian parents, for whose benefit they have been mainly opened.

Other Missions.

Other Missions working in Kiang-si are the English Brethren, who have several stations to the South-West of the Po-yang Lake, and the American Methodist Episcopalians, who are working from Kiu-kiang and the provincial capital as their chief centres.

The Roman Catholics have also a good many foreign priests stationed in the province with a numerous native following, but they are both feared and disliked by the people generally because of their arrogant pretensions and unscrupulous methods of work. Several riots have occurred in connection with their mission during recent years, resulting usually in the destruction of their premises, the driving away of the priests, and consequent temporary suspension of their work. But they are always able to secure abundant compensation for their losses; and, as a rule, build larger premises than those which have been destroyed, and generally appear to be more firmly established after a riot than they were before it occurred. The close proximity to us of the Roman Catholics in so many of our stations forms one of our chief difficulties in Kiang-si, as in other parts of China. And in order that we may know how to deal with the many perplexing questions which their presence occasions us, and to enable us to deal with all other difficulties incident to the work, in its present stage of development, we need much prayer that the special grace and wisdom, so much needed, may be given to all the workers European and native alike.

C.I.M. BUILDINGS, KU-LING : Including School, Sanatorium, and Mr. Orr-Ewing's House.
The Beginning of the Work in S.W. Kiang-si.

By W. S. Horne.

We made our first journey in the Province to Ki-an Fu in 1889. It was then a new field unoccupied by any Society. There had been itinerations in the Province before by Mr. Bagnall, who was then in connection with the Bible Society.

We were about two months on this first journey, and then returned to Ta-ku-t'ang where we remained till the spring of 1890, when Mr. Meikle and myself started to occupy Kan-chau and district in the extreme south of the Province.

During our first journey we did little more than sell books. At first the people of Kan-chau were very anti-foreign. The Roman Catholics had been there years (two hundred, according to native reports), and had a large work in the city and district. The feeling against them was very strong. A stone cross, with a small one in each angle, was laid in the city gate, as it was thought must be opposed to us, with whom the cross was an object of worship, would not pass over it, and thus they would be kept out of the city.

In our parish there are altogether sixteen walled cities, a large field to occupy. On our first arrival in Kan-chau city we sent a man to try and get an inn for us. No one would take us in. We had some prayer and he went back again for further search. He came back unsuccessful. We had more prayer, and just about dark an innkeeper was found who agreed to receive us. It was a dark, dismal place. We were getting a cold reception.

We immediately started on a journey in the region south of the town and let a native go on ahead to get a place. We also found soon tom down, and that posting tracts must not be done whole-sale, as that irritated the people. It was a much better plan for us. No one would take us in.

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We found there were markets every seven miles, at which we have a changing congregation. The talks in the tea-shops and inns at night were much more encouraging than the meetings in the markets. On our return to the city we had no better reception than at the first, so we had to take to the road again. For years the people, and especially the gentry, were very much opposed to us, and we could only be in Kan-chau a month or so at a time.

In 1891 we made an attempt to secure a settled dwelling in the district. Mr. Stevenson told us that as soon as we began to rent houses our troubles would begin, and indeed we had trouble enough. On our first visit we were received graciously at Feng-kang. The people were friendly, gave us tea, and bought many books. Since we could not settle in Kan-chau itself, we thought we would try at Feng-kang, and rented a shop there. Doors were broken, stones were thrown, and we were tormented continually, and I felt myself getting very nervous and shaken up. We were driven to the Lord in prayer, and He gave us grace to continue.

I was thankful soon to have to leave and come down to Kiu-kiang. While I was away the house was bought over the brethren's heads, but they got another one too big to be bought in this way. Shortly afterwards the first house was struck by lightning. The people, who were now more friendly, took particular notice of this strange coincidence.

During the time of our trouble one dear old man, a Mr. Chao, became interested in the Gospel, and he encouraged us much. In 1894 I left for Yuh-ahan, where I stayed two years, and then went home on furlough. On my return in 1897 things were quite different in the city of Kan-chau. The evangelist had rented a building. The official who opposed us was dead, and we soon bought a house, and at the present time the feeling is altogether changed. Now a nice company gathers in the chapel, and last year (1899) nine converts were baptised.

At Feng-kang the situation was different: the feeling against us went from bad to worse, and the villagers came to a secret understanding to boycott anyone who came to the services. They had a little device to get people in, namely, dispensing medicine. No man received help without hearing the Gospel. Last year we had the joy of receiving eleven members—no one from the village itself, but from the country—and we were thankful to be able to go to the homes of the Christians and enquirers to pray, and thus we have a wider door of usefulness.

The Kuang-si River District.

Notes from Miss Agnes Gibson's Report to the Conference of 1900.

Miss Gibson was appointed to Ho-k'eo in 1886. At that time there were only three stations on the Kwang-sin River, viz.:—Yuh-ahan, Ho-k'eo and Kwei-li, and the baptisms were very few.

At the end of 1900, there had been baptised in the district, from the commencement of the work, one hundred and eighty-six converts. Twenty had died in the faith, while nine had been suspended, thus making the total number in fellowship at the end of the year, one hundred and forty-six.

There were also five out-stations, and a regular congregation at Ho-k'eo of two to three hundred. The work at the out-stations was also flourishing vigorously. In the main the work has been carried on by the Christian Chinese themselves.

[Since the date of the above report, sixty converts have been baptised in that district—Ed.]
KIANG-SI.

- Capital of Province.
- Prefecture or Fu.
- Sub-Prefecture or T'ing.
- Department or Chau.
- District or Hien.

The Stations of the C.I.M. are underlined thus _______.

Those of other Missions, thus ...............

Those not underlined have no Mission Station.
Province of Kiang-si.

Governed by a Lieutenant-Governor, and contains 13 Fu:, 1 Chih-li Chau, 1 Chau, 2 T'ing, and 61 Hien Cities, i.e., 78 Official Cities in all, exclusive of 13 Hien Cities which are included in the Fu, as parts of Middlesex and Surrey are included in London. Those cities underlined thus—Jao-chau Fu—are C.I.M. stations; those underlined thus—Kien-ch'ang Hien—are occupied by such other Societies as the numbers attached signify. These numbers are taken from a Table of Missionary Societies and indicate the order of their entry into China. Those not underlined have no resident Missionary. In these lists the type is varied according to the rank of the city, and corresponds with the map.


| Stations | ........................................................ | 22 |
| Out-stations | ................................................. | 25 |
| Chapels | .................................................. | 48 |
| Missionaries and Wives and Associates | ........................................ | 89 |
| Ordained Pastors | ....................................... | 3 |
| Assistant Preachers | ................................... | 21 |
| School Teachers | ........................................ | 14 |
| Colporteurs, Bible Women, &c. | ........................................ | 32 |
| Unpaid Native Helpers | .................................. | 11 |
| Organised Churches | ....................................... | 25 |
| Communicants in Fellowship— Male | ........................................ | 388 |
| Female | ................................................. | 461 |
| Baptised in 1899 | .......................................... | 202 |
| Baptised from commencement | ....................................... | 1,082 |
| Boarding Schools | ........................................ | 2 |
| Native Pupils | .......................................... | 59 |
| Day Schools | ............................................ | 10 |
| Native Pupils | .......................................... | 115 |
| Opium Refuge | .......................................... | 1 |

Diagram of Kiang-si.

The province of Kiang-si contains 67,500 square miles. The area of England and Wales is 58,300 square miles. Each of the microscopically small squares represents one thousand souls. Including lady missionaries and the wives of missionaries, there is only one missionary to every 253,000 souls, represented by the larger squares. This is greater than the population of Hull, or Leicester, or Newcastle, or Nottingham.
Burial of the Hu-nan Martyrs.—On August 31 the official funeral of Messrs. Bruce and Lowis, who were murdered on August 15, took place. Mr. Stewart who was present writes:—"I arrived at the hall a few minutes before 10 a.m. and found everything ready, the coffins resting on frames styled 'Great Peace' and covered with handsome red palls. I was received by the Prefect, all the other officials being in attendance. On taking my seat, I was presented with a couple of documents, written on white silk (one for each family) expressing the sorrow of the officials for what had occurred, and their admiration for the high qualities of the deceased. I spoke briefly in reply, saying that the two gentlemen had come to this country in obedience to the orders of the Lord Jesus, given to His disciples about two thousand years ago.

"This little ceremony over, the procession moved off; a long string of soldiers from the various camps led the way, next came all the officials on foot. The church members and enquirers walked in front of Mr. Bruce's coffin, holding on to long strips of white cloth attached to either side of what I shall call the hearse. All were dressed in gowns of coarse white cloth. Next came Mr. Lowis' coffin led in the same way by the scholars, the little lads he so much loved to teach. I followed immediately behind, and was followed in turn by Mrs. Liu, a church member, and two little girls who attended the Mission school. A number of neighbours also attended, and at the rear there was another long line of troops. I had asked that there should be as little noise or talking as possible and was delighted with the way in which my wishes were met. The streets were specially cleared for the occasion. Numbers of people of course lined the street and there were many on the city wall.

"On reaching the place of burial we passed between two lines of soldiers, standing in open order with fixed bayonets. When the two coffins had been lowered into the graves, I went through the service in English, and then Mr. Chang in Chinese. After the ceremony the officials made three bows towards the grave. I also spoke a few words to the people assembled, explaining to them the nature of what we had been doing and the reason for it."

Mr. Stevenson writes that in reply to a request that the Mission should lodge a claim in connection with this Ch'en-chau riot, he had said, "we had no claim to prefer, in accordance with the policy of the Mission."

We append a translation of part of the silk document presented for the friends of Mr. Lowis.

"Which one of the ancient Worthies would compare with him? But our unworthy district is near the wild tribes of the Miao and Man in the next province (and our people have been led astray by those barbarians). Hence ignorant ruffians did not know the object of the preaching is solely to exhort men to be good. In their grossest rudeness they shew they know nothing of propriety or righteousness. Like wolves they were, who cared naught for their own lives, or serpents or scorpions in disposition, till finally Mr. Lowis suffered at their hands this unexpected death. O Heaven! why did such a good man meet with such a dire end? We, the officials, in the stillness of the night, think on his fate, and are so filled with grief that we become ill. Never shall we forget it. For a brief space only were we permitted to join heart (with our friend), but now he has bid us a long farewell. May his spirit which has ascended to heaven descend again and listen to our elegy.

"This 28th day of the 7th month of the 28th year of the Emperor Kuang Hsi (August 31st, 1902).

(Signed) / WU CHI-SUN, Prefect of Chen-chow,
/ CHEN HSU-MEN, District Magistrate of Yuan-ling.

The Situation in Hu-nan.—There is nothing need for prayer that peace may be maintained in this province. It will be remembered that, in the September issue of China's Millions, we quoted a paragraph from one of Mr. Stevenson's letters, requesting prayer that the revival of evil rumours might be put down lest loss of life should follow. Since these words were penned, Messrs. Bruce and Lowis were cruelly murdered by a people infuriated by such rumours. It has only been by prompt action on the part of the Chinese Central Government that further serious trouble has been averted. At Pao-k'ing, a man named Ho-Chin-sheng, an Assistant Commissioner of the Hu-nan Military Secretariat, on September 11, issued a proclamation with the intent of inflaming the minds of the people against the missionaries and church members. To quote a few lines, he says: "Let us take up the subject of the plucking out of the eyes and internals, the disembowelling of people and the disseminating of poison in wells which occurred this year in the various provinces. All culprits caught, one and all confessed that they had come from the churches... When it is considered that there are less who die from the executioner's sword for attacking churches and missionaries, and more who are slain by poison and disembowelling, it naturally follows that people would certainly prefer to die by the executioner's sword than by poison, etc. Now, if it comes to the people of China becoming more willing to die by the executioner's sword, can foreigners remain at peace in this country hereafter?" Mied by such an inflammatory placard, several hundred persons joined themselves to Ho to rid their neighbourhood of the foreigner. The Prefect of the city promptly invited Mr. Kampman to take refuge in his Ya-men, and informed the Governor of the
province of the situation. The Governor immediately telegraphed the news to Peking, at the same time arresting the leader, Ho. As the Central Government at Peking has supported the Governor in his prompt action, we trust that peace and order may be maintained, but we need to pray that the minds of the people may not be poisoned against the Gospel by such evil reports.

Burial of the Cheh-kiang Martyrs.—On September 20, after long and protracted negotiations, the official burial of the eight missionaries and three children of the C.I.M., and one native convert, who were brutally murdered in this province, July 21-24, 1900, took place. Mr. A. Wright who had negotiated with the officials died suddenly of cholera on September 1 (see p. 161) and Mr. Meadows, the senior member of the Mission, with Mr. F. A. Steven represented the C.I.M. The British Consul-General, Mr. Mansfield, appointed Mr. W. M. Hewlett as British representative, no delegate being sent from the U.S.A. Consul-General, Mr. Mansfield, appointed Mr. W. M. Hewlett as British representative, no delegate being sent from the U.S.A. Mr. Meadows has written a long account of this funeral which was full of elaborate and irksome ceremonials of Chinese official etiquette, painful in the extreme to a European, and yet necessary under such circumstances. On page 170 we are only able to give an abridgment of Mr. Meadow's account. This concludes all official negotiations in connection with our martyred friends, and we earnestly pray that, in the mercy of God, no need for any such negotiations may ever arise again.

In Memoriam.—It is with much sorrow that we report the death of Mr. W. H. Greenaway at Shun-k'ing, Si-CHUEN, on September 16, from an acute attack of typhoid fever. On page 170 will be found a short memorial notice. While we have to be deeply thankful that we as a Mission have been able to give them an inheritance among them who are sanctified." he himself says: "This translation presented greater difficulties than any other. Six years later to the very day, the British and Foreign Bible Society was formed; and copies of Dr. Mosely's Circular having been previously placed in the hands of the gentlemen with whom this Society originated, it is interesting to note "that the first translation of the Holy Scriptures, to which the British and Foreign Bible Society directed its attention, was the translation of the New Testament into the Chinese language."

Up to the time of the Tai-ping rebellion probably not more than 150,000 portions of Scripture had been circulated in China, but through that rebellion the Bible Society was led, on September 19, 1853, to pass a resolution that, they would print "with the least practicable delay, one million copies of the Chinese New Testament." By a happy coincidence Mr. Hudson Taylor set sail for China on the same day. What a day for China in the purposes of God! And now to-day, after another Chinese uprising—the Boxer outbreak—we see another great opening for the Word of God, the time the Chinese asking for the Bible on every hand. Whatever the motives may be which cause this demand, we see the Word of Life being bought in ever-increasing quantities, quantities which surpass all previous sales. The British and Foreign Bible Society report that for the first eight months of this year, January to August, the total issues from their Shanghai depot are over three-quarters of a million Scriptures, or in exact figures, 757,424 books, including 21,800 Bibles and 40,300 New Testaments.

How many of the readers of these books if asked "Understandest thou what thou readest?" would reply like the Ethiopian eunuch, "How can I, except someone shall guide me?" Do we not need more to pray that God would raise up many Chinese and European Philips to expound these Scriptures to them? Is it the Entrance, or as the Revised Version has it, "The Opening of Thy words" that gives Light, and to many the Book is closed and needs unfolding. But whether assisted by human agencies or guided alone by the Holy Spirit, we pray in the words used by Mr. Mosely so long ago, "Oh! that the millions of China may 'read, mark, and inwardly digest' the Word of God, and realise that great truth, that it is able to build them up, and give them an inheritance among them who are sanctified."

Single Ladies and Shan-si.—Several times in these columns we have asked special prayer that the British authorities might be led to remove their restrictions against single ladies returning to SHAN-SI. We are thankful to report that news has reached us that these restrictions have been withdrawn. We believe that those who have been so patiently waiting at Hwuy-lub for this permission will already be on their way to that needy province. To God be all the glory for opening this door again.

The Bible in China.—No one who looks back to the beginnings of God's work in China and at the same time notes the wonderful opportunities of the present day, can fail to exclaim "What hath God wrought." When Dr. Mosely on March 7, 1798, issued his Circular, which originated the first efforts in favour of the translation of the Holy Scriptures into Chinese, he was assured by one of the Directors of the East India Company, a learned and good man, that "The undertaking was a practical impossibility." Others were of the same opinion, but Dr. Mosely having "from his youth been naturally inclined to devote his attention to the accom-
For the Young—School and Village Work.

BY MISS ALICE HUNT, T'ING-KIANG-PU.

JUST now I am in the boys' schoolroom; the teacher has met with an accident, so I am acting-schoolmaster. We have twelve boys coming regularly, though more have their names on the register. They range in age from four and a-half years to thirteen years. The little boy of four is reckoned six by the Chinese. We rather hesitated to take him at first, but his mother said: "He is not too young to learn to swear, and that is all he learns while playing on the street; and I would rather he learnt to read." He is getting on nicely too. Every little while we examine the boys. They memorize their books, repeating them off parrot fashion. We are trying to get them to think, and now they are learning geography and arithmetic, and quite enjoy being sent up to point out places on the map; and at morning prayers they are asked questions on the lesson of the previous day, and also the meaning of the verses as they read them. The girls have not begun arithmetic yet, as we are waiting for a blackboard to be made, but they learn geography and Romanized writing, and do needlework in addition to their ordinary lessons. When the children go up to repeat their lessons, we reacher books in both hands, and hand them thus to the teacher, then turn their backs and commence saying their lesson. This is called "backing the book."

We shall be so glad of prayer that the Lord will work in our midst mightily by His Holy Spirit, and raise up helpers from amongst the natives. We do thank Him for one or two who are always ready to help in the services on Sunday, but we long that every one of them may feel this to be his duty and privilege.

Village Work.

We have recently been able to do a little more "village work." One day when out we had an extra good time. Though we did not know it, a theatrical performance was being given in a neighbouring city, and, as we went out of the west gate, the people stopped us and asked if we were going to see it. It must have been going on for some days, for when we reached the different hamlets, instead of finding them deserted, we found that many friends and relatives of the people were there, waiting to go to the next performance, and we had a good time talking to them. We had prayed that we might be guided to a woman who had listened so eagerly before the troubles in 1900, and the lesson they wanted to hear was learnt to us. She was so glad to see us again, and led us to a shady place where we could sit down and talk to all who would listen. She had remembered much of what she had heard before.

Perhaps some who read these lines will remember that when Mr. Saunders was here he asked for a Mrs. Li, who had only had two opportunities of hearing the Gospel. Just lately we have been able to send two Christian women out to her home, and they found that, in spite of the fact that two years had passed and that, through sickness, all the rest of the family had died, yet these two old ladies, knowing only what they had heard twice, and unable to read, had held on. One had a little paper money left in her house (it was dusty and dirty); the other nothing idolatrous at all. Truly God had kept the seed alive, and, by His Holy Spirit, reminded them of His Word.

Some of the people here say "the devil's kingdom is progressing." Truly his followers have been very busy these last few weeks. First, on June 10th, there was the Dragon Boat Festival. This is kept up yearly in honour of a ruler who lived B.C. 402. "He loved his people, but his virtues were not appreciated, so he drowned himself." People put off in small boats to search for his body, each boat trying to reach the place first. This gave rise to the "Dragon Boat" races, and year by year people went to the place where he committed suicide with rice rolled up in bamboo leaves as an offering to his spirit. The custom has spread, and now these races are held wherever it is possible, and rice balls eaten.

A few days later there was a feast held in the temple adjoining our house in honour of the god's (Kuan-ti) birthday. This feast had not been observed for many years. The shopkeepers contributed three hundred cash each; the temple inside and out was decorated and hung with lamps and lanterns. The feast was spread before the idols, all the men who had contributed, partaking. "The people sat down to eat and to drink; they rose up to pray." They kept it up for two days and two nights. Just about this time we had a visit from Mr. Saunders. He came up to see about another robbery that we had had, this making the third time in ten months at our house. The thieves made their way over the temple wall as before. The priest has now written a paper in the presence of the officials saying that he will be responsible that thieves do not come that way again. While Mr. Saunders was here we examined some of the candidates for baptism again, and (t.v.) will be coming in September to baptize five.

School Work.

The schools are much the same; scholars come regularly; one lad has been converted. He trusted the Lord to save and cleanse him one Monday evening, after reading about "Enoch walked with God." When asked if next year would be a good time for him to begin walking with God, he replied, "Not good." Next month? next week? to-morrow? all called "when would be good." and the answer came "Now," and down he got on his knees and asked the Lord to save and cleanse him, and then he broke down. Dear lad, I don't think that he has any doubt that the Lord answered his prayer. Oh, I do pray that every scholar may trust the Lord for salvation.

There has been much sickness in T'ing-kiang-pu, and cholera has appeared. There are many so-called cures and Preventives to the latter: posting on the walls and giving away yellow papers written on by priests, wearing charms and yellow bags, &c., but the most common is "dragon cash." The coins must be ancient ones; the belief is, that the saliva in the mouth of a cholera patient dissolves the coin, and thus a cure is wrought. "Cash" in olden days were made of pure copper and not mixed with brass as at present. Still, many die daily, try and recover his body, each boat trying to reach the place first. This gave rise to the "Dragon Boat" races, and year by year people went to the place where he committed suicide with rice rolled up in bamboo leaves as an offering to his spirit. The custom has spread, and now these races are held wherever it is possible, and rice balls eaten.
China's Millions.

Retrogression and Restoration at Yü-wü, Shan-si.

BY DUGALD LAWSON.

On the 5th July we had the joy of receiving twenty-eight of our former members back into fellowship, who, so far as we are able to judge, are deeply penitent, and seeking, in much humility of soul, to serve the Lord. A few others have also given in their names, and may be received back amongst us at our next monthly gathering; but many, alas! who have departed from the Lord, are still living in sin and walking after the sight of their own eyes, which grieves us very much. The compensation given to the Christians has, I firmly believe, done more harm to them spiritually than the Boxer movement did to them physically. Many evils, such as covetousness, pride, strife and hatred, dissension, opium-smoking, theatrical-going, gambling, intermarrying with the heathen, &c., which the churches were almost strangers to before, have crept in amongst them. May I ask your earnest united prayers for all who have gone astray, that they may soon be brought back to the Lord, and for the outpouring of the Holy Spirit, by whose power alone these evils can be removed.

Our chapels here and at Lu-ch'ang have been rebuilt at a cost of seven hundred and fifty-three taels—Yu-wii, Tls. 504.78; Lu-ch'ang, Tls. 248.17—which has been defrayed by the natives themselves, a tenth of their compensation having been given for that purpose.

Our houses, too, and rooms for women's work, have also been completed, but we still require a house for Mr. Urquhart, and rooms for men's work, which will cost Tls. 500.00 (£250). We trust we may be in a position to build in the spring. For the present, it is very pleasant to have the workmen off the premises after having had such a long time superintending them.

Mrs. Lawson, who has again joined me in the work, received a very warm welcome from the Christians, especially from the women, who are delighted to have her back among them again. As we are hoping to begin opium refuge work in the autumn, we shall be glad of your prayers that God may greatly bless the winter's work, to the restoration of backsliders, and to the salvation of precious souls. Rain has fallen in abundance. Crops are good, and there is every prospect of a good harvest.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Visiting in the Neighbourhood of Hwuy-luh.

BY MRS. M. E. WAY.

The Lord has opened up the way for us to go to some of the villages. I went recently with Miss French to Chae-hsing, a village twenty li away. We had a very enjoyable, encouraging time. We seized every opportunity and left no stone unturned, so glad we were to be there. There is one dear, earnest Christian woman there, who is very ill; there seems to be no hope of her recovery. We felt so sorry that Satan had hindered us from going before. We also went to Nan-chuang, one or two miles further on. The people received us well, and were extremely kind. They seemed to listen well, especially one woman, who was an enquirer. One feels so much for these scattered Christians and enquirers. They live so far away that they are unable to meet with others, but they have one Friend Who is above all others, a Friend that sticketh closer than a brother. He is able to keep them from sin. "Kept by the power of God!" One occasion we were caught in a heavy downpour of rain, and it was with great difficulty we got back. Every few minutes we were leaving our shoes in the mud. I missed my footing, and fell with force to the ground. The sudden shock brought the tears to my eyes, but being so used to that sort of thing I quickly recovered, although I was rather stiff for a few hours. We had not a change of clothing with us, but one dear woman went to no end of trouble to dry our things.

She washed my stockings as best she could, and I had to do without any until they were dry. We enjoyed the experience very much. We have also been to Shih-ch'un-tien. There are a few Christians there. I have been there twice, once with Miss Gauntlett. Yesterday I visited some houses near by. I was not asked to go in, but I sat on the doorsteps and had a little talk with quite a number of women. O, to do something for Jesus! Just some little gentle deed, bearing some burden for others, or planting some kindly seed.
In Memoriam—Mr. W. H. Greenaway.

Mr. Wm. Herbert Greenaway was born in 1873, was converted to God when about fifteen years of age after hearing a sermon preached on “All we like sheep have gone astray.” He became an active member in his Church, the Church of England, and in 1896, through a C.M.S. loan exhibition, first realised the claims of heathenism. His immediate response was characteristic; but, after many years of hesitation, he was advised to wait and test his call, until he arrived at the age of thirty, when he applied to the C.I.M. Mean­while he had so applied himself to Christian work that he won golden opinions from all who knew him; his V.B.S. speaking of him as “quite a pillar of our congregation.” His frank, open manner, guilelessness, and warmth of heart, combined with a refinement of mind and taste, made him beloved by all. Prevented by the Boxer outbreak from sailing in the autumn of 1900, his way being opened provided for, he took a year’s course of medical training at Livingstone College. Dr. Harford writes:

“I rarely have known a man more universally beloved and respected by teachers and students alike than Mr. W. H. Greenaway. buoyancy of spirits, combined with utter unselfishness and devotion, are not often united in the same way in one man. We were warned when he came to us that he would not be a brilliant student, but we all felt that his saintliness of character sufficiently outweighed any lack of scholarly gifts, and we regarded him as peculiarly fitted for missionary work. We deeply mourn his loss.”

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In presence of such a mystery we can but bow in grateful trust. We offer to the needs of earth; we only see the life cut short; we do not know the claims of heaven, nor the more abundant life beyond. The life was laid upon the altar, and it has been accepted; and, though human sorrow cannot but assert itself, yet, in the light of eternity—

“Nothing is here for tears, nothing to wail
Or knock the breast; no weakness, no contempt,
Dispair, or blame; nothing but well and fair,
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M. B.

The Official Burial of the Cheh-Kiang Martyrs,

Who were Massacred at Kii-chau Fu, July 21st-24th, 1900.

By J. Meadows.

It will be remembered that eleven foreigners and one native convert were brutally murdered during the Boxer troubles, the protection of Kii-chau. Three

countries were concerned in this case—China, Great Britain, and U.S. of America. The British Consul-General, Mr. Mansfield, did all he could in fulfilling the promise to us by Mr. Pelham Warren and by Mr. Goodnow, Consul-General for U.S. His choice was a wise one, in deputing Mr. W. M. Hewlett as the British representative on this journey of twenty-four to twenty-six days. Mr. Mansfield gave us a kind, sympathetic, warm heart, combined with a refinement of mind and taste, made him beloved by all. Prevented by the Boxer outbreak from sailing in the autumn of 1900, his way being opened provided for, he took a year’s course of medical training at Livingstone College. Dr. Harford writes:

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fully to us all, but the servile attitudes and postures of the gentry when presented to us, was painful in the extreme. Regret for what had happened in 1900 seemed to be written on their faces and in their eyes, undemonstrative, as I always contend, a Chinese face always is, when speaking to them either of highest joys or deepest sorrow! They prostrated themselves, bowed and knocked their heads and rose up and stood as stiff and immovable as a line of soldiers at drill! We went on about five or seven miles further, when we were ushered into a large boat and received on deck by the Pefect and Tong-ling, or Commandant of the Manchu Forces. We took a cup of tea with these officials, after the usual ceremonial politeness was over. This was the second division of pre-arranged courtesies, or public reception by the officials. We were then conveyed in this large boat to the landing-stage, which was the third part of the public reception. Here the highest officials in the Circuit, the Tao-tai and Chen-tai, were awaiting us; so there were on this final landing-stage—the Tao-tai, Chen-tai, Chi-fu and Tong-ling, and the Chi-hien and gentry. And such an elaborated detail of courtesies one had to go through here! The thermometer must have been 96° or 98° in this place at the time; Mr. Hewlett in his official dress felt the heat intensely, yet there was no help for it but to try and get through all the ceremonial as quickly as possible, and get to our previously-prepared quarters and have a little respite from—"Sham!

We were conveyed in chairs,—thirteen foreigners including Mr. Hewlett, all along the main streets and chief thoroughfares of the city, the shops of which streets had all tokens of public mourning, viz., strips of white cloth and white paper, etc., etc., strung up over their doors or across the streets, thereby making the whole city chargeable more or less with the brutal massacres of July 1900! We saw no long sullen faces; heard no contemptuous remark made, all were respectful and even grave in aspect and demeanour, and this attitude of the people continued all through the three days we were in the city.

On Saturday (20th Sept.), the day fixed for the funeral, the mandarins were early in waiting, and minutely carrying out a pre-arranged programme. They went first to the cemetery and met us at the hall of the side-house erected for temporary residence. The coffins were all in waiting in one long row in the street leading to the cemetery. The officials then left the side-house and marched to the chief entrance-gate, where the gentry, in presence of all the authorities and people, handed up to Mr. Hewlett an address on white silk, nicely written in the best of Chinese black letter-writing, setting forth the regrets of the citizens and others at the unheard of crimes committed on innocent men, women and children, in July of the year 1900; and also speaking the praises of the departed ones, etc., etc. At this gate the officials and gentry were supposed to receive the dead and hand them over to us for burial, after which all the foreigners required to take up the body to the grave, where was a shed hung in white cotton-cloth, with tables and chairs for our use. Here Mr. Hewlett and his party sat or stood and watched the officials go through their rites to the dead as each coffin was placed in its finely hewn stone grave. After all had been placed in their respective graves the officials marched round each grave with silk flags and banners bearing different inscriptions appropriate to the occasion, and then all assembling in the centre of the stone graves, a band of players began singing and chanting the praises of the dead in unison, after which each magistrate, civil and military, took a last farewell of the graves and retired, leaving us to ourselves when we entered upon the English form of burial service. After an opening prayer by the writer he read the names of each of the dead telling the year in which they came to China and when they were murdered, also making a few remarks on the devotion of life and service of the dear friends lying in their graves before us. After this, Pastor Jen, of Hang-chau, gave an earnest address to the native Christians, warning them not to let the public display of regret at the crimes, and sympathy expressed for their dead friends lead any of them to make a mistake and use wrongly the occasion for some selfish purpose or end. Then Mr. Steven—who had a good deal of intercourse with some of our departed friends in Toronto, having had to examine their fitness for the work and respective sphere of service in China—gave them an address. After prayer by Mr. Steven, the writer concluded by reading some portions of the English Burial Service and a portion of 1 Cor. xv. 20 verse to end of chapter, after which he asked all to join in the hymn—"Forever with the Lord," which was sung sweetly and heartily, the brethren and sisters taking part, and after the Benediction had been pronounced all were conveyed in chairs to our quarters.

Extracts from Letters.

Mr. E. W. Tyler writes from Kan-chau, June 18:—

"Mr. Craig and I intended starting on a journey together on May 7, but it was a wet morning and we were delayed until May 13, when we started off. We arrived at U-tu on May 17, and stayed there until May 19. We sold a great number of books, notwithstanding the fact that Mr. Marty was there only a short time ago. On the Sunday afternoon we went of books, and stayed there until May 19. We sold a great number of books, and get through all the ceremonial as quickly as possible, and get to our previously-prepared quarters and have a little respite from—"Sham!"

We were conveyed in chairs,—thirteen foreigners including Mr. Hewlett, all along the main streets and chief thoroughfares of the city, the shops of which streets had all tokens of public mourning, viz., strips of white cloth and white paper, etc., etc., strung up over their doors or across the streets, thereby making the whole city chargeable more or less with the brutal massacres of July 1900! We saw no long sullen faces; heard no contemptuous remark made, all were respectful and even grave in aspect and demeanour, and this attitude of the people continued all through the three days we were in the city.

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Mrs. A. Windsor writes from Tuh-shan, Kwei-chau, July 8:—

"We reached here about the end of April, and, from the first, many appeared to have a real desire to hear the Gospel, and a short time afterwards we had reason to believe again. The mother, wife, three sisters and daughter of Mr. Wang, who was baptized last month, all give evidence of the new life within. The wife and sister-in-law of Mr. Kin are also interested, and there are several others of whom we are very hopeful. Two women, Mrs. Hsiong and Mrs. Meng, both widows, have during this month taken down their idols and burned them. The former had no sooner done so than a nephew's wife (living in part of the same house) became very angry and began to use threatening language towards her, saying, if she refused to worship her husband’s spirit, she would invite certain relatives to meet and arrange to take her houses (upon the rents of which she depends) and give them over to a certain temple, the rent money to be used by the priests for worshipping the spirit of her husband. She did call in some relatives, also one of the head men of the city, but, to her surprise, he took the part of Mrs. Hsiong, and was enabled to quiet the angry woman. Mrs. Hsiong was much troubled by these threats, and it was a time of real testing, but though very fearful, she bravely persisted in her determination to follow the Lord Jesus. We pointed out to her how the Lord had been undertaking for her, in that the nephew's wife called in the head man, who is among the enquirers, although he has not yet taken down his idols. I have a list of enquirers' names numbering about thirty, and, with the exception of three or four, these all come regularly to the Sunday meetings and the Thursday class.

"The attendance of outsiders at the Sunday services continues good; if the weather is fine there are as many as we can crowd in at both meetings."

Mr. J. B. Martin writes from Ts'In-chau, Kan-shih, July 16:—"We have rented a suitable preaching shop in the west suburb. The Christians have taken much interest in it and are subscribing to a fund, which we hope may yield 7,000 cash a year, towards the rent. This is in addition to their usual collections. The church is in a very good position on the main street. Please pray that it may be the source of much blessing. We desire direct results among the business men, who are difficult to get at."

December, 1902.
Mr. J. Meikle writes from Sin-feng, Kiang-su, July 23:—
"I am glad to say the work is progressing, the attendance is on a continual increase, we have at the Sunday morning service from two hundred to two hundred and fifty persons, chiefly men. A large number of this audience come from the surrounding country; many come in on Saturday and return home on Monday. The distances from which they come vary from eight to thirty miles. I have a class of twenty enquirers every Sunday morning, from ten to eleven o'clock. I believe there are a few who are really Christians. One business man closes up his shop on Sunday and others keep the day unto the Lord, thus giving evidence of their faith in Christ. Our cook, a Christian lad, has a class of twelve, more recent enquirers, to whom he teaches the doctrine. Then another one of our boys has a large class in the hall for those who come before the time for service."

Praise and Prayer.

PRAYER.

For Blessing bestowed upon the Church at Feng-hua, Cheh-Kiang. p. 161.

For the progress the Gospel has already made in Kiang-su. p. 162.

For the removal of the Consular restrictions on single ladies returning to Shang-hai. p. 157.

For the wide circulation of the Scriptures in China. p. 167.

PRAYER.

For the Province of Kiang-su generally. p. 169.

That the evil rumours circulating in Hsian may not poison the minds of the people against the Gospel. p. 166.

For the relatives and friends of our brethren, Messrs. Wright and Greenaway, that they may be "comforted of God" in their sore bereavement. pp. 161, 170.

For the five candidates baptised in Yeh-kiang-foo, Kiang-su. p. 168.

For the Chinese Christians in Shang-hai "who have gone astray," that they may be restored; also for blessing on the winter's work at Yuh-wu. p. 169.

Recent Baptisms.

Si-chuen—Liu-chau and out-stations

Pa-chau

Kuang-tien

Gan-hwuy—Ying-chau

Cheh-Kiang—Ch'iu-chau

Feng-hua

5

3

20

3

1

4

3

33

Departure.

December 3rd. Per ss. "Oceanic" sailing from Liverpool for America.
Geo. and Mrs. Howell and child.

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