When the China Inland Mission was founded in 1866 there were only 15 Protestant Mission stations in China. On January 1st, 1904, there were 194 stations in connection with the C.I.M. alone. These stations are in fifteen of the eighteen provinces of the Empire, as follows:—Kan-suh, 10; Shen si, 24; Shan-si, 29; Chih-pei, 4; Shan-tung, 2; Ho-nan, 14; Kiang-su, 6; Si-chuen, 24; Kwei-chau, 6; Yunnan, 4; Hu-peh, 4; Kiang-si, 25; Gan-hwuy, 12; Chieh-kiang, 25; Hu-nan, 5. These, with one or two exceptions, which space will not permit, are all marked on this map. The Mission has also 417 out-stations, but these are not shown. For the sake of clearness no rivers, canals, treaty ports, or stations of other societies have been marked. Remembering that until recently China was a closed land, it is not possible to look at this map without feelings of sincere and humble gratitude for all that God has been pleased to do through the instrumentality of the C.I.M. May God make each of these stations a centre of increasing blessing.
CHINA'S MILLIONS.

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An Open Letter.

This Open Letter is the concluding chapter of Mrs. Howard Taylor's new book "Pastor Hsi, one of China's Christians," which has just been published by the Mission. The letter is a call to prayer at a critical time in China's history. On all hands the workers in China are feeling the need for the outpouring of God's Spirit and for the reinforcing of both the staff of Chinese and foreign workers. In connection with the China Inland Mission this feeling has crystallized into a decision to set apart one evening a week, Wednesday when possible, for special prayer, for more workers, and for added blessing. We trust that many who read this letter will be led to unite with us in this special effort.—Ed.

DEAR READER,—Before you close this book and lay it down, the one who has written it would bring before you an earnest request. If you have been interested, and in any degree helped by this story, will you do something now, the best and greatest thing you can do, to help us in our work? As a member of the China Inland Mission I want to ask—your prayers. For nothing else do we ever make appeals. If we need material help of any kind, we ask God alone, who never has failed and never will fail to supply "all these things," as long as He is pleased to make use of us in His service; "Ye also helping together by prayer." It is for this help we plead.

In China we are now face to face with unprecedented opportunities. The Lord has opened to us, to all missionaries, the whole interior of that vast and populous land. The stations of our own Mission are scattered throughout fifteen of its eighteen provinces. Sixty-eight Protestant societies are labouring in China, with about two thousand seven hundred missionaries (of whom nearly eight hundred are members of the Inland Mission), and year by year several thousand converts are received into the Church of Christ.

But how small a number is this compared with the hundreds of thousands who come under our influence all over the country; compared with the many millions who every year are passing beyond our reach. The burden of these souls is laid upon our hearts. We deeply feel our weakness and shortcomings, and long to be so filled with the Spirit of God that through us may flow not fitful streams, but "rivers of living water." We have had one Pastor Hsi given to us as a Mission; we long for scores of such Spirit-filled men and women. We believe that the Lord's hand is not shortened that it cannot save; and that He has wonderful purposes of grace in store for China. We believe that the time has come when a mighty outpouring of the Spirit is needed and may be claimed, yea more, obtained, by prayer and faith for that great land. During the Boxer troubles, four years ago, of one hundred and thirty-five missionaries martyred in China, fifty-eight belonged to the Inland Mission. We believe that these precious lives laid down are pledges to plead before God; part of the buried seed that He has promised shall bring forth "much fruit."

Our hearts go out in longing for a rich, an unparalleled, harvest of souls in China: that He who was for us all the Man of Sorrows, may see of the travail of His soul and be satisfied. We feel we have not done all we could; we have not been as earnest in our work, as faithful in prayer, or as constantly and utterly filled with the Holy Spirit as we might have been. We long to be more used; more fit for this holy service. Will you help us? Will you join us in prayer that it might be so? We are not anxious about money, or more workers, or any of the needs that arise from day to day, though the Lord only knows how many and how great they are: but we are anxious, profoundly so, for a full outpouring of the Holy Spirit upon ourselves, and all our fellow-missionaries of other societies, and upon the land we love—that there may be in these days a mighty ingathering of souls all over China. One million every month die without Christ, in that great land. Can we be content with a few thousands only, saved in a year? Ought it to be so? Dare we look up to Him who is seated at the right hand of God, to whom all power is given in heaven and on earth, and who has therefore sent us to disciple all nations—dare we look up to Him from such facts, and not cry

JANUARY, 1904.
for a mighty outpouring of the Holy Spirit commensurate with the opportunity and the need before us to-day all over China. Never have we had such openings before; never has there been such willingness to hear on the part of the people. Never have there been so many missionaries on the field; or so many Scriptures and tracts in circulation. It is impossible, at the present moment, to keep up with the demand for Bibles, or to supply the preachers, native and foreign, that are asked for to explain its teachings.

We come to you, to the whole Church of God in Christian lands—will you help us? Will you lay hold on the mighty power of God, with us and for us, that all that He would do at this time in China may be done; that the blessing He is prepared to give may be outpoured; that the souls He is able to save may every one be gathered in? Will you pray that He may open our eyes to see, our hearts to receive. Think of the vast, the unutterable need in China; think of His infinite, divine resources; think of the longings of the Heart that broke for us, and still is waiting to be satisfied.

Dear Friend, if you will help us in definite, believing prayer, will you join the Prayer Union of our Mission, or of some other Society working in China, and make this a daily duty as unto the LORD? We deeply feel the need of regular, constant prayer, upon which we can depend. It is for this reason the Prayer Union exists. We earnestly desire that its membership of about three thousand may be doubled and multiplied many times over, that we may girdle the world with a chain of prayer—that shall day and night ascend to God for a mighty outpouring of spiritual blessing in China.

This Union asks no pledge and imposes no conditions. The subjects suggested for prayer embrace the needs of all Missions and workers, both native and foreign, throughout that great Empire and its dependencies, as well as the conversion of Chinese in other lands, and the suppression of the opium traffic. Will you unite in frequent, if not daily, prayer for these objects? If so, the Secretary of the Prayer Union at any of the centres of the Mission, will thankfully enrol your name upon the list of the fellow-workers whose help we so unspeakably value, and send you a card of membership, and other information.

May the love of God so fill your own heart with blessing, that it cannot but overflow in love and blessing to others. May His Holy Spirit work so mightily in you, and in us all, that we may be unable but to plead, and to believe, for the salvation of multitudes in China, in all heathen lands, in every dark and difficult place, as well as here at home.

Yours in Him Who has said—

"If ye shall ask anything in My name, I will do it. . . . Ask, and ye shall receive, That your joy may be full."

M. GERALDINE TAYLOR.

Mr. Gladstone on Missionary Obligation.

WITH reference to the dignity of this office, I know none to compare with it; none which can compete with the grandeur of its end or of its means—the end, the glory of God, and the means, the restoration of man to that image of his Maker which is now throughout the world so lamentably defaced. True indeed it is that there are other fields for the use and improvement of all which God lends to us, which are wide, dignified, beneficial, desirable—desirable in the first and highest degree, if we had not this. But as long as this field continues, and so long as it continues unfilled, I do not see how I am to persuade myself that any powers, be they the meanest or the greatest, can be so profitably or so nobly employed as in the performance of this sublime duty. And that this field is not yet filled, how can anyone doubt who casts his eye abroad over the moral wilderness of this world; who contemplates the pursuits, desires, designs, and principles of the beings that move so busily in it to and fro, without an object beyond the finding food, be it mental or bodily, for the present moment or the present life—it matters little which—or beyond ministering to the desires, under whatever modification they may appear, of self-will and self-love. When I look to the standard of habit and principle adopted in the world at large, and then divert my eyes for a moment from that spectacle to the standard fixed and the picture delineated in the Book of Revelation, then, my beloved father, the conviction flashes on my soul with a moral force that I cannot resist, and would not if I could, that the vineyard still wants labourers, that "the kingdoms of this world are not yet become the kingdoms of our Lord and of His Christ," and that till they are become such, till the frail race of Adam is restored to the knowledge and the likeness of His Maker, till universally and throughout the wide world the will of God is become our delight, and its accomplishment our first and last desire, there can be no claim so solemn and imperative as that which even now seems to call to us with the voice of God from heaven, and to say, "I have given Mine own Son for this rebellious and apostate world, the sacrifice is offered and accepted, but you—you who are basking in the sunbeams of Christianity, you who are blessed beyond measure, and oh, how beyond desert, in parents, in friends, in every circumstance and adjunct that can sweeten your pilgrimage, why will you not bear to fellow-creatures sitting in darkness and in the shadow of death the tidings of this universal and incomprehensible love?"

In this, I believe, is included the main reason which influences me; a reason as full of joy as of glory; that transcendent reason, in comparison with which every other object seems to dwindle into utter and absolute insignificance. But I would not conceal from you—why should I—that which I
cannot conceal from myself: that the darker side of this great picture sometimes meets me, and it is vain that, shuddering, I attempt to turn away from it. My mind involuntarily reverts to the sad and solemn conviction that a fearfully great portion of the world round me is dying in sin. This conviction is the result of that same comparison I have mentioned before, between the principles and practices it embraces and those which the Almighty authoritatively enjoins; and entertaining it as I do, how, my beloved parent, can I bear to think of my own seeking to wanton in the pleasures of life (I mean even its innocent pleasures), or to give up my heart to its business, while my fellow-creatures, to whom I am bound by every tie of human sympathies, of a common sinfulness and a common redemption, day after day are sinking into death? I mean not the death of the body, which is but a gate to happiness or to misery, but that of the soul—the true, and the only true, death. Can I, with this persuasion engrossing me, be justified in inactivity, or in any measure short of the most direct and most effective means of meeting, if in any degree it be possible, these horrible calamities? Nor is impotency or incompetency any argument on the other side. If I saw a man drowning, I should hold out my hand to help him, although I were uncertain whether my strength would prove sufficient to extricate him or not; how much more strongly, then, is this duty incumbent when there are thousands on thousands perishing in sin and ignorance on every side, and where the stake is not the little I can give than this, the proclaiming that one in all the little I can give to this, the proclaiming that one instance of God's unfathomable love which alone so transcends and simple elements of truth, ill-calculated, like the arms of David, in the estimation of the world, to attain their object, but yet capable of being wielded by a stripling's hand, and yet more, "mighty, through God, to the pulling down of strongholds."

What I have said is from the bottom of my heart, and put forward without the smallest reservation of any kind. I am bound by all the most solemn ties—ties not created in this world nor to be dissolved with it, but eternal and changeless as our spirits and He who made them—to regulate my actions with reference to these all-important truths—the apostasy of man on the one hand, the love of God on the other. Of my duties to men as a social being, can any be so important as to tell them of the danger under which I believe them to lie—of the precipice to which I fear many are approaching, while thousands have already fallen headlong, and others, again, even while I write, are continuing to fall in a succession of appalling rapidity? Of my duties to God as a rational and responsible being, especially as a being for whom, in common with all men, the precious blood of Christ has been given, can any more imperatively and more persuasively demand all the little I can give than this, the proclaiming that one instance of God's unfathomable love which alone so transcends as almost to swallow up all others, while those others thus transcended and eclipsed are such as would be of themselves by far the highest and holiest obligations man could know, did we not know this?

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Our Shanghai Letter,

Containing the latest information from the Field.

We continue to receive cheering tidings from the provinces. Within the last fortnight, over fifty baptisms have been reported, and the general aspect of the work is distinctly encouraging.

Mr. Ed. Hunt, in announcing the baptism of twelve converts at Wun-chau, mentions that he has still about fifty enquirers to examine, and that the preachers in his out-stations give a cheering report of the progress of the work in the district.

Mr. Traub has succeeded in securing at Shih-chau, in Kiangsi, a more suitable hall, with rooms, for the native helper and family. About fifty people attend worship on the Lord's day, amongst whom are several enquirers, whose fidelity to Christ and adherence to Christian principle have cost them much suffering.

Mr. Wm. Taylor, who baptized two men at Yong-sin during a recent visit, informs us that God is working in many hearts in that district. At An-fuh, a Kih-an out-station opened last year, where God is giving much cause for praise, he baptized one convert, and spent three days instructing the enquirers, of whom there are ten.

Mrs. Horne writes that, in Feng-kang, during a recent visit, when she accompanied Mr. Horne and Mr. Tyler, thirteen enquirers were examined, and they had the joy of seeing five of them confess Christ in baptism. She also reports that at Kan-chau Fu, ten converts were baptized at the end of August, and asks us to join them in praising God for these manifest signs of His working. At Ch'ing-ling, an out-station of Chang-sha, in Hunan, God is giving encouragement in the work. Mr. Hampson writes that several persons are really interested in the Gospel.

Miss Marchbank, referring to the work at Kwei-k'i, writes:—"There is much to make one's heart glad every day, and very much for which to praise God. All is peaceful inside the Church, and outside among the people."

Mr. F. Dickie writes that he has accepted twenty-five men for baptism in Kin-hua. The outlook in the whole of this district is bright, and he will value prayer that many of those who have for years manifested interest in the Gospel may be brought to decision for Christ.

Miss Tranter, who has been visiting some of the villages in the Yong-k'ang district, has been greatly cheered by the kind hospitality of the Christians and enquirers, and by their hearty co-operation in her efforts to extend the knowledge of Christ.

Mr. Meadows reports that, in the Shao-hsing district, two Christians have been falsely accused of a serious crime, and, though an alibi has been conclusively proved to the official, they have been committed to prison.

Mr. Rogers informs us that the one out-station in Liangshan Hien, Sh-cheun, will have to be closed, in consequence of the unworthy conduct and illegal practices of professed enquirers, which, in order to secure for them immunity from the penalty of the law, they have reported to have been sanctioned by the foreign missionary.

Mr. Folke's health has, unhappily, broken down, and it will be necessary for him to leave China for a time. In his absence Mr. August Berg, an experienced and well-approved Missionary, will assume the leadership of the workers of the Swedish Mission in China.

Mr. and Mrs. J. T. Hollander and their little son have arrived by the Japanese s.s. Jego Maru from America.

Later: During the latter half of the month of October and the first half of November, over two hundred baptisms have
been reported, amongst which are nine in Chang-sha, the capital of the hitherto anti-foreign province of Hu-nan. Mr. W. C. Taylor writes of fresh enquirers and fresh interest being manifested in the Wan-Hien district in Si-chuen. At a Harvest Thanksgiving service, recently held in the station, the gifts of rice, vegetables, etc., together with the day's offertory given to the fund for the local distribution of tracts, amounted to 6,324 cash.

Miss Mary C. Brown sends a cheering report of the five members who were baptized in Kuang-sin Fu in June. Of one she writes:—"He is very intelligent, and, from his prayers, we feel he is taught of the Spirit," while of another she says: "Though he is rough and unpolished in his manner, he is bold and fearless in his testimony."

Miss Rasmussen informs us that in Ta-ning, in Shan-si, there are about fourteen women ready for baptism.

Mrs. Andrew Wright reports that at Yong-kang, in Chekiang, after careful examination by Mr. Dickie, seven men and one woman were accepted for baptism.

At Liang-chau, where the field has been specially hard, we rejoice to hear God's Spirit is working in the hearts and lives of not a few. Mr. Belcher has recently had the joy of receiving three converts into the fellowship of the Church. There are six or seven others who are to receive further instruction before being baptized.

Mr. Hutson writes that, in Kuang-Hien, the harvest has been very poor, owing to heavy rains and lack of sunshine. As the price of rice is, in consequence, gradually rising, by Christmas time the suffering of the people from cold and hunger will be great.

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for the first time have gone on to the Training Home at Yang-chau, whilst Mrs. McOwan has returned to Chefoo, and Miss Lucy Smith has resumed her duties in the Mission Home in Shanghai. Mr. and Mrs. Coulthard have returned to Kuling, where the former will give systematic Biblical instruction to native helpers and selected converts from the Provinces of Kiang-si and Gan-hu, with a view to increasing their efficiency as workers.

Mr. and Mrs. Whittlesey, who recently returned from furlough in America, have been designated to Chung-ching, where they will relieve Mr. and Mrs. Barham, who have been taking charge of the work in the absence of Dr. and Mrs. Parry, who are at present on a visit to the coast. Mr. Whittlesey will be Missionary-in-charge of the native Church, thus leaving Dr. Parry free, on his return, for his responsible duties as Superintendent of Western Si-chuen.

Mr. Conway writes that the work in Shao-ki-tien is encouraging. At one of the out-stations, the converts are planning to build themselves a chapel. There are about seven hundred enquirers and catechumens in the district, and in view of the fact that the work is extending, Mr. Conway feels deeply the need of workers to take advantage of the openings the Lord is giving. He has started street-chapel work in the evenings, partly with a view to providing scope for the development of the gifts of the native Christians, and partly as an evangelistic agency. As a result, some of the converts have been quickened, and souls have been gathered in.

Some time ago, we reported that Mrs. Ford had spent a few weeks in Kai-feng-fu, in Ho-nan, where the women came to see her in great numbers, and manifested much interest in
Mr. John Smith's death took place immediately upon his return from Ta-li, a town situated in the western part of the south-west province of China, and began work in Ta-li, a town situated in the western part of that province. His labours there extended over a period of twelve years, and had to be persevered in without his own death, which occurred at K'uh-tsing Fu, on Nov. 2nd. Cause of death: Typhoid fever.

Mr. Smith was an Irishman, and became a member of the China Inland Mission eighteen years ago. After landing at Shanghai he travelled to Yung-nan, the south-west province of China, and began work in Ta-li, a town situated in the western part of that province. His labours there extended over a period of twelve years, and had to be persevered in without much encouragement. It was difficult then—as it is now—to create in that part of China any great interest in the Gospel. Discouraging circumstances, however, did not prevent Mr. Smith from carrying out the commission of his Master. The writer has heard natives of Ta-li speak of his work in the city and of his frequent itinerations among the villages in its neighbourhood.

In 1898 Mr. Smith left Ta-li with his family for furlough at home. He travelled via Burma, and at Mandalay passed through great sorrow—Mrs. Smith fell a victim to fever and died.

His own death took place immediately upon his return to the province of Yung-nan after furlough.

Our sympathies go out to his relatives, specially to the children now bereaved of both parents. May they experience deeply, in their sorrow, the consolations of their Father in Heaven—the God of love.

Mr. Moodie sends an interesting account of a visit which he, together with an evangelist and colporteur, recently paid to some of the towns and villages in the Han-chong district. They were everywhere well received, and in most cases listened to very attentively, as long as they had strength to speak. Only once did they hear an unpleasant word.

There is, of course, another side to the work. Letters which we receive at times speak of discouragements, difficulties, and trials of one kind or another. The following is an extract from a letter received quite recently. It emphasizes the need of continual prayer on behalf of the native helpers and converts, who are often severely tempted. Miss F. H. Culverwell writes:—"Another very heavy trial, and one which gives us great pain, was some exceedingly sad revelations concerning the evangelist Yang, who came here in March. Outwardly keeping up an appearance of being very sincere, preaching with much vigour and boldness, and rebuking sin, he yet secretly was doing that which he was condemning! . . . We cannot but feel that in some way spiritual pride crept in, through the consciousness of having a higher spiritual standard than others, and so the fall was permitted. We are praying much for him that he may manifest a deep spirit of sorrow and repentance."

Mr. Parsons, who has recently returned from furlough, has left for Kwei Fu, an important centre between Ichang and Wan Hien, where he will join Mr. Beauchamp who has recently gained a footing there.

In Memoriam—Mr. John Smith.

[The following facts, relating to Mr. John Smith, which do not appear in the subjoined "In Memoriam" sketch, will be of interest to our readers.

He was born in 1856; gave his heart to Christ eighteen years later, in 1874; engaged for several years in varied forms of Christian work in the homeland, displaying therein no little energy, patience, and perseverance, and being rewarded with considerable success. Prior to sailing for China, as a member of the C.I.M. he studied for two years in Harley College. He left England for the Mission field on January 15th, 1885. His death occurred at K’uh-tsing Fu, on Nov. 2nd. Cause of death: Typhoid fever.]

We give God glory for His goodness to the brother gone from us—for a life lived in His fear and service, and a death rendered triumphantly by the assurance of a speedy entrance into the presence of Christ and the hope of a future glorious resurrection.

R. Williams.

Mr. Sydney
Grace Kathleen
(Theo John Hudson
(Aged 24) (Aged 12) (Aged 10)
China's Millions.

THE Old and New Year.—"Experience worketh hope" is the testimony of the Christian. The mercies of another year in the midst of many trials have proved again the faithfulness of God and call for ceaseless praise, as well as for increased devotion to the service of Him who has encircled us by abounding tokens of His love and kindness. With grateful hearts we acknowledge His goodness and pray that His richest blessing may rest upon the many who by their self-denying gifts and constant prayers have made possible the past year of work in China.

Financially the year has been one of not a little trial, but God has not failed when the needs have been pressing to send gracious tokens of His bounty in answer to special prayer. One instance of this is recorded below as an encouragement to faith. But while faith has been tested in this matter, God has granted special encouragement in a large ingathering of souls into the Church of Christ, which, so far as we can tell at present, is well in advance of any previous year in the Mission's history.

The great trial of the year has been the inability of the Mission, through lack of men, to enter the many open doors or to accept the pressing invitations for help which have come from all parts of China. Thibet with her closed doors is a painful sight, but is it not more painful, more sad, to see China opened to the Gospel in answer to prayer and then the Church reluctant if not unwilling to respond. "In the great Eternity which lies beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest: that the Son or God came to redeem the world; that certain individuals were chosen from among mankind to be the first fruits of the new Creation; that to them was committed the inconceivable honour of proclaiming the Good News to their fellow-creatures still in darkness: and that they did not do it."

A Call to Prayer.—With another year now opening before us, and the opportunities in China greater than ever, many feel that there is a special call to prayer. For some little time now the China Inland Mission has set apart one evening a week, Wednesday when possible, for special prayer for guidance as to how to use aright the present situation in China. Throughout China generally, among all the Missionary Societies there is a feeling that some special effort should be made, and we would bespeak the prayers of all the friends of China at home.

Mrs. Howard Taylor's "open letter," taken from the close of her new book, "Pastor Hsi," is reprinted in this issue as a leading article. Will all our friends read this and get their friends to read it. Also enclosed as an inset will be found a printed form for any who may be willing to enrol themselves as members of the C.I.M. Prayer Union. Additional copies of this form will gladly be supplied to any who apply. It is earnestly hoped that China will thus secure a constant remembrance in the prayers of an ever widening circle, and that through these prayers increased blessing may come to that dark and needy land.

Trained Native Helpers.—Among the many needs of the work in China, few are greater than that of trained Chinese helpers. Experience has proved how necessary it is not to be hasty in this work, lest a native, being removed from his normal environment, should, while being made more efficient in some respects, get out of touch with his own people and thus really be disqualified for effective service. Consequently it has been a common practice to give Bible School help during the farmers' slack months in winter, but it is felt that the time has come for the undertaking of more teaching than these occasional schools can afford. The Rev. J. J. Coulthard, who has had twenty-four years' experience in China, has been asked to undertake at Kuling, Kiang-si, the training of Chinese evangelists, &c., from the two provinces of Kiang-si and Gan-hwuy. Such important work as this calls for our special prayers. What a power for good a truly consecrated and qualified native may be, the life of Pastor Hsi shows. Surely God has many such men in China.

The Opium Curse.—No one can read Pastor Hsi's life without noting that one of the greatest hindrances to the extension of God's kingdom in China is the Opium habit. A recent issue of National Righteousness (Morgan and Scott: Id.) has given a clear and powerful re-statement of the responsibility of Great Britain in this matter. In view of a probable election in the near future, "The Christian Union," which is a Union for the severance of the connection of the British Empire with the Opium traffic, has sent special circulars to editors, Members of Parliament, &c., setting forth the iniquity of such a trade.

The following extracts from these letters are of special interest, and should lead all who seek for national righteousness to pray and work, so far as in them lies, to bring to an end our participation in this evil business:

"The Government of India has the monopoly of this trade, but the actual responsibility for it belongs to Great Britain. During the last four years—to go no further back—the Opium manufactured by the Government of India, according to official returns, represents the enormous quantity of 29,145,200 lbs.: a yearly average of 7,286,300 lbs. The best land of India, to the extent of about 600,000 acres, is used by the Government for the cultivation of Opium.

"The great bulk of the Opium thus manufactured goes to China, to the great injury of the people of that country.

"Last year the quantity of Indian Opium imported into China exceeded 55½ tons per week!"

"In 'The Commercial Treaty between the United States and China' there are these words—

"'Annex I."

"'As citizens of the United States are already forbidden by treaty to deal in or handle Opium, no mention has been made in this Treaty of Opium taxation.

"The above paragraph shows the attitude of the United States towards the Opium trade. When will the British Government rise to the level of the Government of the United States in this matter? Will it not be when the people of the United Kingdom are determined that our Opium trade shall be stopped?"

An Encouragement to Faith.—The following extract from a letter from the C.I.M. Treasurer in China shows how prayer has been answered at a time of special need. With such tokens of His providence, "What manner of persons ought we to be?

"We were very glad to receive on the 5th instant your telegram of £1,200, and are deeply grateful for this amount. We have also been much cheered at receiving two remittances for the General Fund, amounting in all to £885. You will probably have heard that after a special meeting of the Australian Council for prayer, in which they definitely asked for £1,000 for the General Fund, the Lord moved the heart of one of His
servants in New Zealand to send in two gifts to the amount of £1,300. Our friends there are evidently much pleased at this manifestation of the Lord's goodness to them, and the amount they were able to send has done at a time of real need, in fact, but for the first of the amounts sent, we had really nothing here in the General Fund to supply the needs of the five parties that have reached us from the home-lands during the last few days. It is very blessed to have such evidences of the Lord's care for us, and one feels that with so many such experiences it ought to be easy for us to trust the Lord to fully supply all our needs.”

A Chinese Literary Chancellor on Christianity.

—The Baptist Missionary Herald reports an interesting address given by the Literary Chancellor of Shien-shi to about five-hundred Chinese graduates. After speaking about opinion and education, he said: “Missionaries had come to China to do good, and warned his hearers against believing the foolish stories to the contrary. He urged the necessity of maintaining peaceful relations with the Christian Church, and especially of cultivating the acquaintance of Protestant Missionaries. ‘There was a marked difference,’ he said, ‘between the Protestant and Roman Catholic Church. The excellence of the former was to enlighten the people by the distribution of good literature and the opening of schools. Moreover, they sought no legal advantage for their converts, but were content with justice. The converts, too, were admitted with discrimination, and if guilty of grave wrongdoing were expelled. If,’ said the Chancellor, ‘you wish to enter the Protestant Church you are at liberty to do so, as far as I am concerned, though I cannot say the same of the Roman Catholic Church.’ The scholars, who heard this speech, could hardly believe their ears. It was a thing unheard-of, that one who had attained the highest degree in the Empire, and occupied such a position, should speak so fearlessly and favourably of Christianity.”

The Ch'ên-tu Plain.—At a recent meeting of the Royal Geographical Society, Colonel Manifold gave an interesting account of his journeys and surveys in China. In his remarks on the Province of Si-chuen he mentioned that he estimated that in the Ch'ên-tu Plain, a specially well-watered tract of country, there were no fewer than 1,700 persons as population to each square mile. When we remember that in England the average population per square mile is 436, it will at once be seen what a great field there is in this plain for Christian work.

The Medical Missionary Association, which has just completed the first twenty-five years of service, for the greater part of which time Dr. J. L. Maxwell has been its honoured secretary and superintendent, has issued an interesting little pamphlet, entitled “A Silver Birthday, or the Story of the Medical Missionary Association.” This pamphlet, which we warmly commend to the notice of our readers, is published by Messrs. Morgan & Scott, price 2d. nett. Dr. Maxwell, who has just retired from his responsible position of superintendent, has been succeeded by Dr. Henry Soltau, who for some time was in China in connection with the C.I.M. He will value the prayers of God's people in his important work of assisting men in their training for medical missionary service.

Chinese Labour for South Africa.—The question of Chinese labour for South Africa is at the present time receiving much serious attention. In South Africa a sharp struggle is raging in connection with this question between the capitalists and the opposition. From China we learn that the Viceroy of Kwang-tung and the Pekin authorities are strenuously opposed to the project, and intend to do all possible to obstruct and restrict emigration. It is clearly evident that the scheme is based on selfishness, and the probabilities are that it would be baneful in its effects upon the Chinese. Apart, however, from this particular question, we are impressed with the need there is to evangelize people who, by their vitality and energy, are bound to make their influence felt more and more in other lands. Whether this influence shall be for good or ill largely depends upon what is now done to give them the Gospel.

The Martyrs’ Memorial for China.—The following summary from the circular which has been issued in Shanghai anent the national memorial to perpetuate the memory of the Christian martyrs, Chinese and foreign, who have fallen in China during the last century, and especially during 1900, will be read with interest:—

1. The site to be in as prominent and suitable a spot as possible. (Shanghai.)
2. The hall to be able to seat from 1,500 to 2,000.
3. Offices for those societies, such as Bible and book societies, which are the servants of the whole missionary body in China to be included.
4. Other rooms as may be desirable should funds and site permit.
5. The cost to be about £50,000.
6. The permanent board of trustees to be elected by the next general missionary conference in China.

In connection with this scheme, the Rev. D. MacGillivray, M.A., B.D., is visiting this country and America, and it is hoped that the building will be ready for opening in 1907, the centenary of Protestant missions in China.

An Urgent Appeal.—The following figures are compiled by a son of Prebendary Fox, of the C.M.S., and appeared in a recent issue of the Record. May we not hope that they will appeal to the heart of some reader as a “call” to dedicate his or her life to the Lord for the work of the Gospel among the heathen:—

1. England and Wales—
   - Total population .................................. 32,500,000
   - Clergy of the Church of England ................. 29,800
   - Nonconformist ministers .................................. 9,100
   - Total ordained ministers .................................. 31,900
   - Proportion of the population to one minister ...... 191

2. The World—
   - Number of heathen and Mohammedans .............. 1,045,000,000
   - Number of missionaries ordained and lay ... (men and women) .................................. 15,500
   - Proportion to one missionary .......................... 67,000

It will be noticed in the above figures that, as regards England and Wales, no account is taken of any lay workers or of the Salvation Army, and that in the number of missionaries are included those sent out from the United States, and other European countries besides our own.

The Annual Volume of China's Millions for 1903 is now ready and may be obtained from the offices of the Mission for 2s. 6d. post free. It is beautifully bound in cloth gilt, and has for a frontispiece a striking diagrammatic map of China, which shows in a graphic way the present appalling need of that land for missionaries of the Gospel. A copious index, by means of which easy reference can be made to a great variety of matters of interest suitable for missionary addresses, &c., has also been added. This index may be obtained separately, without charge, on application at the office, or by post for one penny.
China's Millions.

God Answering Prayer for Hu-nan.

BY DR. FRANK A. KELLER.

Evangelist Li has just come to my office, his face radiant with joy, to tell me that over a hundred women have gathered in our prayer meeting room to attend Mrs. Keller's Tuesday afternoon class for heathen women. Friends in the homeland can hardly realize what this means, but those who have worked in Chinese cities, and those who by reading and study have become familiar with the difficulties of work among women, will join us in praise to God for these signs of the wonderful work He is doing here in Ch'ang-ssa, the much-prayed-for capital of Hu-nan. This was not merely a chance audience, it was the result of earnest prayer and faithful personal work on the part of the Christian women of our Church. It was most touching to see one Christian woman come in bringing with her four of her heathen neighbours, another with six, and still another seemed to have with her nearly all the women who live on her street. And they sat so quietly, listened so attentively, and at the close asked such intelligent questions that the hearts of the leaders were just filled with joy and thanksgiving. At the same hour Misses Petersen and Callsen were teaching an equally large class at their house outside the south gate, less than ten minutes' walk from here. Mrs. Keller's Monday and Thursday classes, for Christians and enquirers respectively, are also well attended and full of blessing.

Last Sabbath our large chapel was literally packed with a mixed audience, over one hundred and fifty being women. We had to open the doors at the rear of the chapel and bring seats from the prayer meeting room and place them in the shao-ting, a large room or vestibule between the street and the audience room, and even then many had to stand. Hundreds of men hear the Gospel night after night in our street chapel, and some of them are earnestly seeking to know more of the way of salvation.

As we face these large audiences of heathen people, we see not merely "masses of heathen," but collections of individuals, each one with eternal possibilities of joy or sorrow, of glorious brightness or utter darkness, and our souls cry out to God for power to speak a message to them that shall help them to "turn from darkness to light, and from the power of Satan unto God." This letter has a two-fold object, first, to report to those who have been praying for years for this field a little of God's gracious work here in answer to prayer, and second, to beg of you, now that God has opened the door so widely, to join us in grateful thanksgiving and praise, and plead with renewed earnestness and faith that He may send more workers into this large and needy field, and above all, that the Holy Spirit may work mightily in our midst, leading many of those who come to us to a saving faith in the Lord Jesus Christ. A month ago, we had the joy of baptizing nine believers, and as Mrs. T'ao, a lady of seventy-three years, thus publicly confessed, tears came into many eyes. A young man came to me after the service, and said, "I could hardly keep from weeping, and I wondered how it could be possible for anyone to witness that scene, and yet not believe in Jesus."

From the first, God's very definite guidance and blessing has characterized this work. While still in the homeland, years before coming to China, the writer had a clear call from God to this particular field, and though the door was then closed, he came to China with a deep conviction that God's time had come to answer the prayers of His servants by opening the door of Hu-nan, and by doing a work of grace in the hearts of these sturdy and progressive people.

In 1900, he, with two evangelists then working in a small district in Eastern Hu-nan, united in prayer to God for a house in the capital. Each of us received definite assurance of answered prayer, and we came on to Ch'ang-ssa to find the house. As we expected, we found a suitable house without any difficulty, and started back to our country station to prepare for removal to the capital, wholly unconscious of the terrible things that were happening in North China. A year later, when, the trouble being over we were permitted to come to Ch'ang-ssa, the house we had seen was occupied, but within two days we secured a pleasant house in another part of the city. We arrived in Ch'ang-ssa, Saturday noon, June 8th, secured a house Monday, June 10th, moved in the next day, and began daily preaching services Wednesday morning, June 12th. On the 5th of August our first Ch'ang-ssa convert brought his idols to the house and smashed them in our presence. The conversion and rapid growth in grace and knowledge of this young ex-official is the most striking example of the work of the Holy Spirit in the heart of an individual that I have ever seen. His Christian life has been used by God to lead a number of others to Jesus. Only a few days ago a gentleman said to me, "That man's life is a proof of the truth of the Gospel. I have known him for years, and since his conversion he is absolutely another man." He received an urgent call to the office of evangelist in a Mission in a neighbouring city, and in giving his life and talents to the service of the Saviour who has done so much for him.

Our house soon proved too small for the
rapidly-growing work, and just when we needed it the tenants of the house we had looked at a year before came to us and said they were going to leave and asked if we would like their house. We took it most gladly, and there we spent eighteen months of joyous and fruitful service.

It was evidently God's choice for us, for it is in a portion of the field that seems indeed ripe for the harvest, and then, too, is only five minutes' walk from the splendid property that God has so graciously given us as a permanent centre for the work. We still retain the house that has been the scene of much blessing, and the birth-place of many souls, and have fitted it up as a hospital where we hope to continue to preach by word and deed the unsearchable riches of Christ. From the first God has laid upon the hearts of the converts a burden of responsibility for the conversion of relatives, friends, and neighbours, and so the work has grown steadily and solidly. Our weekly Thursday evening prayer meetings are times of great joy and spiritual refreshing; there is an average attendance of about forty, and from several homes three generations come and bow with us before the Throne.

But there is another side to the picture. A few evenings ago, with head aching from the strain of a heavy day's work, I went out on a busy street for a little walk, and as I passed hundreds of people it seemed as if my heart would be crushed at the realization of the fact that we are only touching the edge of the awful need of this great city. Thousands of people hardly know we are here, thousands have never seen us, and many more thousands do not know one word of the Gospel of eternal life.

Dear friends, our force of workers is so small that we cannot even do all the work that comes right to our doors, much less that outside of our immediate neighbourhood. We MUST HAVE HELP. Pray mightily to God that He may very speedily send workers filled with the Holy Spirit to seize this remarkable opportunity before it passes away.

**A Series of Special Meetings in Yang-chau.**

BY ALEX. R. SAUNDERES.

We have much to praise God for in the results of the week of special evangelistic meetings we have just held in this city. Not only were the attendances large and increasing in numbers as the work advanced, but the special class of people we desired to reach came in good numbers to the meetings. At the first meeting, on Monday, 21st September, there were about one hundred and fifty men who sat through the whole meeting; but before the mission closed on Sunday, 27th, the hall was quite filled with an audience of about three hundred.

We had asked God to bring to the meetings those who had a previous knowledge of the Gospel, and it was wonderful to see how He had answered prayer. One man, who attended all the meetings, had first heard the Gospel in the very early days of our mission in this city, over thirty years ago; but, although he has often heard it since in different cities of China, it was during these meetings that he was first convinced of the truth of the foreigners' message. We regret to say that although convinced, as he himself said, of the truth, he allowed this opportunity to go by without deciding for Christ. Many others had previously heard the Gospel in one way or another, and probably very few of those present heard it then for the first time. An encouraging feature of the meetings was that so many came night after night for the whole week, and we could see that the Spirit of God was striving with several.

By the Friday night we had learned the nature of the audiences, and we were then led, at the close of the meeting that night, to call upon those who believed in Jesus as the Son of God and Saviour to stand, and thus confess before men their desire to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples. In response ten men rose, and in a clear voice said they wished to be His disciples.

Who were those who stood to confess Christ before their fellow-countrymen? They were mostly from a class for whom such a public testimony was no easy matter. One was a teacher who had been in the employ of foreigners for many years. He has more than once professed to foreigners to believe, but never before has he been brought to the point of a public confession of Christ. He has been under deep conviction for some weeks, but always sought to avoid a public confession, which means so much to that class of men, and you can well imagine the great struggle he had, ere, by the grace of God, he was able to stand up before such a large audience. Since his confession of Christ he has suffered much petty persecution from his relatives and friends. Four others were of the scholar class, two of whom have been for years slaves of that horrid practice of injecting morphia. They have yet a great fight to encounter with that morphia fiend, and we seek prayer for them all. Another of the scholar class is a young Mohammedan who teaches a school in the city. The Spirit was striving with him several nights before; by God's grace he had the courage to stand. He has, since, shown greater interest than any of the others, and has already made himself the possessor of the whole Bible. Another of those who confessed Christ was a former member of the Church here, one of the backsliders for whom we had also asked prayer. He was baptized in this city twenty-four years ago, but for many years he has been back in the world, having sunk so low as to be earning his living by telling fortunes on the streets. He seems desires of leading a new life, but it means much to him to leave the fortune-telling, as it is his only means of livelihood. What such difficulties are can be realized only by those on the field, and we would seek your prayers on his behalf.

We have formed those who confessed Christ at the meetings into a class, for further instruction in the way of God, and we trust that all may be led on to know the Lord more fully. Since the meetings others have been coming to our guest hall for further conversation, and one or two of these have also confessed to believe and will join the class. We would ask you to pray much for this important part of the work, the confession of Christ is only the first step, and must be followed by much teaching.

The evening meetings, the first of the kind we have held, have made a sensation in the city, as can be gathered from the following conversation between two men, and which was overheard in a tea shop:

"Have you been to the meetings in the Jesus Hall?"
"I have not. Have you?"
"I have."
"What do they preach about?"
"They say we are all outsiders, and that there is only one Saviour."
"Who, do they say, is the Saviour?"
"One whom they call Jesus. The doctrine they preach certainly moves men's hearts."
"Are you going again?"
"Yes, I have been twice and I am going to-night again."
"I will go with you."

We trust they did and that they received blessing.
B EFORE the mail leaves to-night [Oct. 5th], I must let you have some of our news. We praise God for keeping us in peace in the midst of strife and bloodshed, and we hope His goodness and protection will be continued. For some weeks mutterings were heard among the people against the Roman Catholics because of their fearful oppression of this poor and helpless people. Things grew worse, until last Monday morning news reached us that a Roman Catholic chapel in the north of the country was burnt down and some men killed. All the rising was directed against the Roman Catholics. Large numbers of people from the country entered the city secretly on Wednesday. On Saturday morning the leader of the movement entered the city with six hundred men all perfectly in hand, and he had given orders that we Protestants and the heathen, not to be molested—any of his followers found disobeying this order were to be beheaded—only the Roman Catholic place was to be burnt and the leaders captured.

We had just sat down to dinner when volumes of smoke told that the Roman Catholic place was on fire! What next? We had just sat down to dinner when volumes of smoke told that the Roman Catholic place was to be burnt and the leaders captured. The leader showed every consideration for the people, who in fact were all in fullest sympathy for the people, were to be left for the dogs. Shops and houses belonging to Roman Catholics were burst open, plundered and torn down, but not burnt lest the adjoining homes of innocent people should catch fire. The leader showed every consideration for the people, who in fact were all in fullest sympathy with him. Two Roman Catholics caught were released for a sum of money. It is reported that some country Roman Catholic leaders—leaders in sin and crime—have been killed. The magistrate and soldiers were helpless; in fact, the soldiers wouldn't raise a finger against these people. I hope God will give us a better people.

TWO evening my husband and I walked down to the gate of the city, with our cook and two men carrying our bundles of bedding and boxes containing extra clothes, books, etc., for a ten days' trip into the country. A small boat was waiting to take us about fourteen miles up the river to the place where we were to get out and walk. We got into the boat, under the arched awning of bamboo and leaves, which did not leave room to stand upright, and hanging up a curtain to screen ourselves off from cook and boatmen, we spread out our bedding and retired for the night. In spite of the boat boards not being of the softest, we managed to sleep pretty well, and were up, dressed and breakfasting soon after 7 a.m.

The men who had come to carry our baggage soon put in an appearance, and we started for a tramp of some fifteen miles. The first part was flat, but we soon got among the hills and the path began to go up and down, every now and then leading us across the mountain stream by stepping-stones; these were mostly covered with water, so that there was nothing for it but that the cook should take off shoes and stockings and carry us over one at a time, pick-a-back. One soon got used to this mode of transit and took it as a matter of course.

We reached the village of Ng-choa, our stopping place for the night, early in the afternoon, and were heartily welcomed at the house of an enquirer, where the centre room is rented for services. This enquirer is an interesting man; he was an opium smoker and painter of idolatrous pictures. He first broke off opium many years ago, but his heart not being changed, took to it again. Last year he again broke off, and shortly after became interested in the Gospel. Then he found his occupation was one in which he could not continue as a Christian, so he gave up his painting, thereby arousing the indignation of his grown-up son, who is unconverted, and obliges his father to rent the room for service instead of giving it as he would gladly do. Thus for a time he had no means of livelihood; now he has learned a native method of curing the opium habit, and is able to earn something in this way. He has a wonderfully quick apprehension of spiritual truth, and is diligently reading his Bible right through, and taking
In the afternoon we devoted another two hours to the teaching of Romanized reading and writing, and many made good progress. They filled up the time between learning either the Commandments or their Romanized lessons, at the top of their voices, interspersed with various attempts at learning new hymn tunes! To anyone who has heard Chinese Christians sing this needs no comment; and they will not wonder we preferred to spend our spare time on the hills when it did not rain.

On the Saturday morning we had hoped to leave for Doa-kae and spend Sunday there, but a heavy thunderstorm and rain during Friday night caused the river to rise considerably, and the rush of water was so great that the ford was quite impassable. It was not till after dinner that four men, with hands linked together, ventured across to fetch a bride! We asked why they did not make a bridge, as in the rainy season the water often rises and causes delays of several days. They said there was a wooden bridge once, without rail or parapet, but so many got giddy crossing over and were swept away and drowned that they destroyed the bridge—instead of making it more secure! Probably the truer reason lies in the superstition that if there is a bridge a white serpent will come down from the mountains, cross over and injure the village; it cannot, they say, cross without a bridge.

**Going Forward.**

So we spent a second happy Sunday at 'O-dzing, and on Monday morning got off for Doa-kae, which also lies up high among the mountains, about twenty miles from 'O-dzing. Here we stayed with a family in which the father, mother, two sons and a daughter-in-law have been baptized; the young men, though not long converted, are very bright, and have already been used to lead others in. Here also there was a woman candidate for baptism; she was examined that same evening and baptized next morning in the stream behind the village. Quite a number gathered for the evening service and there is an encouraging spirit of enquiry.

On Tuesday morning we again started off, stopping for early dinner at Tie-sa, a village three or four miles down the valley, but high up on the mountain side, where there are some new inquirers and where we arranged for regular Sunday services. From here our road gradually wound round and round the mountain slopes, dropping at last by a sharp descent to the river plain. We arrived at the riverside very wet and hungry, as it rained quite ten miles of our walk, and owing to a mistake of our carriers we were separated from our baggage and estables some two hours longer than we counted on.

Getting into our boat at last, much persuasion on our part, and heroic exertions in rowing on our cook’s, succeeded in getting us to the city in time to enable us to get home about 10.30 that night.
The Boys’ School at Sin-tien-tsi.

BY MISS F. M. WILLIAMS.

LAST month [August] a sad event occurred. One of our little school-boys was drowned in a pond near by, while bathing. It was a very hot day, and on their way back to school after their dinner, he and another boy were tempted to jump into the water. Whether Cheo-siang-ua struck himself when jumping in, or whether he got out of his depth, we do not know; a man working in the fields near the pond heard some cries, and saw one boy trying to pull the other out of the water. He rescued both boys, and stayed to try and restore Siang-ua, who was only faintly breathing, while he sent the other boy to call the poor lad’s parents. They did not come to tell us about the accident until about two hours after it took place; we tried artificial respiration for a long time, but it was too late. The boy was seven years old, and had been in the school for four years, he knew the gospel well, and seems to have had an abhorrence of idolatry, but whether or not he was trusting Jesus as his Saviour we cannot tell. His death made a great impression upon the rest of the school-boys. The funeral took place the following day, and several of the boys went with us to the grave. Mr. Lawrence conducted the service. The lad’s uncle is a catechumen, but his parents had never shown any interest in the gospel; since the child’s death the mother has come each Sunday to the service, and the father has been occasionally. Pray that this sorrow may lead to their conversion.

We have now fourteen boys in the school, and in my Friday class I have ten elder lads who were formerly in the school. About a fortnight ago, we had a visit from Hai-p’ing-tsi; he came in the hope that we would employ him. We could not do that, so he stayed with us for two days, and then returned to his home, about thirty-three miles from here. He has grown a good deal, and has to do hard work at home. His father died last year, and he is the eldest son.

Yen-lin also passed by here a few days ago, and came in to see us. His conduct was not satisfactory while we were at home, and he was dismissed from service here. He is now living with his parents, who are Roman Catholics. He needs our prayers. We made our school-boys happy last month by giving them the half-yearly prizes. The boy who had most marks for general conduct gained the first prize, material for an upper garment; his delight was great, as it was a long time since his parents had been able to afford him any new clothes.

In some places near by the rice is now being reaped; others look forward to reaping at the end of this month.

We have had an unusually wet summer, and in some districts much damage has been done and lives lost, through floods. At Nan-pu, where Miss F. Culverwell and Miss Lloyd are working, the whole city, with the exception of the two Ya-mens and their own house, which are built on higher ground, was submerged, and the loss of property was enormous. They sustained a great loss in the death, by drowning, of one of the leading native Christians in that city.

Round Sin-tien-tsi, we did not wholly escape. The heavy rain caused several cottages to fall, and Uen-ta-niang has lost half her crop of rice, owing to a high bank and trees falling into her field. We are thirteen miles from the river, but the market villages on the river-side suffered considerably from the flood. There has been much sickness owing to the damp weather. Miss Davies has been very busy attending to the sick people who come every day. Our Sunday congregations have increased lately; for the past six weeks we have had an average attendance of one hundred and thirty; there are many hopeful signs that God is working, and we are pleading daily for an outpouring of His Spirit upon this place as well as elsewhere.

The Sanatorium has been full during August, but now the cooler weather has come, and our visitors are returning again to their work.
China's Millions.

**Book Notices.**

**What can I do? or, How to help Missions.** By ANNETH SEWELL. Published by The Religious Tract Society. Price 1/6.

*Miss P. A. Barclay.*

This book is a collection of brief readings and dialogues for use at missionary working parties, guild meetings, etc. There are readings on India, China, Persia, Africa, Madagascar, New Guinea, and some chapters specially suited for children. "Turning to the China section, we find one chapter on "China's Point of View," "First Impressions," and "Chinese Missions of To-day." In the interesting dialogue of this last chapter the following beautiful story is told:—"I have been thinking so much of the beautiful prayer of a North-American Indian—a true Christian convert. When he heard of the Chinese massacre, he stood up in a prayer-meeting and poured out his heart before God: "Say again, dear Jesus, Father forgive them, for they know not what they do." O Gracious Spirit, Thou art not quenched by blood; let it make Thy garden soil strong to grow Chinese believers in...."

We warmly recommend this book to any who want interesting reading for working parties, etc. There are over 190 pages of letter-press, and several illustrations on art paper. The price is only 1/6.


Twenty-six interesting peeps (one for each letter of the alphabet) into the mission fields of the world. Printed in large type, and containing many attractive illustrations, this booklet is sure to be popular with the children.

**Certainty.** By MRS. HOWARD TAYLOR. Price 1/- per dozen or 7/- per hundred, post free. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. B.B.M.G. Publishing Department, Harley House, Bow, E.

This little booklet is a reprint of an address to Missionaries delivered by Mrs. Howard Taylor at a farewell meeting in Harley House. By special request it has been reprinted in this neat pamphlet form, and we trust it may have a wide circulation. It will well repay perusal, not only by missionaries, but by all intending candidates for Foreign Missionary work.

**Kwei-chau.**

TUH-ShAN, August 16th.—"Since the date of my last letter, the work here has gone on as encouragingly as ever. The attendance at the meetings has kept up, as well as the interest. Several families have taken down their idols during the past month, and, last Sunday, six women and one man were baptized and received into fellowship. This gives us a membership of twenty-two. Special interest is attached to the one man who was baptized, as mentioned above. I think I am right in saying he was the first one to destroy his idols, when the Lord began to work here during the absence of the friends in 1900-1. He has two wives, both of whom confessed CHRIST in baptism with Him. His mother and younger brother, who complete the family, are hopeful enquirers. The grace of God, according to the testimony of all, has certainly visited this man's house. Two of the other women baptized are widowed sisters-in-law, in another family; another is a widowed daughter-in-law in the home of one of the older members; another is the wife of one of the enquirers. We have illustrated in these cases what, to my mind, is one of the very happy features of the Tuh-shan work, namely, the Lord is working in the hearts of whole, or large portions of families, instead of isolated individuals here and there. This ought to be a strength, by His grace, to the work."

—C. G. Lewis.

**Departures for China.**


*Mrs. C. T. Fishe.*

**January 28th.** Per N.G.L. ss. "Room."

*Dr. and *Mrs. J. Anderson

and their children.

*Miss P. A. Barclay

Miss A. G. Leith.

Miss A. E. Eldridge.

Miss P. E. H. Morton.

Miss G. C. Wetterstrand.

**For Praise and Prayer.**

Praise for the number of recent baptisms, and prayer for those baptized that they may continue faithful. pp. 3, 13.

Prayer for the bereaved children and relatives of Mrs. John Smith, p. 5.

Praise for the mercies of the past year, and prayer for increased blessing in the future. p. 6.

Prayer for guidance to use aright the present situation in China, p. 6.

Prayer for blessing to rest upon the special work of training Chinese evangelists, now undertaken by the Rev. J. J. Coulthard at Ku-lung. p. 6.

Prayer that an end may speedily be brought to our nation's complexity in the opium business. p. 6.

Prayer for Dr. Henry Soltan in his important work of assisting men in their training for medical missionary service. p. 7.

Praise for the remarkable way in which God is answering prayer for HU-NAI. p. 8.

Praise for God's care of His children during the attack on the Roman Catholic premises in Ning-hai, Cheh-kiang. p. 10.

Prayer for the missionaries travelling towards China. p. 13.

**Recent Baptisms.**

SHEN-SI—

Si-an ............................. 7
Tong-chau (out-station) ... 13

SHAN-SI—

Feng-chun ........................... 3
Huen-tien ........................... 10
Ping-yao ............................. 10
Lu-ch'eng ............................. 1
Lun-an ............................. 6

SHAN-TONG—

Chefoo ............................. 9
Ho-nan—

Kuang-chau and out-stations... 19
SUCHUEN—

Sin-tien-ts .......................... 8
Pa-chau ............................. 9
Ch'en-tu (out-stations) .... 21

KWEI-CHAU—

An-shuen and out-station ... 6
Tuh-shan ............................. 7
Kwei-yang ............................. 1

YUN-NAN—

Ku-hsia-shing .......................... 2

KIANG-SI—

Kan-chau and out-station .......................... 15
Yong-sin ............................. 2

CHEH-KIANG—

Hang-chau (out-stations) ... 20
Wun-chau and out-station ... 12
Yun-ho ............................. 6
Long-ch'ien (out-station) .... 2

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**Postal Notice.**—The rapid changes which are being made in the postal arrangements to and from China, as well as in China itself, make it not a little difficult for friends at home to know how to correctly address their letters. On the last page of this issue will be found a table which has been specially prepared to guide those who are not clear in this matter. Since that table was in type the Post Office authorities have issued another statement with regard to the Siberian route. The following extract contains the most important information:

"All letters and postcards for the Far East marked for dispatch via Siberia should be fully prepaid. The rate for letters addressed to Tien-tsin, Pekin, and inland places in China generally is 24d. per half-ounce; but letters for the ports of Chefoo, Wei-hai-wei, Shanghai, Amoy, Canton, Foochow, Hankow, Huilow, Ningpo, and Swatow, at all of which places there are British Post Offices, can pass at the rate of 1d. per half-ounce."

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Province of Shan-su. Postal Address:—C.I.M., Hankow. Exceptions:—Stations marked (1) direct to Station, via Hankow, (2) to Shunteh Fu; all via Peking.

Province of Shensi. Postal Address:—C.I.M., Hankow. Exceptions:—Stations marked (1) direct to Station, via Hankow, (2) address to Yuincheng, via Peking and Tai-yuen Fu.

Province of Shantung. Postal Address:—C.I.M., Hankow. Exceptions:—Stations marked (1) direct to Station, via Hankow, (2) to Shunteh Fu, all via Peking.

Province of Kwei-chau. Postal Address:—Direct to Stations, via Peking, Exceptions:—Those marked (1) direct to Shanghaig.

Published by the China Inland Mission 
Newington Green, London, N.
Raymund Lull.  
A Study in Mediæval Missions.  

By the choice of a Missionary subject as the thesis for his Doctorate of Divinity, the Rev. W. T. A. Barber, formerly a Wesleyan Missionary in China, has placed in the hands of all students of missionary biography an admirable and scholarly book on Raymund Lull, the pioneer missionary to Moslem lands.

Born in Majorca in the year 1236, Lull entered the world when history was being made on a large scale. In England, the Magna Charta had not long been signed; in Europe, the zeal of the Crusaders was at its height; in Asia, Ghengis Khan had only recently died, and ere Lull was many years old, the Tartar hordes were to deluge part of Europe in blood and threaten the future of the whole continent. Within the Roman Church, Dominic of Castile and Francis of Assisi had arisen to utter, by life and teaching, their protest against the luxury and corruption which prevailed within the ecclesiastical life of that day.

In the midst of such surroundings Raymund Lull was trained as a soldier, becoming the Seneschal and Master of the Royal Household at the Court of James II. in Majorca. Here, up to the age of 30, he lived the life of a worldling, when in the very midst of his unholy pleasures he was arrested by a vision of Christ, which changed the whole course of his career. Henceforth, the extension of Christ’s kingdom was his absorbing passion, and the spirit of the Crusades was, in him, to find its outlet, not in the use of carnal weapons, but in the persuading and entreating men, through the meekness and gentleness of Christ, to be reconciled to God.

In Lull, enthusiasm and knowledge were well united; at times he appears carried away by his glowing devotion, at others well balanced by his intellectual power. Inspired by an earnest passion to spread Christ’s kingdom, he formally severed himself from his duties in the palace, made provision for his wife and children, and then deliberately settled down to nine or ten years of arduous study to make himself master of Arabic and fit himself for his missionary calling.

The rest of his life, to use the words of Dr. Pierson, “was one long and toilsome pilgrimage after the moving pillar. Old habits of sin, like Pharaoh’s hosts in pursuit of Israel, would have drawn him back into bondage, but he dared a Red Sea of blood for the sake of following the vision.” For half a century from the date of his conversion, Lull gave his life and talents for the extension of Christ’s kingdom, travelling throughout Europe, lecturing in the Universities, seeking to gain the help of Kings and Popes in the prosecution of his mission, visiting North Africa to reason with the followers of Mohammed, and, finally, dying a martyr’s death on the shores of that dark continent at the advanced age of eighty years.

In Lull, one is frequently reminded of other famous characters in Christ’s kingdom. His early carelessness of life and sudden change, remind one of St. Augustine, or of George Müller in our own times: his vision of Christ and immediate obedience to the heavenly vision, of St. Paul: his burning zeal and quenchless ardour, of Henry Martyn; save that in Lull’s case he did not “burn out for Christ” in so short a time, but long after he had passed his three-score years and ten was still as fervent as ever in his Master’s service.

Lull was not free from the errors of his age, but he stands out as a monument of the saving power of the grace of Christ, as an example to all time of consecrated zeal, of fearless devotion and whole-hearted surrender for the sake of the Christ who had appeared to him.
One letter, quoted in full by Dr. Barber, is of special value to those interested in the Tartar races. It very closely synchronizes with Marco Polo's journey to China and the beginnings of Roman Catholic Missions to the far East, when John de Monte Corvino was despatched as Papal Legate to the court of Kublai Khan.

The following is a portion of this letter, one of three, addressed to the University of Paris, exhorting it to pray the King to found a "studium" at Paris of Arabic, Tartar, and Greek:

"With desire have I, Raymond Lull, desired this, because it is supremely to be longed for by all faithful Christians, and because it can be performed by those whose understanding the highest wisdom has divinely illuminated. Happy is that university which will seek to convert the Tartars to their sects; and if it should happen—which God forbid—that the Tartars should become Jews or Saracens, it may well be feared that it would issue in irreparable harm to the whole of Christianity. Such harm took place through the heresy of Mahomet; for when the Saracens had accepted it, they came flooding over us, and the third part of Christianity was overwhelmed. The multitude of the Tartars cannot be counted, and in the shortest period of time it has subdued by its warlike power many kingdoms and principalities.

"Ye see, reverend fathers and masters, how great a peril hangs over the whole Church of God; unless your wisdom and devotion, by which the whole of Christendom is upheld, opposes its saving shield against the unfaith of the Saracens; if it fail in stemming back the impetuous torrent of the Tartars—I will say no more, but consider, I beseech you, what may happen. Strange is it that the adversaries of God are more numerous than His defenders, that more are those who blaspheme Him than those who praise Him. God became man for the sake of men. Himself He died that He might restore men to life. Yet many have now fallen away from the unity of the Church, as the Greeks and many others at home in your lands, and how evil a return for good is being rendered to God, and how great an insult by those who were created for His praise, and how great a persecution threatens us who believe. Consider of what we shall be called in question by God at the Last Judgment, when He will require from us an account for the death of those who, through our preaching and example, ought to have enjoyed eternal life.

"Thus conscience stings me, and compels me to come to you, whose discretion and wisdom is supremely concerned to bring about a mighty remedy, pious, meritorious, a service pleasing to God and useful to the whole world. I mean that here in Paris, where the spring of Divine knowledge gushes forth, and where the light of the Truth shines forth on Christian peoples, there should be founded a faculty for Arabic, Tartar, and Greek studies. Thus we may be able to learn the languages of the adversaries of God; and that our learned men, by preaching to them and teaching them, may by the sword of the Truth overcome their falsehoods and restore to God a people as an acceptable offering, and may convert our foes and His to friends. And if it please God that this should come about, He will be bringing about for us the greatest possible exaltation and extension of Christianity."

This letter shows how Lull, though especially devoting his life to Moslem lands, longed and sought for the conquest of the world for Christ. He marvelled that those who knew the Truth and the falsity of unbelief, could be so indifferent. "Much do I wonder," he says, "concerning men who are in the true way, how it can be that after they have received the gift of true life, they do not attempt to help those who are outside the Truth, into the true way."

But space will not permit further quotation. For those who would follow his life more fully we refer them to Dr. Barber's book, which is also an handbook to other sources. The few quotations given show how his utterances were the very breathing forth of love to Christ and of solicitude for his fellow-men. As Dr. Pierson in his "New Acts of the Apostles" says, "He deservedly wears the title of the 'greatest missionary orator of history.'" Would that Lull's motto were the motto adopted by all who profess and call themselves Christians, then there would not be wanting men or means for the extension of Christ's kingdom:

"He who loves not, lives not: He who lives by the Life, cannot die."

M. B.
bygone times never more than half filled, soon proved too narrow for those who flocked in; the partition had to be pulled down to make more room, and even then it was difficult to find sufficient space. Succeeding mails brought news of, first, thirty men desirous of baptism, then sixty, one hundred, one hundred and fifty, and now two hundred, with additions every week. Of course, we do not deceive ourselves, and are fully aware of the great care and caution that will be needed in testing these men to discern their motives, but one cannot but be thankful that at any rate, Sunday by Sunday, week by week, so many are willing to regularly attend and listen to systematic Bible instruction. These men include some of the leading merchants and teachers of the town, who exercise a powerful influence over the Tibetans who throng to Ta-tsien-lu to trade with them. Amongst the believers, too, are a few Tibetans, and more cannot fail to be reached by the movement. Larger and more convenient premises are already planned, and probably by this time are building, and fresh developments will surely follow.

Further encouragement is, that the new Tibetan King of the district is very friendly with our missionaries, which will render work in that district far easier. He lent his Summer Palace to them for the holidays, and likes them to come and see him; this friendliness will probably assist in removing difficulties in renting houses or land in his territory.

Again, God is providentially opening the country to the missionary further west. Twelve days from Ta-tsien-lu, at Li-ting, a village consisting of a Tibetan monastery and a Chinese street, where until recently the monks were most hostile, and utterly defied any efforts of the Roman Catholic or Protestant missionaries to open work in the place, a sudden rebellion of the Lamas against the Chinese broke out, with the result that the Chinese defeated the priests, and captured and beheaded the leaders. Now the haughty spirit of the Lamas is subdued, and missionaries are free to enter and work. So much for the present change on the China side.

Turning to the Indian border. First with regard to the translation of the Word of God. Last year, under the auspices of the British and Foreign Bible Society, witnessed the completion of the long contemplated and much desired revision of the whole of the Tibetan New Testament into the colloquial language, and it is now proposed to translate the Old Testament into the same.

Next, as is well known, an expedition is now on its way from India into the Closed Land. The history of the various steps that have led up to this would take too long to record here, but it is sufficient to say, that in the writer's opinion, justification for this action of the British may be found in the attitude of the Tibetans during the past twelve years or so, and in all probability there will be no bloodshed. One cannot but see that, in the past, such means have been used by God to accomplish His purposes and to remove barriers to the progress of His Gospel, and there seems good reason to hope that in the immediate future the full answer to the prayers of many years will be granted in the opening of one of the last of the world's closed lands.

Since the spring of last year, the Indian Government has been trying to treat with the Lamas of Tibet, and the present expedition, consisting of 3,000 troops, mostly native, under Colonels Younghusband and Macdonald, have crossed the Himalayas, separating India from Tibet, into the Chumbi valley, and according to the latest telegrams, are encamped at a little market town, Phari, there organizing transport, intending shortly to move on to Gyantse, a town midway between India and Lhasa at the junction of the roads to Lhasa, the seat of the Dalai Lama or Pope, and Shigatse, the seat of the Teshu Lama or Branch Pope of Tibet. Gyantse is in a populous district and is of strategic importance. Here it is hoped the Tibetans will be sensible enough to discuss with the British envoy questions long unsettled. Failing this, it is conjectured the expedition will move on to the capital. Doubtless far-reaching changes for Tibet, and for missions, will result from this apparently small expedition. So, then, during the past twelve months, there have not been wanting indications that God’s time for the Tibetans and Buddhists of Asia is at hand.

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Kiang-si.

LIN-KIANG, September 29th.—"In Shui-chau we have succeeded, at last, in getting a more suitable hall; the old place was much too small, as about fifty people come together now for worship, on Sunday.

"Some of our enquirers there had to suffer severe persecution. One man was beaten to death because he refused to give money for idol-worship. Many were robbed when they refused to worship idols; some stood the test very well, but others became frightened and went back."

"Last week I was in Chang-shu. An enquirer there who would have been baptized long ago, but was compelled to work on Sunday, has succeeded now in getting a situation in which he is able to keep the Lord’s Day. So we have joy and sorrow in our work, and opportunity to suffer with Christ, and to be comforted in Him."—F. TRAUB.

Si-chuen.

PAO-NING, October 1st.—"I would ask for special prayer for Teacher Ku, my helper here, who is to be admitted to Deacons’ Orders by the Bishop at Christmas time. He is a really spiritually-minded young man, and will be an even greater blessing as time goes on, if he is kept following on to know the Lord. He will be the first Chinese that has been ordained, and on this account will need special prayer.—W. H. ALDS.
A Glimpse at the Work in Wan Hien.

Compiled from the Journal of Walter C. Taylor.

[WARD HIIEN.—"Its situation in a sharp bend of the Yang-tz, backed at a distance of thirty miles by a range of mountains,—built in cliffs, and in clusters round temple and pagoda-crowned hills, and surrounded by precipitous, truncated peaks of sand-stone, from 700 to 1,500 feet in height, lying out of woods through which torrents flash in foam, and from amidst garden cultivation, and surmounted by the picturesque, fertile"—views which are a feature of the region,—is superb and impressive. It has doubled its population and trade in twenty years, and its fine streets and handsome shops, stately dwellings within large grounds, thriving industries, noble charities, and the fringe of junks for over two miles along its river shore, indicate a growing prosperity which is characteristic of nearly every city in Si-CHUN, which I afterwards visited."—Mrs. J. F. Bishop.]

The city of Wan Hien is situated in East Central Si-CHUN, about one hundred miles across the border from HU-PEH province. "Wan," translated literally, means ten thousand, and is always used to express that number, as well as to convey the idea of abundance. "Hien" simply means district, or county.

The city is well in the centre of the county, directly on the banks of the river Yang-tz. The Mission house is a good distance outside the city walls, and on the opposite bank of a small river that flows by the side of the city. The area of the county is ninety miles from north to south, and seventy miles from east to west, and it is divided into almost two equal parts by the Yang-tz, which flows through from east to west. The city stands on the north bank of the river, and has a population of about 120,000. There are forty-eight large market towns in the county, and many more smaller ones, each of which would be considered a large parish in rural England.

The Church at Wan Hien numbers thirty-one communicants. There are a good many candidates for baptism—the enquirers' class contains twenty-three members—and forty others desire to enter the Catechumenate.

During the last six months (the journal is dated October, 1903) a start has been made to develop the work along native lines—by employing a Chinese ministry, and using only, as far as possible, Chinese money. The first step in this direction has been to open a little church at a small market town, about fifteen miles west from Wan Hien, named Yang-ho-ki. The four church members there undertook the responsibility of the rent, while the members in the city helped to furnish the building. This effort has been very satisfactory. Sometimes as many as seventy worshippers attend the service, and there are ten or twenty promising enquirers. It is probable that two more centres may be similarly opened by the natives shortly:

- Peh-yang-ping, thirty miles south-east of Wan Hien, and Fen-shui, thirty miles north-west, on the Pao-ning main road. The Thursday afternoon class for women is fairly well attended, and there are generally twenty to thirty men present at the evening class held specially for them.

The Colporteur has been faithfully working, selling and distributing tracts and Scripture portions. A few months ago, when visiting a market about seventy miles from the city, he sold a man a Gospel portion. He read it, became interested, and afterwards came to the city and purchased a complete Bible. Since then many persons in that district have become interested in the Gospel, and arrangements are being made to send some one from Wan Hien to instruct them further, and otherwise encourage the work.

During the first nine months of the year (1903), tracts and booklets to the value of sixty thousand cash were sold from the Book and Tract Boom, the far larger proportion of the sales being tracts and Scripture portions, selling at two, five, and six cash each. An interesting donation to the Book Fund was the proceeds of the Harvest Thanksgiving Service—the first of the kind in the city—held on Sunday, September 6th. The offering for the day was 2,900 cash, the sale of fruit and vegetables realized 3,414 cash. The total amount, 6,314 cash, was handed over to the Book Fund.

The local sales for the British and Foreign Bible Society,
during these nine months, amounted to something like 40,000 cash, an advance upon the sales of the previous year. Since Mr. and Mrs. W. C. Taylor took up the work in Wan Hien in 1902, they have sold over 10,000 copies of the Scriptures in whole or in part, thus:—500 Bibles and Old Testaments, 1,300 New Testaments, 9,000 portions.

Sunday, September 27th, was held as Bible Society Sunday. Special addresses on the work of the Society were given, and their publications, of which fifty-five varieties are kept in stock at that station, were exhibited, together with various English Bibles. The books, which were kept on view the whole day, were laid out upon a table covered with a scarlet rug. The offertory for the day, 1,635 cash, was given to the Bible Society. On the Tuesday following, as a direct result of this exhibition, one Chinese gentleman bought 4,000 cash worth of Scriptures.

The Sunday congregations in the city average one hundred and seventy to one hundred and eighty.

A beginning has been made with Bible School work, which it is hoped will develop. Dispensary work has, "been carried on throughout the nine months under review." This simple medical work has been blessed to the relief of probably over one thousand patients during that time. During that period also, a piece of ground has been purchased for use as a Christian cemetery. The Chinese Christians have taken great interest in the matter, and contributed 80,000 cash (say £8) towards the purchase; the total outlay has been £15. A friend has promised to bear the cost of erecting a little chapel on the ground, and this will be built later.

Extracts from Letters.

Kan-suh.

Liang-chau, September 1st. — "We had the joy last Lord's Day of receiving three into the Church by baptism—Mr. and Mrs. Ten, and a Mrs. Hoo. Mr. Tien has been coming to the services regularly since we returned. He first heard the Gospel in the house of dear old Ts'in-ie's son-in-law, with whom he was friendly. He is a scholar, and often in the holidays and at other times went about reciting prayers and singing songs, while playing the fiddle; but he did not find peace or joy through going without meat and reciting prayers. Ts'in-ie told him the Gospel faithfully, and the Holy Spirit so fastened it on his heart that he decided to become an enquirer. When Mrs. Belcher went to see his wife, she cursed her husband for bringing the foreign devil to see her. After several visits, and seeing her husband's changed life, she, too, became interested, and, with her husband, is now a humble follower of Christ. Mrs. Hoo first heard the Gospel through coming to be healed of an abscess in the neck. At first she came to requite our kindness, but soon the truth took hold of her heart, and turned her to the Lord; and now she is a bright witness for Him, knowing her sins forgiven for Jesus' sake. I am sure you will praise our blessed Redeemer with us for these three souls who have borne their witness to His saving power. There are some six or seven others who would like to be baptized, but we and the Church members thought they had better wait a few months longer, for further instruction; we hope they will be received later on."—W. M. Belcher.

Cheh-kiang.

Yun-ho, September 18th.—"I must tell you of the Lord's good news to us here. In the spring, our people seemed in rather a sleepy condition. This made us cry to God for a refreshing, and, oh! how graciously He has heard and answered prayer. He sent us a real awakening. It is a great joy to see some who have for years heard and known the Gospel at last taking a decided stand for the Lord. "In the beginning of August, we visited Ki-ning Hien, seventeen miles from here, where there is a Christian family: the first-fruits from this place, a silversmith, was baptized here on the 6th of this month. His is the most peaceful home that I have ever visited, in China: husband and wife live in such perfect harmony. Their eldest child, a boy of eleven years, is with us in our school. They prepared for us. They treated us, and all the people who came about, with such love and kindness that we were very much touched—even to tears. There are several families there who keep the Sabbath; once a month our people go over to spend the Sabbath with them, and once a month they come over to us.

"I cannot tell you how thankful I am to see our chapel so well filled; many come in on Saturday, as the distance is too great to walk it on Sunday. We have visitors from six different places; one old man, seventy-one years old, travels over seventeen miles and has to cross a high hill. He is so grateful for every bit of instruction; site all the time over his Bible and says it is almost too good to believe. "It was a great joy to see six more members added to our little flock. Mr. Rendel came to Yun-ho and baptized them. Nearly all of them have, through a good deal of trial and persecution, proved themselves true followers of the Lord Jesus, and have been instrumental in leading others to Him. "We have been led to open a day school for the children of the Christians and enquirers. We would ask your help in prayer for a teacher who has been an opium smoker for years and was converted some months ago."—(Miss) E. Baum.
China's Millions.

Editorial Notes.

The Situation in the Far East.—The strained relations which still exist in the Far East between Russia and Japan have not, in the mercy of God, yet resulted in war. Both nations appear anxious to avoid strife, but the points at issue are of such vital importance to the ambitions of the one and the safety of the other, that only Divine intervention appears likely to save the Far East from bloodshed. For this reason there is the most urgent need for prayer. The negotiations have already been prolonged beyond what many thought probable, but the fact that these still continue and that the American and Japanese treaties with China, which were simultaneously signed on the 8th of October last (the date of Russia's promised evacuation of Manchuria), have been simultaneously ratified, leads one to hope that Russia may yet fulfil her pledges. These treaties provide for the opening of three new ports in Manchuria, Mukden the capital, An-tung and Ta-tung-k'oo, which ports, by the right of the favoured nation's clause, will also be open to other countries. What step Russia may decide to take no one can foretell. Certain it is that the position is still one of great seriousness, in which not only are Russia, Japan, China, Corea and Manchuria implicated, but in which other European nations may easily be involved.

The report that China has decided to be neutral in the trouble between Russia and Japan, affords ground for the hope that Missionary work in China proper will not be in any way interrupted, but none the less do the serious possibilities of trouble call for earnest and constant prayer.

The Affection of Chinese Christians.—There are constantly coming to hand evidences of the affectionate regard in which the missionaries are held by the Chinese Christians. The last mail from China has brought another testimony. Among those who laid down their lives for China during 1900 were Dr. and Mrs. Millar Wilson, who for some years had been labouring at Ping-yang Fu, in Shantung. At a conference of the Christians held in that city last November, a memorial stone, erected in the chapel courtyard by the native Christians, was, amid much emotion, unveiled. The inscription on the stone, which briefly narrates the facts of Dr. and Mrs. Millar Wilson's devoted service, closes with the following words, which are a translation of the Chinese:

We earnestly pray that the women of the love of Jesus may be con-
“All the Church members of Ping-yang Fu, whenever they think of the Dr.’s virtues, cannot forget him, but fearing lest in the lapse of time he should be forgotten, they inscribe these feeble expressions upon stone, that they may be handed down to posterity for all time, and that those coming after may see and remember these things.

“The Church at Ping-yang Fu respectfully sets up this memorial stone.”

Such memorials as these, though of course less imposing than the official monuments erected by the Chinese Government, are of inestimable value, for they prove the real hold upon the affections of the people which has been made by those who gave up all for them. Such bonds are for all time, for “love is stronger than death.” This is the highest testimony the missionary can desire on earth.

Chinese in South Africa.—As the year 1903 closed, the Legislative Council in Pretoria, by a majority of twenty-two to four, voted in favour of the introduction of Chinese unskilled labour. This decisive majority has been followed by the publication of a draft ordinance which defines the conditions on which such importation is permitted. The guiding principles are as follows:

The Chinese shall not be allowed to settle in the country or mix with the population; they shall be confined as unskilled labourers to mining work; at the end of three years, or by a renewal of engagement five years, they must be sent back to their native land. They may not trade, acquire, lease, or hold land; they must reside upon the premises where they are employed, which premises they may not leave without a special permit which may not be available for more than forty-eight hours.

Without attempting to discuss all those circumstances which have led the Transvaal authorities to such a decision, no one can but feel that such conditions amount to a mild form of slavery, and are derogatory to any nation. The Times admits “that the lot of the Chinese labourer does not promise to be a very gay or happy one.” Much will doubtless depend upon the spirit in which these regulations are carried out. It is much to be feared that little will be done for the moral and spiritual welfare of these men who are mainly regarded as so much human machinery.

Protestant Missionaries and the Bible.—In Consul E. H. Parker’s book, “China, Past and Present,” there is an unintended, and consequently the more valuable, testimony to the methods of Protestant Missions. Speaking of the Roman Catholic view of Protestant Missionaries, he says, "The French speak contemptuously of ‘Les ministres et leurs Bibles.” In another place the following paragraph occurs:—“The French bishop of Hanoi gave me rather a cold reception, evidently mistaking me for ‘minister with his Bible.’” It was very hot, and, to do him honour, I had invented a compromise sort of dress, consisting of white trousers and an alpaca frock-coat; I also carried a book under the arm, for I wanted to consult him about ‘tones’ in speech. No wonder he scented heresy.

Protestant Missions have always made it their first aim to give the people to whom they go the Bible in their own language. This was Dr. Morrison’s first work, and the present wide circulation of the word of God is the church’s main reason for encouragement as to the future of that Empire.

Elementary Medical Training for Missionaries. —It is not, perhaps, known to many of our readers that during recent years special facilities have been offered by which missionaries and candidates for missionary work abroad can obtain some elementary medical knowledge. Such training does not, of course, in any way come into competition with properly qualified medical mission work, nor does it entitle the student to assume the position of medical missionary, but seeks simply to impart such knowledge as is essential for the preservation of health in a foreign climate, and will afford some guidance to the missionary, who, by reason of his isolation, is unable to obtain proper medical advice. It also enables him to deal intelligently with many common ailments to which the natives, among whom he lives, are subject.

Only those who have passed through seasons of sickness and suffering when it has been impossible to obtain medical advice can adequately appreciate the great value of even such a limited knowledge as these courses make possible.

Livingstone College was founded by Dr. Harford in 1893. In connection with this college there are three courses of study arranged, one for nine months, one for six and another for three months. The fees for the whole course, including board, lodging and tuition, are £275, the shorter courses being proportionate. In this institution residence is preferred. A supplementary course of sixteen lectures on tropical hygiene is also arranged.

The British Homeopathic Association has this winter also commenced a course of study which can be taken in conjunction with other studies. This course necessitates two or three afternoons on three days a week, and continues for about five months. Students are allowed to see actual cases of disease both in the wards and in the out-patient department. The composition fee for the whole course is twelve guineas, but single subjects can be arranged for at fees varying from two guineas upwards.

Full particulars of either course can be obtained by application to the Institutions, Livingstone College, Leyton, London, E., or the London Homeopathic Hospital, Great Ormond Street, London, W.C.

Death of Tung Fu-Hsiang.—Peking, Jan. 18th.—”It is reported that General Tung Fu-Hsiang died at his home near Ning-hia Fu, in Kan-suh province, about December 15th, at the age of 71. The report is brought by Mgr. Bermyn, the Belgian Bishop of South-West Mongolia, in whose diocese General Tung Fu-Hsiang has resided since his flight from Peking after the Boxer insurrection. Mgr. Bermyn arrived in Peking yesterday, and expresses his personal belief that there is no reason to doubt the truth of the report.”—The Times, Jan. 19th, 1904.

“Joint-Heirs with Christ Jesus.” —The Rev. Hubert Brook, in one of his Bible readings recently given at Barnsbury, asked the question, "If we are joint-heirs with Christ Jesus, what is our joint inheritance?" Turning to the 2nd Psalm, he called attention to the 8th verse, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We do well to ask ourselves if we are earnestly seeking to possess this our joint inheritance.
"I was in Prison and Ye Came Unto Me."

An Account of Prison Visitation in Shu-ting, Si-chuen.

BY ARTHUR T. POLHILL.

It came about in a very unexpected way. I wanted to get a photo of a prisoner in a "cangue," or collar, so my boy informed the Ting-li Yamen, where the key is kept, and Mr. Chang, the official, came himself and escorted me over. There are four or five different wards. Dr. Clark and I went first over the main prison, containing thirty-five prisoners. You enter on the left side of the second court of the Yamen, or officials' residence. The entrance is not inviting. A narrow circular stone gateway, with a heavy door facing you, having a round window in the centre, through which, usually, a prisoner is looking, probably contrasting his captivity with the free life outside. After some delay, the rusty key is turned and the heavy prison door swings on its hinges. On entering the prison court, a creepy feeling comes over you as you find yourself surrounded by a crowd of men who are undergoing sentences of imprisonment varying from a few days to a life-time. A not uncommon severe sentence is, imprisonment till the prisons are empty—that is, at the death of an Emperor; a general reprieve is granted on the accession. Not a few are looking forward to the death of the present Emperor with considerable interest. As, however, he is only about thirty (in spite of having reigned twenty-nine years) they may still have a good many years of captivity before them. Of the five separate wards, each has a different name and a different degree of confinement.

We first entered the best wards—first-class misdemeanour. No handcuffs or manacles are to be seen, and you cannot tell any difference between the prisoners and the men outside. I took a group of the thirty-five, and then a group of the head prison superintendents—old criminals—one a murderer, the other a highwayman. We next proceeded to a small court and ward of felons. One saw at once the difference. Several wore the heavy single wooden collars day and night, and others the more awful double collars—a contrivance something like a heavy door with two holes cut in it, by means of which two criminals are bracketed together and are thus held fast, frequently day and night.

There are other punishments less frequently employed, such as the long cage, with a hole for the neck, and with chains to which very heavy iron weights are attached. We entered another ward—dark, gloomy and filthy; haggard faces were looking through the prison bars. To think that once these men were bright, happy boys, enfolded in a mother's arms. Truly, "the way...
of transgressors is hard." Some wards were darker and more foul than others—utterly insanitary. I took my photos and came away, after speaking a few words of pity and distributing a little cash. One felt, here is suffering humanity; here are many suffering from bodily ailments beside the prison bitterness. So Dr. Clark and I decided to go on an errand of mercy and give medicine to the sick. Dysentery and diarrhoea were some of the commonest ailments, brought on by the damp earth floor. Several, too, were suffering from fever. It was very sad to see those in the "cangues," suffering also from fever and moaning with pain; prevented from lying down properly by the huge collars. They were grateful for the medicine, and of course we used the opportunity to preach and exhort to repentance.

To judge from their remarks, you would imagine them to be the most innocent and injured set of men you ever saw, and that this wicked world had conspired against them with a certain amount of success. Some looked cheerful, others looked sad. I tried to impress them with the fact that they might start life afresh and become reformed characters—by a new power coming to change their hearts; then sought to point them to Jesus. After two months of systematic visiting, about twice a week, I feel almost as much at home there as they do. We generally get very respectful treatment, and the prisoners are glad to see us. As we left, after our last visit, they used the usual polite formula in bidding us farewell—"Go slowly—excuse our escorting you further!" The words sounded strangely ironical.

My story must now pass to the arrival of the new Mandarin—a young man of twenty-eight, tall, brisk, and full of life and vigour. He has a brother studying in Japan. He is nick-named "Mr. Chang of the Straw Shoes," because of his detective proclivities. He goes out disguised in the evening to tea shops and opium dens, finds out all that is going on, and then has up evil characters to be punished. In a house close to us here he discovered a man keeping an opium den and a brothel. He had all in the house summoned and the head man and woman beaten five hundred stripes, and their door, which is opposite to us, sealed up. These are only a few of his reforms, during his first month. He called on me several times, and I returned his call to-day. He is a charming young fellow, and might almost have been a young Cambridge student, so free and unconventional; simply delighted with everything foreign. I supplied him with some books and magazines, and he has been most anxious to return presents. First, he sent his card and some expensive native perfume and a packet of tea. Then to-day he wrote me eight copies of my Chinese name on visiting cards and had the block cut for stamping, and also gave me a packet of special Chentu aristocratic visiting cards to use. We talked over many things—prison reforms, street reforms, opium reforms, and so on. He fully approved of my suggestions—that prisons should be cleaner, lighter, and more sanitary, that prisoners should work and not be kept idle all day, and taught a trade or some way of making an honest livelihood. It is encouraging to me to hear him say he intends to build some model prisons. Perhaps other workers at other stations may commence some such work and be equally encouraged. We discussed also punishments and treatment. One story in the Bible impressed him, showing, he said, Christ's desire to vindicate the law, and yet be compassionate—the incident of the woman taken in sin, where Jesus says to her accusers, "He that is without sin among you, let him first cast a stone at her." He is also full of military ardour. Last year, at Penthé, he led the troops in person to meet the Boxers at Tai-ho Chen, and over one hundred of them were killed, and he is to be decorated for it at Pekin.

**Our Shanghai Letter,**

**Containing the latest information from the Field.**

**Dec. 4th.**—The intelligence received from the field during the last three weeks has, for the most part, been of an encouraging character, no less than two hundred and ninety-nine baptisms having been reported, over one hundred of which have taken place in Mr. Hoste's old district in Shan-si. In all, twenty-six stations and eight provinces are represented, so that the blessing which the Lord has been pleased to vouchsafe has been distributed over a wide area, bringing cheer to many hard-working, and in some cases, lonely labourers.

From Wan-hien, in Shen-chuen, news comes of nine families having burnt their idols, one of whom was represented by a man, formerly an exorcist, who destroyed some 5,000 cash worth of paraphernalia employed in his trade, and gave his two gongs to be melted down and made into a new one to be used in his own village to call the people to worship God, while another, a wealthy scholar who not long ago held office in Ho-man, burned his "Li-tai-chao-mu," a scroll corresponding to the Heaven and Earth tablet of the common people.

Miss E. Turner, who recently paid a visit to one of the out-stations in the Pao-ning district, was filled with much joy by the kindness of the people and the eagerness of the women to learn.

Mr. Bevis sends a cheering account of a visit he has paid to a fair at Chu-sion-chen, where he had a continual crowd of interested listeners, one man remarking that, while he...
believed that what had been said was true, the opposition of his countrymen made it difficult to follow the doctrine. There are, no doubt, multitudes in China who, like this man, are intellectually convinced of the truth of the Gospel, but have not sufficient moral courage to obey it.

Mr. August Karlsson has arranged to give a month’s Biblical instruction to the Christians and enquirers in the Tao-yun district in North Shan-si, and asks a special interest in our prayers.

Mr. Tyler has been greatly cheered and encouraged by the growing interest in the Gospel recently manifested in Nan-k’ang Hien, in Kiang-si.

Mr. Robert Gillies sends an interesting report of a Conference held in Ho-tein at the end of September, when twenty-three converts, the majority of whom were influenced by the Gospel before the crisis in 1900, were baptized. Amongst those who thus confessed Christ was Mr. Ch’ai, a man with a degree, from whom a career of special usefulness is expected.

Miss Rasmussen reports that, at Ta-ning, in Shan-si, a Conference was held in October, when about 230 Christians and enquirers were present. During the Conference, nine men and nine women were baptized. In this district, there are many enquirers, and classes have been arranged for giving them systematic instruction in the Word of God.

Miss M. A. Reid, who announces the baptism of three men and five women at An-tong, in the province of Kiang-su, most of whom were brought to Christ through the activity of the native Christians, informs us that there are still seventeen enquirers, many of whom, she believes, are truly converted.

Miss Marchbank writes that, at Kwei-ki, during a recent visit from Mr. Orr-Ewing, nine converts were baptized. At this station, the Church has sustained serious loss in the death of nine of its members. But deducting these, and three others who unhappily have had to be suspended from fellowship, there has been a net gain of ten members during the year. Besides, there are a number of enquirers, some of whom are very anxious to be baptized.

The policy of the Romanists and the unprincipled actions of many of their nominal followers throughout the Empire are a hindrance to God’s work, a cause of anxiety and trouble to His workers, and a menace to the peace of the country. Mr. Doberty, writing from Wong-bo-teen, in the Sin-ch’ang district in Chekiang, says—

"The anti-Romanist agitation has roused considerable stir in this district, and the officials are having a very anxious time trying to prevent another outbreak. Several men have been beheaded, more as a warning to others than for any active part they have taken in the movement. To-day, news reaches us that the city gates are closed by day, and closedly guarded. The tension of feeling against the Romanists is as extreme. The Chinese nature will admit, and it is very seldom that one sees them so much absorbed in discussing religion! But, then, it is not religion that they are incensed against, but the treachery of it, which stalks about, defying law and order, under the guise of priestly office, usurping official power and extorting money unjustly."

On the 26th November, we had the pleasure of welcoming back to China Miss E. Burton, who brought with her Misses Ettie G. Boyd, Louisa Boulter and Annie M. Wright, three new workers from Australia. Miss Burton hopes to leave for An-ren, to resume work, early next week.

On the 29th, Miss H. Lundwall and Miss C. Waldenberg, two members of the Scandinavian China Alliance, returned from Sweden, and intend starting soon for the Si-an plain in Shensi.

Mr. Freedy, who has been designated to Kan-su, will proceed from Han-kow to that remote province in company with Mr. D. A. G. Harding, who is returning to Tsien-chau.

Dr. Hewett has not yet been designated. He is spending a few months in one of the hospitals at Han-kow, gaining experience which will be valuable to him when he goes further inland.

Dec. 18th.—Since the date of the last letter, one hundred and fifty-three baptisms have been reported.

Mr. Orr Ewing has returned from his visit to the Kuang-sin River stations, where he saw much, in the development of the work, that is cause for encouragement. He had the joy of baptizing ninety-three converts on the journey.

Last August, prayer was asked on behalf of nine women enquirers at K’uh-teing Fu, Yün-nan, at which station no women had ever been baptized. It is very gratifying to hear that one of these enquirers has been recently baptized.

On the 9th inst., we had the pleasure of welcoming Mr. Sloan and Mr. Hogman, who both arrived in good health after their long journey through Siberia. The former has gone to Amoy to arrange for the Kewick deputation expected next year, and hopes to return overland through Fuh-kien and Chekiang, visiting several of our stations in the latter province en route. The journey will occupy more than a month.

Two days later, Mr. and Mrs. Grierston and child, who broke their journey at Chefoo, arrived here safely.

On the 14th inst., Mr. and Mrs. Gracie and child reached us. Nothing has yet been definitely decided with regard to their future location.

On the 15th inst., Misses I. Robson and Annie M. Wood returned from North America. The former is returning to Tsing kiang-pu, while the latter is joining Mrs. William Taylor in the work at Kih-an in Kiang-si.
China’s Millions.

The Station of Hsin-chang, in Cheh-kiang.

BY WILLIAM J. DOHERTY.

In reviewing the work of the past year, in which we have been permitted to share, our gratitude is inexpressible for the preserving care vouchsafed to us in Hsin-chang. There have been times when we were more than usually conscious of it, when the passions of the people were stirred, and rumours threatened to interfere with the work. Russia in Manchuria, and threatened war with Japan, the Su-pao sedition case, and anti-dynastic movements, the revolting death of the Reformer Shen, and the blow to progress; all these made their influence felt even here.

But even more than these, the anti-Romanist rising, late in the year, threatened to involve us in trouble, for the city gates were closed and guarded, and the Mandarin frequently urged us to flee. Yet withal, we have been privileged to remain at work throughout the entire year, and to see the Lord making “the wrath of man to praise Him.”

Evangelistic work has, on the whole, been little hindered, but rather advanced by this agitation. Itinerating in remote places where missionaries have never been, we found a vague knowledge of the Gospel, gained from rumours. And even the anti-Romanist stir has helped to wake some out of the lethargy of indifference, and deepened a spirit of enquiry. In village visitation with a colporteur, or some Christian, we now find sympathetic friends, where formerly indifference reigned. The message is attentively listened to, and Scripture portions and tracts are eagerly bought and widely read.

The Bible-women quietly pursue their guest-hall and visitation work, and they, with Mrs. Doherty, are much cheered by increasing interest amongst the women. The Christian women now almost equal the men in number, and this augurs well for the future success of the work. For, notwithstanding the low status of women in China, they exercise considerable influence in their homes, for good or evil.

Our boys’ and girls’ schools continue to supply a helpful education to the children of our Christians. Mrs. Doherty, in superintending this work, as also that amongst the women, and in taking classes, finds her hands more than full, since Miss Jones left for furlough in January last. Besides the Chinese books the children are taught simple arithmetic, geography and history, with Scripture, catechism and other Christian books. In addition to the weekly Wednesday meeting of women, my wife takes a Friday class, for instruction in the Old Testament. This work proves increasingly interesting and helpful in promoting a desire to profit themselves and to interest others.

Other classes have been held during the year, some for men and others for women; one for the reading and writing of Romanized Chinese; another for teaching enquirers the “Way of Truth.”

The Sunday School has created more enthusiasm than any of the other classes. All who come to the services attend it. The classes are all taken by natives, with the exception of one taken by Mrs. Doherty. “On Friday evenings we have a Teachers’ Preparation Class, when the lesson is studied, and plans discussed. We catechise minutely, and this develops a healthy rivalry, stimulates Bible study, and stirs up the illiterate to learn to read. A roll of attendance is kept, which shows our attendance to be 90, though we sometimes have more than 100 present. This roll assists us in looking up any absentees.

The Church services have been well attended throughout the year by Christians and enquirers. This is largely due to the importance attached to Sabbath observance, and the monthly Communion, coupled with regular visitation in the homes of the people. The Christian traders close their shops, at no little pecuniary loss to themselves, and this contrast to all the other open shops, together with the sign “This is worship day,” is a splendid testimony for the Gospel. Reverence and attention can only be spoken of relativley in China, where people come and go during meetings, and babies figure largely in audiences! But attention is secured by taking some systematic line of address, and subsequently questioning the Christians and enquirers on it. Most of the people contribute regularly to the following local funds:—(1) Ordinary weekly contributions, (2) Communion or Poor Fund, (3) Native School Fund, (4) Evangelistic Fund, and (5) Widows and Orphans’ Fund. In addition, those who have children boarding at school assist in their support.

The work at the out-stations has been maintained, and we have several promising enquirers at the one most recently

A “Pa” or Portage on one of the Waterways of Cheh-kiang.

There are no locks on Chinese rivers: boats passing from canal to river-level must cross the high embankments. At certain important points are these portages, where by means of windlasses and strong cables made of bamboo split and twisted together, the boats are hauled up the steep embankment, at the summit of which the “pa” men pause to wrangle with the boatmen about the fee, before giving the final shove which sends the boat gliding down the smooth mud incline into the canal below. The picture shows the boat on the summit of the portage.
opened. We hope to receive some of these, together with a number attending the City Church, at our next baptisms. Our prayers ascend that these may "follow on to know the Lord," and that the Christians may grow in grace and in knowledge, being fruitful unto every good word and work.

While praising God for the progress that has been made, our hearts go forth to those still unreached, living without God, and without hope in the world. May the Lord of the Harvest abundantly answer the prayers that have been offered that labourers, native and foreign, may be sent forth to this field.

We attempt to record something of what has been through grace accomplished, but how can anyone tabulate all that the Gospel is doing amongst these people? What statistics will show the prejudice removed, the public opinion changed, the lives transformed, and the homes made happy—in a word, the individual and social results that Christianity slowly, but surely, effects in China?

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Some An-tong Christians.

BY MISS M. A. REID.

The following is a short account of each of the eight people who were, on the 8th of November, 1903, baptized and received into the Church here. It was a day to be remembered. Our hearts were made glad indeed as we saw these men and women, some of them who have suffered much for the name of Jesus, confess Him publicly.

We said together: Yes, it is worth while coming to China. The encouraging feature of these eight people's conversions, and of the interest of seventeen others, is that they are the result, more of the evangelizing by the natives, than the direct work of the foreigner. Most of them had professed to believe, and burned their idols some time before we heard of it. Many of them are the result of the preaching of one old man named Chang:—

The Eight Converts.

1.—Mrs. Liang, aged sixty-five, a spirit-medium, first heard the Gospel five years ago from Mr. Chang and believed. Without our knowledge the Christians gathered together and destroyed her idols. Then came the trials and troubles of 1903, but she stood true throughout, meeting every Sunday for worship at Mr. Chang's house. Since we came back she has been going steadfastly forward.

2.—Mr. Ch'en, aged sixty-two, has neither wife nor child. A poor, lonely old man, but now so bright and happy. He also heard the Gospel from Mr. Chang five or six years ago. He gives a bright, fearless testimony everywhere he goes, and visits and encourages the other enquirers.

3.—Mr. Tan, aged fifty-two, also heard the Gospel from Mr. Chang five or six years ago, and believed, and a year after his only son died. This was a great trial, but his son, also an enquirer, gave him a dying injunction not to forsake Jesus, and not to sorrow too much for him as he was going to be with Jesus. He told his father to be sure to come to us here from his uncle, who opposes the Gospel very much. He was going to burn the young man's Bible, but gave him a day to be remembered. Our hearts were made glad through grace accomplished, but how can anyone tabulate all that the Gospel is doing amongst these people? What statistics will show the prejudice removed, the public opinion changed, the lives transformed, and the homes made happy—in a word, the individual and social results that Christianity slowly, but surely, effects in China?

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Other Enquirers.

There are still seventeen enquirers, many of whom we all believe are true, but for different reasons have to wait. Then, three of the masons have, we believe, a saving interest in the Gospel. They asked me, yesterday, to have their names put down as enquirers, but while I did not do it, we are not going to lose sight of them. Their homes are at Tai-Kiao, thirteen miles from Yang-chau, and Mr. Saunders has promised to look them up. One of them suffers a little from his uncle, who opposes the Gospel very much. He was going to burn the young man's Bible, but gave him a beating instead, and cursed the Gospel. This young man had to leave, and on going home, found that his father had had a relapse. He at once told his people that he had finished with false customs, and refused to bow down before the dead body of his father.

The Christians have promised $14.50, three loads of straw, and fifty-three days' labour to help in the putting up of a small place for worship at a place seven miles off. This $14.50, besides some other contributions of theirs, makes the money gifts amount to $22. One of the Christians lends the ground free of charge for fifteen years.
Shan-si.
Ta-ning, September 21st.—"On Thursday evening I returned from the village Shang-uen, where Pastor Chi has been the means of bringing several families to the Lord. Deacon Li and I went on Saturday, and as it rained for three days, we had a good opportunity of helping the people. The women are very eager to learn, and we believe two at least will be ready for baptism at our conference. There are other women interested, but it will perhaps be better for them to wait a little longer. I will tell you something that did surprise me. On Sunday morning, at the prayer meeting, I spoke to them about bearing fruit, and that they might understand it better, I told them about the fig tree that for three years had had no fruit; then about the fig tree that had only leaves; and finally about Jesus, who says that if we abide in Him, we shall bring forth much fruit. There were several women present, and I made them repeat it over and over again. In the afternoon, we were sitting in the yard of these women, and the old woman, I turned to a younger man who had been present at the morning meeting and said: 'Has this old man heard the Gospel?' 'Yes,' he replied, 'he has heard it, but only seen a tree with leaves and not one bringing forth fruit.' May God bless the two women whom we hope will be baptized, that they may be shining lights, so that this old man may see trees that bring forth fruit. The conference here will be held in a fortnight's time. We think there are about twelve or fourteen women ready for baptism."—(Miss) K. RASMUSSEN.

Ho-nan.
K'ai-feng, September 15th.—"The steadfastness of several of the enquirers is encouraging, they are surely the work of the Spirit. They all say the opposition from without is very strong, and those who really profess Christ are sure to suffer persecution in some form or other. One enquirer, a silversmith by trade, endured persistent persecution from his wife, who on several occasions has burned and destroyed his books, and punishes him by going out gambling when he comes to worship. For this reason he has had to remain at home several Sundays. I could relate other instances."

E. G. BEVIS.

Book Notices.
Mr. E. H. Parker went to China in 1869 in connection with the British Consular service, and has had every opportunity for studying China from many points of view. No one who knows anything of China can fail to see that he is a thorough master of his subject, both from the standpoint of student and traveller. This book is a collection of articles which have nearly all appeared in magazines and have now been printed together, so that the reader must not expect a systematic study of China as a whole but rather a collection of valuable essays on subjects historical, religious, political, and social topics.

The brief sketch of Chinese history is exceedingly good, and the study on the population and revenue of China very valuable. There are also included the translations of some interesting documents, such as a letter from the Emperor to the Pope, another from the Emperor to King George the Third, etc. The section dealing with the Far Eastern Question is of special interest and value at the present moment, and throws considerable light on the movements of Russia.

On the Opium question, Mr. Parker's opinion is on the right side, but in such moderation that it is almost worthless. He says: 'There is but one absolutely one opinion throughout the Empire as to the wisdom of the indulgence: that it is a foolish vice, and one to be ashamed of and kept in the background,' and yet Mr. Parker only very mildly condemns it. We cannot but feel that had he not been officially connected with the British Government, which is responsible for the trade, he would have been more bold in his condemnation of what he admits is a 'wasteful,' 'injurious,' 'unnatural,' vice. We accept much of his evidence, but not his judgment.

On the missionary question there is an evident attempt to be fair, but the author finds the temptation to do some smart writing and be occasionally cynical, irresistible. The Chinese dress is described as 'pigtails and petticoats,' as 'positively degrading,' etc. A few pages further on we read that he, Consul Parker, during his travels in the West, 'used to proceed on foot, wearing in summer time absolutely nothing but a pair of duck trousers and a gauze singlet. Of course, I was always covered with dust and mud, and being usually both unshaved and unshaven, I did not present a very awe-inspiring appearance.' We cannot, in all fairness, refrain from asking who would recommend himself most to the Chinese, for that is the missionary's duty, the missionary in native dress, whatever it be called, or the official representative of Great Britain in 'barbaric' dresshаться. The religious aspect does not, we fear, appeal much to Consul Parker, but he frankly admits that, 'quite apart from religion, all missionary influence in China has a purifying effect upon undisciplined natives, and this fact deserves more generous recognition than is usually given.' While he admits this, we must frankly say that the general impression left on this subject is not helpful, and this fact makes us recommend the book with considerable reserve.

Treasure Found. Published by the Church of England Zenana Missionary Society. Price 6d nett.
This is a Missionary Service of Song, compiled by Miss M. Faithful Davis from true incidents of missionary work in China, related by Miss Florence I. Codrington. It is hardly possible to read these few pages with dry eyes. The incidents are beautifully told, and being interspersed with good hymns, it is admirably fitted for use as a service of song. We wish it a wide circulation, which it well deserves.

Recent Baptisms.
KAN-SUR— Lien-chau ... ... ... ... ... ... 3
SHAN-TUNG— Chefoo ... ... ... ... ... ... ... 6
HO-NAN— Tai-k'ang ... ... ... ... ... ... ... 3
 ... K'ai-leng ... ... ... ... ... ... ... ... ... 1
KIANG-SU— Yang-chau ... ... ... ... ... ... ... 4
SICHEEN— Fu-shuen and out-stations ... ... ... ... 45
 ... Pa-lo-ping (out-stations) ... ... ... ... 3
HO-PER— Lao-lo-keo ... ... ... ... ... ... ... 8
KIANG-SI— K'ang-chau ... ... ... ... ... ... ... 4
 ... Kan-chau (out-station) ... ... ... ... 5
 ... Ho-keo (out-station) ... ... ... ... 2
CHEN-KIANG— Long-ch'üen (out-stations) ... ... 6
 ... Tsin-lin ... ... ... ... ... ... ... ... ... ... 1
 ... Wu-nan-chau and out-stations ... ... ... ... 31
 ... Yong-kang (out-stations) ... ... ... ... 7
 ... Ping-yang and out-stations ... ... ... ... 31
 ... Song-yang (out-station) ... ... ... ... 9
HO-NAN— Ch'ang-sha ... ... ... ... ... ... ... 9

Departures for China.
JANUARY 30th. PER N.G.L. 8s. "ROON." FROM GENOA.
* T. JAMES. | E. WIESE.
JANUARY 26th. PER N.G.L. 8s. "FRIENDLY." 
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*MISS P. A. BARCLAY FROM GENOA.*
*MISS M. RAMSTEN FROM GENOA.*
*MISS M. RAMSTEN FROM GENOA.*
*MISS G. C. WEBSTER.*
*RETURNING.*

Arrivals from China.
Dec. 18th, 1903, C. Howard Bird (via Siberia).
MRS. MOSLEY (by sea route).
Jan. 1st, 1904, Dr. and MRS. FRUEN (by sea route).
JANUARY 12th, 1904, Broch Folke (via sea route).
MRS. M. RAMSTEN (by sea route).
MRS. M. RAMSTEN (by sea route).
China's Millions.

February, 1904.

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For General Fund.—Continued.

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"The work is great and large, and we are separated upon the wall, one far from another; in what place soever ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."—Neh. iv. 16.

The re-building of the Temple and the walls of Jerusalem did not wait for days of peace. Intrigue, rebellion, and the clash of arms were the order of the day. In the century which extends from the return of the first company of exiles to Jerusalem, under the leadership of Zerubbabel, to the completion of Nehemiah's task, some of the greatest military exploits of history took place, and these in somewhat close proximity to Palestine. Twice the Persian armies crossed the Southern borders of the Holy Land in their conquest of Egypt; twice, after much fighting in adjacent territory, the Persians traversed the North-Eastern frontier of Palestine in their invasion of Europe, under Darius and Xerxes (the Ahasuerus of Esther), when the famous battles of Marathon and Thermopylae took place. Surrounded on all sides by wars and rumours of war, the Jews went forward with the restoration of Jerusalem.

But the conflict of contending empires does not fully represent the difficulties which confronted them. In Jerusalem itself petty intrigue and bitter jealousy conspired to form such local opposition as would have weakened the resolution of less zealous servants of God. Inspired by a consciousness of God's presence, and guided by the knowledge of His will, they carried on their work, though they knew not whether sword or trowel would be most needed, and though the pressure of their circumstances would not allow them to put off their clothes, save for washing. Among the precautionary methods which Nehemiah found necessary in fulfilling his arduous and dangerous task, was the use of the trumpet, to call together the workers, for the sake of mutual assistance.

"The work is great and large," he says, "and we are separated upon the wall one far from another; in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us."

Is there not a message for the Christian Church of to-day in these words of Nehemiah? The work of God is great and large, and His servants are separated, one far from another, throughout the lonely mission stations of heathen lands, and these isolated workers need the comfort and support of God's people everywhere; especially in days of danger and perplexity.

The century of Protestant Missions in China, as with God's work in every time and place, has many points in common with the days of Nehemiah. Sanballat and Tobiah, with their scorn and intrigue, have not been lacking; nor have the conflicting ambitions of rival nations been unknown. Since Dr. Morrison landed in Canton, China has been the scene of two opium wars, a war with France, another with Japan. Some of her fairest provinces have been devastated by the terrible Tai-ping Rebellion and serious famines; while more recently there has been the cruel persecution of 1900, not to speak of the many other local riots and massacres. But through all these God has most graciously maintained His cause, and the cause of His people, as the matter has required. As in the times of Nehemiah, He has raised up those who "had a mind to work," and whose reply to the many temptations to desist has been, "I am doing a great work,—why should the work cease?"

And now once more the Far East is darkened by the dreadful cloud of war. The steady advance of Russia towards the Pacific Ocean, which for so long has been her cherished ambition, has at last resulted

March, 1904.
China's Millions.

March, 1904.

in a serious collision with the high-spirited empire of Japan.* The protracted negotiations, from which a peaceful settlement was hoped for in vain, terminated on the evening of the 5th of February, and war, the end of which none can foresee, has already commenced.

Without entering here into the question of the effect of the present war upon the work of the C.I.M. in China proper, further reference to which will be found in the Editorial Notes, the point that we would emphasize in this article is the responsibility of the home Churches to remember that those who have gone forth to build the wall of God's kingdom have a special claim upon their support and sympathy, in these days of trial which have come upon them. The news of the war should come as a trumpet-call to all at home to remember, in sympathetic prayer, those who are separated, one far from another, in this great work.

While there is good reason to believe that the present strife will not seriously affect the work in China proper, it is of course impossible to say what may or what may not happen. Prayer is necessary that nations at present neutral may be enabled to remain so; that China herself may not become involved; that local riots may be avoided; and that all who have the heavy burden of responsibility of directing missionary operations in the Far East may have special guidance in all matters needing consideration. The workers in their lonely stations, too, have much need of our prayers. It is impossible for those who have passed through the dreadful cataclysm of 1900 and who have now returned to their stations, to forget the horrors of the past. Under ordinary circumstances, the strain upon mind and nerve must be greater than it was before the days of that persecution. But now that war has broken out and so many will be unable to obtain accurate or swift intelligence, it will not be unnatural for the fear of evil to arise in the heart. Under these circumstances, there is a special obligation laid upon the Church at home, to bear up in earnest and believing prayer the fellow-members of Christ's body who are engaged in His service in these distant outposts. That the integrity of China has been so long preserved, and that active steps are now being taken to secure that integrity, is nothing less than a remarkable answer to prayer, and may not the earnest and united prayers of God's people secure that peace may be maintained throughout the provinces of China proper? Let us resort thither in the spirit of united prayer, for "Our God shall fight for us."

M. B.

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How the Work Began at Kwei-chau Fu.

Communicated by Mrs. Botham.

THE opening of this anti-foreign city of Kwei-chau Fu, in Si-Chu-en, to the Gospel, was on this wise: Mr. Beauchamp visited the village of Miao-yii-tsao last March, and found some interest in the Gospel had already been aroused through the preaching of Siao, a colporteur, during Mr. Beauchamp's visit of two days, he preached to crowds, and left with regret, promising to come again.

He was unable to return to the district until August 8th, when he arrived at Kwei-chau Fu, en route for Miao-yii-tsao, to which place he intended to proceed next day. Owing, however, to difficulties arising through the Roman Catholics, he was forbidden by the officials to go on. But this seeming delay led to blessed results. The day following his arrival—a Sunday—he held three well-attended services in a large and convenient inn, and daily the meetings increased in size, until on the seventeenth day he was invited to take possession of a "Gospel Hall," ready prepared on the city wall. A feast was got up, and the place publicly opened. From that day the congregation increased by hundreds. The meetings were glorious—the power of God was manifest—especially at the Sunday services which were held at 7 a.m., 11 a.m., 4 p.m., and 8 p.m.

Mr. Beauchamp says:—"I never had any experience like it. Were I never to go back I should remember those blessed days to my life's end."

At last the way was opened to proceed, permission having been obtained through the British Consul.

* As early as 1643 Russian Cossacks adventured down the Amur river, but the real birth of the Manchurian question took place during England's second Opium war of 1856-60, when Russia, availing herself of China's terrible condition—Peking being occupied by the British and French—obtained, by the treaty of Aigun and succeeding negotiations, the whole of the maritime province of Manchuria, now called Primorsk, with 600 miles of coast line. On May 19, 1861, the Tzar turned the first sod of the great Siberian railway, which was completed November, 1901. In 1895 Japan was compelled to retire from Port Arthur. In 1896 was established the Russo-Chinese Bank. In 1897 Russia obtained the lease of Port Arthur, and in 1900 the Boxer outbreak afforded her a good excuse for bringing large forces into Manchuria. Her evident intention not to retire, in spite of many pledges; and her attempts to obtain a footing in Corea, have led to the present war.
Beginning Again at K'ü-châu, Cheh-kiang.

BY W. EMSLIE.

When we arrived in K'ü-châu, in April, to take up the work, the Mission premises were all in ruins, but the officials provided a house for us, and there we remained till part of the Mission house could be occupied. We then moved over, so as to be better able to superintend the work of rebuilding and repairing.

The former plan has been followed with the dwelling-house, but the Chapel has been altered so that it is double the size of the former building, and can thus seat 300 persons comfortably.

On the opening day we had also the joy of receiving five new members by baptism. All had been attending the services for about two years, and were on the candidates' roll for a year.

The public opening of the Chapel took place on Monday, the 9th, when all the officials and gentry attended in state. Each had a copy of the hymn to be sung, and it was a sight to see all, in official dress, stand while we sang "Jesus shall reign where'er the sun doth his successive journeys run."

It was a pleasure to have Mr. Meadows with us, and the officials and gentry thought it a fit occasion to express their regret for what took place in 1900, and to show their friendly attitude towards the Mission. No doubt the fact that the Mission had not demanded any indemnity for losses, but had re-built all the premises with Mission money, has added much to their friendly feeling.

The native evangelists from the out-stations were with us for the opening services, and we had several days' conference and waiting on God ere the rush of business commenced. The subject of conference was "The Holy Spirit," and it was a time of blessing for all. We trust His presence and power may be manifested yet more fully through these native workers.

In regard to the work generally, we found on arrival in the city, in April, large attendances at the Sunday services, and the numbers have continued good since then. Some of those attending had a clear knowledge of the Gospel, while others knew very little. Many have made headway since then, and it has been a delight to see the growth in grace of some. Many are still far back, but with definite dealing at the different classes there is hope of more speedy results than from the more public services.

We have had the joy of adding ten to the candidates' roll in the city here, and some of these may be baptized soon.

All the old Church members have rallied round, and some are specially earnest in spreading the Gospel and visiting the different enquirers. In one part of the district a hoop-maker has been the means of leading many to a deeper knowledge of Christ.

One old member has had to be suspended because of an illegal marriage, contracted in 1902. When told of his suspension the tears stood in his eyes, and he was deeply affected. We trust he may soon see his way to be delivered from his fetters, and that he may soon be received back to fellowship again.

In the out-stations of Ta-châu, Kiang-shan, and Long-iu, the work of the evangelists has been bearing fruit, and candidates have been received in all these places. In Kiang-shan one man was received back into the Church. He was suspended in 1900, before the troubles, but has been lately walking worthy of the Gospel.

In the Ch'ang-shan district there are also good attendances at the different services, and there are many hopeful cases. In the city itself the numbers are not so large as formerly,
but those new attending are the most hopeful cases. At Huang Maofang several candidates have been received, and two backsliders restored. One was suspended in 1901, and the other was out of the Church for ten years or so. The Church at Peh-shih-kiai seems flourishing, and the evangelist at Hua-pu is plodding away, and we hope that soon there will be a flourishing Church there. The Mission premises in Ch'ang-shan are still in ruins, but the evangelists and members hope that it will not be long ere the work of restoration commences. It would not take much to fit up the Chapel: at present the services are held in the evangelist's house, as being more convenient.

In visiting the different out-stations throughout the Prefecture, and in visiting the different homes of enquirers far and near, the welcome received has been most cordial, and the attitude of the people is generally friendly, so that great are the opportunities for spreading the Gospel. May there yet be greater things seen in the name of Jesus!

Twelve Honest Chinese Tailors.

By J. J. Meadows.

Brother Ren has been round to some of his out-stations. At Siao-shan he baptized four women and two men, and in another large market town, thirteen miles from Siao-shan, he baptized seven men and seven women. Some of these have been five years enquiring—not merely listening occasionally, but really attending services regularly. There are in this last place, En-ch'ang, twelve tailors who have agreed not to appropriate, or to purloin the materials entrusted to them, for garments, by their customers. Their business is in quite a flourishing state, all the people enquire after these tailors, and they cannot overtake their orders. The mother, son and daughter-in-law of one family of tailors, just baptized, were greatly persecuted and abused by the old father, who swore they would all be ruined, giving up one day out of seven, and undertaking not to steal the materials. “How can we exist?” he said. “This is not stealing, everybody does it; all know that it is done, and it only concerns the tailors and their customers; and if the customers are well-off and stupid enough to be done out of their silk and satin materials, it is their look-out and not ours.” And he used to curse and rage at the service, at the door of the chapel or of any of the houses where the Christians were wont to gather. He would grudge half-an-hour’s time to his wife and son and the latter’s wife, and would almost get himself into a state of frenzy; and his wife and son greatly feared they would be prevented having the baptism. Mr. Ren said, “Let him alone, God will find some way to hinder him from coming and rioting at the chapel when we baptize you.” On that very day, his young daughter came to see him, and he began to tell her how her mother, and brother, and sister-in-law were treating him and ruining the family “by losing so much time every seven days and going to prayer meetings, and now they must needs have another day to be baptized.” The daughter is very fond of her father, and he of his daughter. The latter could not bear to see him get into a passion and lose all control of himself, and seeing her mother, and brother, and his wife all bent on being baptized that day, she purposely requested her father “to accompany me over the ferry early to-day, please.” The old man went away and got back as soon as possible, but they were all astonished to see him so peaceful and calm. He was too late to see the baptism; so he gathered up all their wet clothing, saying, “I will take these on first and get the meal ready before you can get back.” The friends were all amazed. The old lady and her son and daughter-in-law, with Mr. Ren, had done nothing but pray for the old man, and this was the happy result. Praise God! When the old gentleman was asked why he acted in this pleasant way towards them that afternoon he replied, “I see all you say and do is verily so.” The three baptized did praise God with grateful hearts, and they set all the other Christians going too, for it was quite an episode in their religious experience with the old gentleman, whose language had been so abusive for a long time, and who was almost beside himself, saying, “We shall all be ruined quickly.” Bankrupt! they are not only not ruined, but they hope soon to have the old gentleman included in the number of honest tailors who have agreed not to purloin the materials of their customers. Yet these very tailors have raised their labour prices twenty cash a day for each man. The people are willing to pay this extra amount, feeling they are sure of not being robbed. I think this is a splendid testimony for the Lord in the large market town of En-ch'ang. May He establish the work there, and all over our province, to the glory of His own thrice holy name, Amen.

Restoration and Revival at Yong-k’ang, Cheh-kiang.

By Mrs. B. Wright.

Mr. Dickie, with his wife and family, arrived last Saturday, October 10th. We were busy on Saturday with the enquirers. Mr. Dickie examined eight, seven men and one woman, all of whom were accepted for baptism. Seven of them were from our out-station, Tang-si, and one, a B.A., from U-ni Hien, another out-station, the first-fruits from that city. We also had the joy of restoring three Christian women, who had been disciplined and out of Church communion for some months. I have been distressed that the men do not go out more and preach and witness for the Lord, as they used to do when my husband was alive; so while Mr. Dickie was here, we formed a preaching band, and several of the men have agreed to give up a day, or more, a month and go out to the villages preaching. Those who can preach will take one who cannot say much. The women also are going to do something; they give half a day, and go out two and two, or with Miss Tranter and me.

Mr. Dickie suggested something else which I think is likely to be most helpful. All of our preachers are to keep diaries, entering each day what they do, whether they meet with anything to call for praise, or require prayer. Then at the end of each month, they will bring them to me, and each preacher read the other’s diary; then they are to be posted to Kin-hua, for Mr. Dickie’s preachers to see; and vice versa, his preachers’ diaries come to us. So we shall come in touch, and can help by prayer, where prayer is asked for; and can rejoice together too; and as each one has rather different plans of working, they may get useful hints from each other.
Within the past few years the Chinese have adapted the use of steam to the conditions of their inland navigation in a very ingenious way, and with comparatively small capital expenditure. This has been done mainly by the employment of steam launches, which are usually small and dirty, and very uncomfortable in a foreigner's esteem. They accomplish their tasks, however, and are well patronized by the Chinese, for they effect a great saving of time for the passenger at a very slight advance upon the prices which he was accustomed to pay for a passage in the much slower rowing or sailing boats of the old days.

On the rivers which have strong currents, or where the full force of the tide is felt, the launches are used for making frequent trips between cities on or near to the river, and as feeders for the regular steamers which ply up and down the main waterways. On the quiet waters of the Grand Canal, however, it is the custom to employ the launch as a locomotive to haul a train of four or five house-boats. The first of these boats is a large double-decked vessel belonging to the Company which owns the launch. It is not planned for comfort but for large carrying capacity. The passengers, who are usually of the poorer classes, crowd on board and secure their share of deck room, which is just enough for them to lie down in, viz., about six feet long by eighteen inches wide. There are two or three cabins at a higher rate of fare, but those who can pay for better accommodation usually hire a bed or a room in one of the privately-owned boats, which make up the tow. Families, or parties of friends, often engage a whole boat from a private firm, and pay the Steam Launch Company for the towage. The price from Shanghai to Hangchau is about six dollars per boat, and the time occupied is usually about twenty-eight hours. Our first picture is taken from the front boat as the train is turning a sharp corner, and it shows the last three boats coming through a village, and under one of the remarkable single-span bridges which carry the high roads of China over the rivers and water-courses. The strong stone-built gateway on one side of the bridge is worthy of notice, for it is intended to be shut at night as a protection to the villagers against the sudden attacks of robber bands, or rebels, and it indicates the sense of insecurity under which the officials and people alike are labouring. The second picture is a backward peep at the same village. The third cut gives a good idea of the houses and shops which line the canal where it runs through a city or a large market town. There every foot of space is of value, and as the waterway forms the main street of the place, the rents of the front shops are comparatively high. In our picture, the stairs to the water's edge come down sideways, and outside of the houses, but more urgent need for economy of space has led many builders to bring the front of the houses out as far as possible, and to take the steps down inside the building.

The group of mischief-loving lads standing at the front of the tea shop were amusing themselves by shouting uncomplimentary remarks at the foreigners as my friend the photographer "pressed the button." It was a crowd of just such lads—interspersed with more malicious adults—who lined one of the bridges and pelted us with vegetables and abusive language as we passed under.

F. A. S.
THE War.—The prolonged negotiations which have been so anxiously watched, and from which it was hoped a peaceful settlement might be obtained, terminated on the evening of February the 5th, and the much-dreaded war has commenced.

The question which will naturally arise in the minds of all friends of the Mission is, How will this war affect the work of the C.I.M.? It need hardly be said that this subject has already received the careful consideration of those who are responsible for the conduct of the work in China; and it will be a comfort to all to know that Mr. Hoste, without, of course, predicting with any certainty what may or what may not happen, feels that there are “reasonable grounds for expecting that the situation in Inland China will not be materially affected.”

The action of the Chinese Government during the wars with France in 1884-5 and with Japan in 1895, when Imperial edicts were issued ordering the protection of foreign life and property, show that China can maintain order if she desires to do so. The total collapse of the Boxer uprising has probably proved to China the utter hopelessness of attempting by force of arms to expel the foreigner, and the death of not a few of the most anti-foreign officials has removed the men most likely to initiate such a movement. Further, the vested interest of foreign nations in the trade and various mining and railway syndicates, will cause the Foreign Ministers to insist upon the maintenance of order.

In support of these probabilities, telegraphic news tell of the Chinese Government having already sent definite instructions to the officials throughout the Empire to this effect, and the important negotiations now proceeding between the American and European Governments promise to be a great security in this direction. These negotiations are not yet fully declared to the public, but the nature of them is to restrict the sphere of hostilities within the smallest possible area; to prevent either of the belligerents proceeding south of the Great Wall with any hostile intent; to secure the neutrality of China, and to guarantee the integrity of Chinese territory upon the conclusion of the war. How far the various nations which have been consulted will agree to co-operate in these matters is at present unknown, but, there appears some probability that some mutual understanding will be arrived at, which will be of no little security to the eighteen provinces. The subject is one which should engage our earnest prayers.

The foregoing facts afford good ground for the hope that the provinces of China Proper will not be seriously disturbed. But, while it is right that we should thank God for the hopeful aspect, there is no less a need for prayer. Complications might arise, which would not only involve China, but the European nations as well, and while there is no reason to fear such troubles, it is well that we prevent them by earnest prayer and supplication.

Friends may, however, be assured that Mr. Hoste will not fail to cable home, should he have urgent news to communicate. No news will mean good news. May the peace of God garrison the hearts of all those who are upon the field, and all their loved, and possibly anxious, ones at home?

China’s Neutrality.—Early in January the Japanese Government, through their Minister in Peking, strongly advised China to observe neutrality should hostilities break out. On this matter the Japanese legation have recently issued a statement, setting forth the reasons which they presented to China for so doing, and stating that they are prepared to respect China’s neutrality, if Russia will also do so.

An Imperial Edict, issued in the Peking Gazette of the 12th inst., “proclaims the neutrality of China, and enjoins upon all subjects of China strict observance thereof, and commands all authorities to maintain order and carefully guard all foreigners and foreign property throughout the Empire, especially the Legations.” The foregoing quotation is the telegraphic report of this Edict contained in the Times. Another Edict condemns the baseless rumours as to the Court contemplating leaving Peking. The Viceroy of Nanking has also telegraphed instructions to all the officials in his jurisdiction, commanding measures to be taken to prevent anti-Christian and other disturbances.

Such edicts go far to prove China’s sincere intention of maintaining order, and if these good resolutions are supported and guaranteed by the united determination of other neutral powers there is good ground for a hopeful view as to work in Inland China. In making these statements, it need hardly be said that confidence is not placed in princes, but in Him who is the “Ruler of the Kings of the earth.”

The Student Volunteer Movement.—At the recent international conference, held at Edinburgh, it was reported that of the 1,418 student volunteers who had completed their preparation, 918 had already sailed for the mission field.

The Missionary Situation in China.—In the report of the American Bible Society’s work in China, there are some most interesting statements as to the recent progress of missionary work in China. A little booklet issued by the Bureau of Missions in New York, entitled “The Blue Book of Missions,” also contains many interesting figures. From these two sources, the following information is gathered.

Whereas the Boxer uprising of 1900 seemed to have destroyed Christian Missions in many parts of China, by the end of 1902, twenty-five new mission stations had been opened in that land, most of which were in the provinces of Hu-nan, Hu-nan, Shan-si and S-si-chen. Such is the proper and Christian reply to human edicts for the overthrow of the Truth. It is also stated that up to the close of 1902 no fewer than 373 new missionaries had entered the field since the persecutions. Quoting the figures as they are given, the body of Protestant workers in China stands as follows:

<table>
<thead>
<tr>
<th>Men</th>
<th>Women</th>
<th>Total</th>
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<tbody>
<tr>
<td>British</td>
<td>602</td>
<td>419</td>
</tr>
<tr>
<td>American</td>
<td>460</td>
<td>247</td>
</tr>
<tr>
<td>Continental</td>
<td>171</td>
<td>102</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,233</strong></td>
<td><strong>868</strong></td>
</tr>
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It is not quite easy to make these figures agree with those published by Mr. Harlan Beach in his “Geography and Atlas of Protestant Missions.” There the total is given as 2,785, at the date December 31, 1900, as taken from the reports of 1901. If the increase has been 373, the total should be 3,158, but it is only given as 2,950. Even if the, 135 who were martyred were deducted from Mr. Beach’s figures, there would still be a difference of 73 to account for. Probably Mr. Beach bases his figures on the reports of the Societies, and the American Bible Society on the Directory of Protestant Missionaries published in Shanghai, in which thirty-two independent workers appear, and other points of difference will exist. Roughly speaking, the Missionary body in China will be something over 3,000 now. With all this band of workers, which includes wives, there is only one to about 125,000 persons.
Some C.I.M. Statistics.—The following figures in connection with the work of the C.I.M. will be of interest to our readers:—

- Workers who returned from furlough during 1903: 56
- Workers who left for furlough: ...
- New workers who arrived in China during 1903: 18 men and 26 women
- Deaths during the year: 9
- Total number of baptisms reported by December 31, 1903: 1,627

The Present Opportunity.—The following passage, which appeared in the February issue of the Student Movement, from the pen of Dr. S. Lavington Hart, sets forth one of the many aspects in which the present opportunity presents itself in China. Speaking of his experiences in connection with the Anglo-Chinese College at Tien-tsin, he says:—"The feature with which I have personally been most struck is the confidence which the students in China to-day are willing to re pose in their foreign teacher. They do not question his knowledge; they do not question his good faith. Anything that he tells them they are ready to believe because, apparently, he knows. How long this will last I do not know. Presumably, if we can judge from other mission-fields, it may be a temporary phase. But while it lasts there is open before the Christian teacher an opportunity such as surely has never been met with before. The rising generation of the oldest and largest nation of the world willing to be taught, eager to learn, ready to a large extent even to believe. Can we neglect this opportunity? Can we allow teachers of infidelity to secure the honours of such a crisis? Will not many arise, prepared to face the difficulties and drudgery, the disappointments and misunderstandings, and come in the name of the Great Teacher to teach and enlighten, and by the grace of the only Saviour to save the young men and young women of this awakening Empire of China?"

Personalia.—Good news has been received of Mr. W. B. Sloan's visit to Amoy, Fu-chau, and other mission stations in the Fu-kien province. He has had many openings for addressing, by interpretation, Chinese workers and Christians, and his ministry has been much appreciated. He has also been visiting some of the C.I.M. stations in Chekiang, in company with Mr. E. Murray, of Chefoo, and was expected back in Shanghai about the end of January.

In response to an invitation by Mr. Hoste, Mr. H. W. Frost, accompanied by Dr. Howard Taylor, has left America for a short visit to China. This journey of Dr. Howard Taylor's to China has thrown a heavy burden of meetings on Mrs. Howard Taylor in the United States. She is expected back in England early in March, and it is purposed, D.V., that Dr. Whitfield Guiness should join with her in Shanghai on March 31st.

Prayer will be held during the many years of the Mission's history, God has most graciously preserved the lives of His people in their many journeys by land and sea. This month we are again reminded of how much we owe to Him who preserves our "going out" and "coming in," our "down-sitting" and "up-rising." In a recent journey to Kwei-chau, Mrs. Crofts slipped from her boat and fell into deep and swiftly running water. But for the prompt action of some Chinese on a small native boat, who pulled her out, after having been for some time under water, her life would certainly have been lost. Most sincerely do we praise God for His merciful deliverance and for this life spared to her husband and to China.

Bible Sunday: March 6th, 1904.—This day, which is being almost universally observed as Bible Sunday in connection with the Centenary of the British and Foreign Bible Society, will in all probability be so observed at all the stations of the China Inland Mission in China. The following facts are an extract from a circular note which has been sent from the C.I.M. headquarters at Shanghai to all the stations:—"All acquainted with the work of the British and Foreign Bible Society in China must recognize how deeply indebted both Missionaries and Chinese Churches are to it for the wonderful provision it affords us of God's Holy Word at a minimum of cost, in volumes unsurpassed for convenience and excellence of workmanship. It is therefore eminently fitting that we should seize this opportunity to elicit the practical sympathy of our Chinese brethren on behalf of this great Society."
Extracts from Letters.

Shen-si.

HAN-CH'ONG, September 30th.—“I have just returned from a visit to some of the towns and villages in our district. I was accompanied by our evangelist, Yang Sing-ho, a col­porter, and a Christian coolie. We were on the road a full month, and had a splendid time preaching the Gospel in many places, to great numbers of people. Our course lay in a north­erly direction, and among the walled cities visited were — Fa­ch'eng, Lu-pa, Feng Hien, Liang-tang, Hwei Hien, and Lioh-yang. Many large and im­portant markets, besides small places, were also visited, the Gospel preached in all, and the printed Word left in many homes.

“We were everywhere well received, in most cases listened to very attentively as long as we had strength to preach, and only once did we hear any unpleasant word. The exception I refer to was a store-keeper in Liang-tang Hien, who said to the evangelist, ‘I don't love your Jesus, and I hate these books of yours; when you preach it is nothing but Jesus, Jesus; and these books from first to last speak of nothing but Jesus, Jesus.’ This was said with a good deal of bitterness; but, while sorry for the man who, in his ignorance and hardness of heart, thus rejected the loving Saviour, we could not but exult in heart at what we considered a glorious testimony. The Lord, through us, gave this man, and many of his neighbours, another opportunity of hearing the name of Jesus and understanding something of His love and power. May he yet be led to rejoice in that name!

“Though well received, we did not see many turning to the Lord, but one man in Feng Hien, unlike the one just mentioned, said, ‘I love to hear this doctrine you preach,’ and at once purchased a complete New Testament, though he could not read a character. A blind man in another place gave us encouragement, he learned to repeat perfectly John iii. 16 and 1 Peter ii. 24.”—R. T. Moody.

Shen-si.

HONG-T'ONG, December 1st, 1903.—“It was a great joy this autumn having over one hundred baptisms, with the probability of there being more next year, as there are at least two hundred and fifty enquirers on probation. We had three very good conventions, and the Holy Spirit was working.

“Travelling in Shan-si—Going up Hill.

There are a great number breaking off opium in the different refuges, though rather fewer than we hoped. There were very good autumn and spring harvests this year, but the people are still poor, and often unable to afford the money for medicine to break off opium; also many of them have debts to pay, and all have arrears of taxes to clear off.

“It is a very large work, and there are a good many trials and disappointments in it, and many difficult problems. Some of the Christians are very poor, and yet it is very difficult to help them wisely. Pray that God will strengthen and comfort those who have to bear the cold and to eat poor food.

“Pray, too, that God will pour out His Holy Spirit, and increasingly manifest His power working with us foreign and native workers for Him. I am hungry to realize more of the presence, love, and fellowship of God. My head is often very tired; in other respects I am well, except for a cold just now.

“I spend about half my time here, and the rest in visiting different city and village centres, and am kept fully occupied. I am grateful to God for letting me be a soldier of His, fighting a pretty stiff battle out here. In some places the work is going on very well, and yet there is always the crowded population so largely without God and without hope.”—ERNEST H. TAYLOR.

Ho-nan.

SI-HUA, November 2nd.—“I spent a few very happy days at the beginning of last month, visiting two out­stations, about seventeen miles from here. I reached my first halting place at noon, where I met a bright band of Christians the next day, at the Sunday meetings. It was a great pleasure to be able to instruct the women, who knew very little.

“After visiting the homes of some of the Christians here, I started for Ta-king, some distance further on. A few Christians accompanied me, and I found I was caught in a little plot to spend the noon at a village where there are quite a few believers. The people had prepared a feast, and were awaiting me for dinner. I dined in the house where the three Swedish ladies were hidden for a time [in 1900] by my host; his neighbours would not let him hide them for long, so he conveyed them at night-time to a friend of his, some distance off, providing him and them with money.
Naturally I felt I was on almost sacred ground. These people were very disappointed because I would not stay all night, but I felt I must press on to the next station. It was fortunate that I did, for it rained as soon as I left their village, and all the following day, and if I had stayed with them I would not have reached the next place at all. We arrived at night-time, wet and tired, but the natives soon came around us with little comforts and dried our clothes, and we were able to have a meeting with them before retiring. We spent the remainder of the week teaching them and taking meetings. I left, feeling so sorry we could not give them more frequent help."—(Miss) J. M. Wilkins.

Si-chuen.

TA-TSIN-LI, October 9th.—Our work amongst the Chinese is encouraging. We have a monthly social meeting, a kind of Y.M.C.A., when we meet in order that we may learn to know each other better. Tea is served, and we have five minutes' talks on any profitable subject.

"As we are not able to visit all these people in their homes, I have asked them to come in numbers of five every day to my room, when we have tea and cakes, and talk about spiritual things; this part of the work is very encouraging, and I pray it may have good results."—T. Sorenson.

SIN-TIEN-TSI, October 20th.—"A fortnight ago, Miss Davies and I went for a short visit to Mrs. Lo's home. She is one of the Christian women, and lives seventeen miles from here. Miss Davies had been there twice before, but it was my first visit. Her house lies right amongst the mountains, and the road between there and here is very rough and steep.

One praised God afresh for His grace in the heart of that woman, causing her gladly to walk such a long distance on Sundays, to learn of Him. Many people gathered on the two evenings that we were there, for teaching. Some were in the habit of attending morning and evening prayers at Mrs. Lo's house. Her one desire is that the people in her own neighbourhood may be saved, and she spares no pains to make the Gospel known round about her home. Several of those who are interested in the truth are unable to walk as far as Sin-tien-tsi on Sundays, so Mrs. Lo has offered to give up the best room in her house to be used as a chapel, also a bedroom for the use of any evangelist who may be able to go out there to conduct services. A third room she insists on putting at our disposal, so that we may be able to go from time to time to teach the people. She also proposes, at the beginning of next year, to open a Christian school in her house, for boys, and will hold herself responsible for the teacher's board and lodging. We feel God has led her to deny herself in this way, for the sake of the salvation of others, so we are making preparations for the rooms to be put in order, and definite work begun out there."—(Miss) F. M. Williams.

Gan-hwuy.

GAN-KING, November 13th.—"We are very pleased to report six baptisms in Gan-king—four men and two women. One of the women is eighty-four, and we thank God for her conversion; she has done some work for the Lord, and we are praying that her testimony may be blessed to others. There are three other candidates for baptism, and a few more enquirers.

"We desire to ask prayer for a Mr. Silver, whose case has deeply interested us, and for whom we pray daily that he may yet come out boldly on the side of Christ. Mr. Silver is an aged man with two sons, the elder one being a very bad character. Mr. Silver is the recognized master of his shop, but his sons are the working partners, he, I suppose, representing capital and they labour. The old man and younger son have been regular attendants for over a year, and we believe the old man to be converted. He is very anxious to be baptized, and felt it keenly when after much prayer and counsel with the church it was decided that he could not be admitted unless he was willing to close his shop on Sundays. Mr. Silver, although master of his shop, seems quite unable to withstand his eldest son, who is opposed to shutting the shop, and in the meantime we can but wait and pray that God may give him the courage to keep His commandments, in the keeping of which there is great reward."—W. Westwood.
AND there was great joy in that city. This could truly be said of Ho-tsin last week, or, at least, of that portion of the city affected by the baptism of twenty-three believers. Our conference commenced on Tuesday night (Sept. 29), when our prayer meeting was opened with an address on "We would see Jesus." On Wednesday morning Mr. Urquhart, from Sih-chaun, opened the day’s meeting with a few words on 2 Corinthians i. 21-22, "Now He which establisheth us . . . is God, Who hath also sealed us, &c., &c., . . ." The forenoon meeting was occupied by Mr. Shindler, from Sih-chaun, with an address on "Christian progress," which same subject in further detail gave several native brethren topics for interesting discussion in the afternoon. Mr. Bergling took the evening meeting, and dealt specially with the subject of baptism.

Thursday morning was fixed for the observance of the rite. The Lord gave us fine weather, and the spectators conducted themselves most decorously.

The first to enter the water was an old man of eighty-two. His son and his wife had for many years been members, and now in the eventide of life the old enmity has gone, and in its place has come a simple child-like faith in the all-powerful Jesus.

Then followed another old man over sixty, who, with his wife, gladly received baptism in the Triune Name, after many years of opium smoking from which they are now familiar. The Ya-men ladies were represented at the baptisms, and were an interesting part of the proceedings. The Ya-men work, together with the superintendence of church membership. What hath God wrought?

Then follow: A mother and son received together; sons of two church members; a nephew of another; a poor water-carrying lad of somewhat weak mind, and a bright-faced schoolboy of seventeen, the only male Christian in a large, well-to-do village; an old widow of sixty-five whose happy face astonishes the neighbours on her return to her home among the Boxers in the city.

And still another widow from a very wicked place in which she is the only witness for God. But the Holy Spirit writes in Luke xviii., "And there was a widow in that city." So too of that village the widow is not forgotten.

Our valued helper, Mrs. Li, with unbound feet, follows, and then a young girl, about to become daughter-in-law of Mr. Chow, ex-opium dealer. This completes the list of our new members—sixteen men and seven women—added to the former membership of nine men and fourteen women, exactly doubling the number.

Please pray earnestly for these. They have been accepted with great care, but their temptations are tremendous. Perhaps even more interesting, were it possible to narrate them, would be particulars of those accepted as candidates for baptism at this time. The mother of the two brothers was accepted, but elects to wait for a sister-in-law whose case we have under advisement. The Ya-men ladies were represented at the baptisms, and were most interested spectators, joining heartily in the hymns, with which they are now familiar.

My wife continues to have her regular services with these Ya-men ladies.

The Ya-men work, together with the superintendence of a number of enthusiastic old women in the city, keeps Mrs. Gillies from getting into the country much, although on all hands we have open doors, and can well utilize the energies of helpers when lady workers are available for this needy district.
Our Shanghai Letter,

Containing the Latest Information from the Field.

Jan. 1st, 1904.—It is cause for thanksgiving and encouragement that baptisms have, during the year, taken place in each of the fifteen provinces occupied by our Missionaries, and that the number of stations represented is one hundred and fifteen as compared with fifty-eight in the previous year.

During the last fortnight, sixty baptisms have been reported, and much news of a cheering character has reached us from the field. The outlook for the New Year is bright.

The annual Conference in North Guan-siwuy, held a few weeks ago at Tai-ho, was the means of refreshment and blessing to the converts and missionaries alike.

Mr. C. J. Anderson, in sending a brief resume of the work in the Si-an district of Shen-si, mentions the encouraging fact that the Church has appointed two more evangelists to carry the Gospel to the villages. There are now four such men for whose support this Church has assumed responsibility.

Miss Alice Henry, writing from Tai-hsing, the recently-opened station in Kiang-su, reports "delightful opportunities" for preaching the Gospel and evident interest in the message given on the part of not a few. In this great city, with its 200,000 inhabitants, the work presses heavily, and our sister asks, "Why are the labourers so few?"

In asking prayer for a series of evangelistic meetings to be held in Pao-ning, Si-chuen, during the first fortnight of the Chinese New Year, Mr. Aldis mentions that he has been making special efforts to reach the business men of the city, resulting in a gathering of about three hundred men, who listened most attentively to the Gospel. This is a most difficult class to influence in China, and it is cause for encouragement that they should have responded so well to the invitation that was addressed to them. Our brother reports that, in the general work, "there are many tokens of coming blessing, amongst others a very marked interest in the Gospel preached in the street chapels, which is filled with a really eager audience at night time," and that there are fresh openings in the country, which point to the necessity for increasing the number of out-stations.

Mr. James Hutson sends interesting details with regard to a visit, which he and Mrs. Hutson had recently paid to Ts'ong-k'ing Chau, in Si-chuen. The work amongst the women gave cause for encouragement, though two of the eight Church members seemed to be lukewarm. In this district there are about fifty enquirers.

Mr. Toyn reports that, though the work in O-mei Hien, in the same province, is progressing slowly, the prospects are brighter than they have ever been. The opportunities for preaching are many, and hundreds have bought Bibles and Testaments. There are eight enquirers, two of whom seem hopeful. Our brother purposes holding a week's special evangelistic mission every quarter, for which he asks prayer.

Mr. Bloom, who recently returned to Ho-nan Fu, informs us that, since last spring, a wonderful change has taken place in the attitude of the people. Then they threatened with fire and sword anyone who dared to advance foreign ideas; now a word of abuse is seldom heard, and if such is uttered it is under the breath of the speaker. The services in the preaching halls and chapels in the district are well attended, and the people are orderly and no longer afraid to buy books.

During a great idolatrous festival, which recently took place in Chi'en-chau, in Ho-nan, thousands of people flocked into the city from all parts of the district, and Miss Leggat and her fellow-workers were visited by about one thousand women, whilst Mr. Wang, the evangelist, received about the same number of men in the courtyard, there not being a Guest Hall large enough to accommodate the crowds that came. The workers at the station, assisted by a number of the Christians, who had volunteered to help, were kept busy all day preaching to the people, many of whom manifested interest in the Gospel.

Mrs. Joyce, in reporting the baptism of ten converts at Siang Hien, writes that "it is a real encouragement to receive these eight men and two women after the previous painful work of disciplining and suspending." Mr. Ernest J. Cooper writes that "the Church members at U-u, in Shen-si, are becoming more grounded and settled." The fierce persecution of 1900, followed by a sudden renewal of their good fortunes and the receiving of indemnity, had
worked great havoc in their spiritual life. Much patience, love, and instruction in the things of God have been necessary in the work of re-construction. The Lorn has been with Mr. and Mrs. Lawson and rewarded their ministry."

Mr. Robert Young, who is now convalescent, writes of the terrible prevalence of opium smoking, wine drinking, and gambling in Ying-chau Fu, in Gan-hwyu, and divides the people into two great classes, namely: (1) those who want to join the Church, and (2) those who do not want to have anything to do with it.

Miss Grace Irvin, in mentioning some interesting developments in the work at Yang-keo, in Kiang-si, says that there is a desire on the part of several of the converts to give up the Lord’s day to worship with the evangelistic effort.

On the 19th December we had the pleasure of welcoming from America two new workers: Messrs. J. R. Muir and C. E. Parsons. They have since gone to the Training Home at Gan-king to begin the study of the language.

On the 29th December we had the further pleasure of welcoming Mr. and Mrs. Frank McCarthy and their five children, who arrived by the German Mail steamer. Their youngest child was ill with whooping cough, whilst their son, Terence, was suffering from an attack of bronchitis. They are both progressing favourably.

Mr. and Mrs. Gracie are taking up work at Shu-ch’eng, in the district of Lu-an Chau, in Gan-hwyu. There are developments in the work there which call for the presence of an experienced missionary, and we commend very specially to the prayers of our readers our brother and his wife in their responsible position.

Please note that Mr. John Smith died on the 3rd November, not on the 2nd, as reported in the telegram referred to in a previous letter.

Jan. 15th.—Mr. John Graham, whose serious illness was reported some time ago, is progressing favourably.

Mr. Ratter has completed his translation of the life of the late Mr. George Müller, of Bristol, into Chinese. We ask prayer that its circulation may result in much blessing to the native Church in China.

We continue to receive encouraging tidings from the provinces. So far as our information goes, everything is going on as we have been led to expect. The Church is in the hands of the people, and is developing on lines that are consistent with the teaching of Scripture with reference to questions of Christian principle in matters of every-day life. Mrs. Gillies is able to continue her classes with the official’s family in one of the Yamen, and Mr. Gillies reports that one of the Mandarin’s is breaking off the opium habit.

Recent Baptisms.

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Less: Si-ch’ien—Chen-tu (out-station) 2
China's Millions.

**Gan-hwuy.**

CHENG-YANG-KWAN, October 15th.—"The condition of things in this hard field is gradually becoming better. The enquiring minds are promising, and, with the Christians, they keep on the right line. Some new ones have been enrolled, and the Sunday services are well attended, also the daily meetings. One man, a doctor, gives me much joy. I used to meet him frequently when out for my daily walk, and in speaking together he became so interested that he is coming freely to the services now. He bought a Bible and hymn-book and is reading both very diligently. He often comes to see me during the day, not merely for conversation, but to learn how to pray, how to grow in grace, and how to understand the Scriptures."

November 7th.—"We have a remarkable evidence of God's working to be noted, in the case of a man who came to break off opium, but whom I had to send away, on account of not having sufficient room for him. He heard the Gospel, and bought a copy of Mark, which he took home and read, and through reading, forgot his opium-smoking. He said, 'I saw that this was the true doctrine, and the thing which could save me. When I was distressed in my body by the craving for the drug, I stood up and prayed that the Lord would help me, and then sat down and read again.' He was here last Sunday for all the services, his face was beaming with joy, and he was very eager to read again. 'He was here last Sunday for all the services, his face was beaming with joy, and he was very eager to read again. Please remember him in your prayers, that the Lord may strengthen him, and keep him faithful.'—J. A. BEUTEL.

**Book Notices.**

**A Memorial of Horace Tracey Pitkin.** By Robert E. Spear
Published by Fleming H. Revell Company at 3s. 6d. net.

Horace Tracey Pitkin was a graduate of Yale University and a travelling secretary of the Student Volunteer Movement. He left New York for China in the autumn of 1896, was appointed to his station in Pao-ting Fu, North China, in connection with the American Board Missionary Society, and suffered martyrdom in that city during the terrible Boxer massacres of 1900. He was a fine type of the increasing number of university men who have consecrated their all to Christ. Possessed of a handsome private income and placing prospects at home, he counted it all joy to suffer the loss of all for fellowship in the sufferings of Christ Jesus. In the early part of the book is embodied much personal testimony on the part of friends who knew him; in the latter part the diaries and letters, with somewhat slight editorial guide notes, are allowed to tell their own story. It is not possible to read of such a strong, healthy life, full of possibilities, being cut off when his work had but begun, without feeling how much China has lost by the death of such faithful servants. May He who can bring life out of death, gain out of loss, use this record to call forth many such like-minded men to follow in his footsteps.

**Twelve Little Pilgrims who stayed at Home.** By Mrs. O. W. Scott
Published by Fleming H. Revell Company at 3s. 6d.

This book, which is dedicated "to the girls and boys everywhere who are helping to send the glad tidings to heathen lands," is admirably suited for young folk. It imagines a Sunday school class of twelve children who, though at home, yet in spirit travelled as pilgrims round the world to visit heathen lands. After the interest of these scholars has been thoroughly awakened, the book closes with their giving their teacher to go as a missionary to China. The style of the book is well calculated to captivate children's attention. The book is well illustrated, and contains much information about heathen lands, but all clad in bright and racy language. We can heartily recommend it to all who would interest young folk in foreign missions.

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* To be altered according to the country—England, America, or Australasia.
A great arithmetician, but a poor reckoner. He talks of large subscriptions, yet the greatest subscription on record was less than twopence of our money. The Lord hears the heavy fall of the rich man’s handful, and says, “Much.” A widow’s gift rings light and timid, and He says, “More.” Thus does He baffle our brains, and turn our eyes in the direction of His gaze, inwards, for He “looketh on the heart” (1 Sam. xvi. 7). This familiar incident, contained in four verses, and often but lightly scanned, will well repay attention. It falls naturally into three divisions:—(1) The Watching Master, (2) The Worshippers’ Money, (3) The Widows’ Munificence.

(1) The Watching Master, ver. 41. Our Lord had been parrying controversial thrusts, answering ignorant questions, and scathing the shifts of hypocrisy; now He turns, as always, from hearing men’s words to watching their deeds. He sits down in the court of the women, opposite the thirteen chests placed there to receive the various gifts of God’s people.

He beheld, ver. 41. The word means more than mere sight, it implies scrutiny and intelligent perception. He keenly watched, and divinely fathomed both men and their motives.

He beheld how. It is not only what we give, but how we give it, that matters to Him. In the light of these three words every offertory and each subscription become invested with importance. The “eyes of His glory” (Isa. iii. 8) are upon us. We are regular givers perchance, and we thank God for it: there was a Pharisee once who did the same (St. Luke xviii. 12). But how do we give? Proudly? “Well, that is pretty good at any rate.” Self-consciously? “The Vicar will be pleased with that, I feel sure.” Half-heartedly? “One must, I suppose.” Down to the very root He follows the intricacies of our motives, only half-guessed by ourselves. Joyfully? “God loveth a hilarious giver” (2 Cor. ix. 7). The delighted generosity of the child kindles a deep emotion in the responsive Father.

(2) The Worshippers’ Money, ver. 41. The Lord beholds not only how, but what we give. Crowd as they might (see B.V.), His eyes marked each gift singly. Who were the givers? “Wealthy men, “full,” as the original word suggests. Men with houses full, pockets full, treasuries full. And not one here and there only, but “many” of them.

They cast in much. But much of what? It was only copper after all (marg.)—“small money,” as John Lightfoot calls it. Without a word of disparagement, there is yet a suggestion of inadequacy. You may get a heavy bagful of copper for a sovereign, but as a rich man’s gift it evidently does not rank very high in the honours-list of heaven.

And where did it come from? Out of their abundance (ver. 44), literally, “out of their overflow.” This is a very pregnant thought, worthy of fuller development. Look at some city reservoir in the heart of the hills: that resembles our capital. At the lower end there are outlet-pipes to supply the regular daily needs of the community: that represents our interest. But when there is too much water—more than either the outlet-pipe demands or the reservoir requires,—then a sluice at the side, dry at other times, is opened and takes off the rest. That is the overflow, and our Lord says that it is just from here that the rich man is in danger of giving habitually. We have our sunk capital, we have what we need of our interest, and afterwards we give to the Lord from the overflow, and call it an offering. He says, “Give Me to drink,” and we think all is well because we reply, “Yes, Lord,” but we take care to give it to Him out of the waste-pipe!
Ah! the copper gifts of some rich men, often literally copper, as the wardens of many a fashionable church can testify. Rich? Yes, but in which direction? "Not rich toward God" was the condemnation of a lost soul (St. Luke xii. 21). The earthward current is full and deep, the heavenward stream shallow and intermittent. May the channel deepen heavenward from to-day, and may we, who have the right to be filled with all the fulness of God, yield to Him, for the building and repair of His world-wide temple, the earthly fulness He has given to us, so that each day's commerce and profit shall yield its due share for the God Who giveth power to get wealth (Deut. viii. 18).

I have sometimes wondered whether these gifts were even clean. There is a certain suggestiveness in the way the passage tells of men who grew rich by robbing widows' houses (ver. 40), and then proceeds to describe the almsgiving both of rich men and a widow. Was the handful of copper really theirs, or had it belonged to the widow? Had they taken the poor man's lamb to set before the waiting Lord (2 Sam. xii. 4)? Let us all beware how we come by our money. There are trades whose profits are dripping with the blood of poisoned souls, there are golden gains which are sweating with the life-dew of over-driven workwomen and underpaid maidens. Jesus still sits opposite the treasury watching keenly whether our gifts be clean of stain, adequate in amount, and simple in their unobtrusiveness.

Having seen what lessons and warnings we may learn from the watching Master and the wealthy worshippers, let us turn to the third section of the story.

(3) The Widow's Munificence. In contrast to the crowd of rich men in gorgeous raiment stands a pathetic and solitary figure—"one poor widow," as St. Mark graphically says. They, trusting in themselves; she, a disciple who, through shadow and storm, has grasped the promise given to the Edomites in their hour of calamity. "Let thy widows trust in Me" (Jer. xlix. 11).

She is not only a widow; she is poor, and more than poor. There are two Greek words translated "poor"; the one (πενήντα) means a man who works and is poor; the other (πεπέντες) indicates one who is reduced to begging. The second word is used here of this widow. Like Lazarus, of whom the same word is used (St. Luke xvi. 20), she begged her bread; and yet it is of her, and those like her in spirit, of whom the Lord spoke the pauper's benediction, the pledge of the Kingdom of Heaven (St. Luke vi. 20).

She cast in two mites, which make a farthing. The gift is as pathetic as the giver. Think (1) what it was to the world. A poor, puny, paltry sum, scarce worth giving, certainly too obscure to mention, —the price of two sparrows in the market, the very lowest sum permitted by the temple authorities, who, turning God's service into slavery, refused to accept one mite alone.

But (2) what was it to her? All she had. Verily she was a grateful soul to give God a thank-offering because she possessed a farthing. Men with pounds have upbraided Him before now for failure in paternal care. Their bread should have been meat, and their cotton, silk! All her living (βρῶς, ver. 44), but not all her life (ζωή). She, like St. Paul (Phil. iv. 12), had learned Christ's "secret," that the life principle depends not merely on bread, but on delight in the will of God (St. Matt. iv. 4), not on feeding, but on following.

And God takes her very last farthing. Who but God would do that? And who but God could so repay it a thousand-fold? As by the command of God, Elijah accepted the "two mites" of another widow (1 Kings xvii. 12),-the last scraping of the meal-barrel, and the drippings of the oil-cruise, bread out of the mouths of the starving household,—and then with royal regularity provided the unfailing meals till the famine ceased; so we may be sure the Lord Who took this widow's "uttermost farthing" (St. Matt. v. 26),—no payment for sin, but the wistful munificence of a loving heart,—the same Lord cared for her body and soul, till she sat down at His table in the presence of her King. Be that as it may, she, without reserve, gave to her Father in heaven that which perhaps but a few moments before some God-touched soul had given her.

Out of her want (ver. 44), or shortage, or deficiency. The word is used of the beggared profligate in St. Luke xv. 14, and it is mentioned as one of the insignia of the life of faith in Hebrews xi. 37. Like the saints in Philippi and Thessalonica and Berea (2 Cor. viii. 2), she had such "joy" in the Lord that the "deep well of her poverty" miraculously "overflowed with wealth" (paraphrase).

For (3) consider the encomium Christ bestowed upon the two mites, wealth! People talk of the widow's mite, but it was two. She gave with both hands. Most of us give with one hand and hold back with the other; and the hand behind our back is generally full, while that extended is often almost empty. In these days of immense accumulations of private wealth on the one hand, and large deficiencies in the public agencies for building God's world-wide Temple and preparing Christ's Kingdom on the other, are we sure that the lavish self-emptying of the early Pentecostal Church (Acts iv. 34) is not calling for some measure of imitation? (God keep us, however, without an Ananias). We have been giving our shillings to a deficit fund, and perhaps we called them our mite. If you gave your mite you ought to give half your capital. But if you were to give the widow's mites you would give all that you possess in the world!

More than they all (ver. 45). How much one person can do! The throng of wealthy men have left the world no legacy, but this one poor widow—"this widow, the beggar," as our Lord with loving exultation calls her,—has surpassed them all, and sowed a seed which has borne golden fruit all over God's vineyard.

There are some ideals which defy imitation. The sacrifice of Christ is the supreme instance: He "beggared Himself" for us (2 Cor. viii. 9 lit.) Among His disciples the magnificent self-abnegation of St. Paul (Phil. iii. 7, 8) stirs us, but for tender pathos that calls a blush to the cheek of many a Christian niggard, can we match the tale of the beggar of Jerusalem, who, bereaved of husband, perchance robbed of patrimony, flung away with sublime recklessness her one visible prop because, leaning on the strong arm of her Beloved (Sol. Song viii. 5), she knew she should come up out of life's wilderness into the wealth of a Kingdom and the glory of the Paradise of God.
In reviewing the past year's work, one cannot but praise God and take courage, for in spite of all this year has brought of deep sorrow and enforced absence from the work, it has nevertheless gone steadily forward. At the beginning of the year we had but just opened up three new out-stations on a self-supporting basis, and although they have not entirely succeeded in this respect, yet all the expense of house rent, door-keeper, and other sundries has been more than met by these catechumen and enquirers (none as yet have been baptized). Tang-Ch'ai (twenty three miles E.) subscribed 65,000 cash, Tong Ho (twenty miles S.W.) 29,000, and Tang Haian (thirty miles S.) 27,000. The two latter stations have been sadly persecuted by the Roman Catholics, and now two-thirds of the adherents are afraid to come. The district Mandarin is a mere tool in the hands of the Romanists, and threatens the Christians he will close their hall. Their stations have been sadly persecuted by the Roman Catholics, and now two-thirds of the adherents are afraid to come. The district Mandarin is a mere tool in the hands of the Romanists, and threatens the Christians he will close their hall. Their

progress in learning is interesting; of the series of nine sheet tracts of Gospel outline, 2,109 have been repeated, of Dr. John's Catechism 1,143 pages, of Scripture 375 chapters besides many hymns. Two months ago, on revising our registers, I find there are still left, in all, 700 odd enquirers, 279 of whom have been accepted as catechumen. We were to have had a number of baptisms in the autumn, but the sad illness and final home-going of my beloved wife came with such a shock to myself and Church, that this and much else had to be postponed until fresh arrangements could be made for the work here. One very helpful agency to the work has been our Christian Endeavour with its seven sub-societies:—1. Gospel Preaching Society, the members of which have been both diligent in study and earnest in preaching the Gospel in the out-stations and in the street-chapel at night. 2. Look-out Committee has done good service in looking up irregulars and teaching the enquirers throughout their respective districts. 3. The Christian Marriage Society has, at last, aided in managing four engagements between Christian children, and I have had the joy of conducting six Christian weddings this year. 4. The Repeating Scripture Society records that 375 chapters of Scripture have been repeated, which represents a considerable amount of teaching by its members. 5. The Anti-footbinding Society has enrolled only seven members, but in the case of five, especially, this cross has been taken up bravely and borne consistently for Christ's sake. 6. The Christian Purity Society has thirty-seven members, and has helped many to abstain from intoxicating wine, tobacco, and bad literature. 7. The Soul Seekers Society has nine members who have led not a few to come to the meetings, some of whom are now bright enquirers.

In the month of March we started what has proved to be a very helpful auxiliary to the work, viz., a Church Council, consisting of seven male and seven female members of the Church. It was especially used to bring together two dangerous cliques formed in the Church, and since has created a very much more healthy spirit in the Church. We meet the last Saturday of every month, and there is always as much as we can discuss in the time. Now they propose, second, and carry resolutions, quite naturally, and minutes are taken and read at each successive meeting in the usual way. It has very considerably lightened the burden of responsibility for me, and they begin to assume their right position in the work. Our schools, with twenty-two boys and eleven girls, have done very well, and quite a number now evince an interest in spiritual things. The Church pays 7,000 cash out of a required 10,000 per month, but it has been anything but easy to keep them up to it. However, I feel this is a matter they need educating in, and it is worth all the trouble. Three colporteurs have done good work throughout the district, and our two Bible-women have been very faithful, they take it in turns to go out with a member of the Gospel-preaching Society for a week at a time. Our Evangelist U gives his whole time now to out-station work, and our new doorkeeper, with help from the Christians, is busy preaching all day in the front chapel and guest-hall. When at home I am seeing guests the greater part of the day, and people come from long distances to enquire about the Gospel.

For a long time now our inability to meet the needs of this growing work has saddened our hearts, and after much prayer we have decided to start a Bible-training School with eight inside and seven outside scholars. These and the whole programme are to be on two months' trial. Will you join us in prayer that we may be definitely led in all?
LEAVING home on October 28th, we had a very pleasant journey up the river, Pastor Ren, who joined me at Hang-chau, enjoying the trip as much as I did. We reached Ch'u-chau on November 5th, after various stoppages by the way to visit different stations. We were met at the jetty by the Hsien and Chen-t'ai's soldiers and retainus, and escorted into the city to our C.I.M. premises, where we had to receive the various magistrates, and military, in turn. On the following day these visits had to be returned. On Sunday, November 8th, the re-erected chapel was opened to the native Christians, and on the following day to the officials and public, when the five highest officials, viz., Tao-t'ai, Chen-t'ai, Chi-fu, Cong-fu, and Hsien attended in their ceremonial robes, hats, and beads, with their retinue and a hundred of the gentry. At 10.45 a.m., promptly, on the Monday, we received them in the Hu'wa-t'ing [reception room] (we converted a large room into a Hu'wa-t'ing), where we drank tea and had a chat, then marched to the chapel, which was decorated with chrysanthemums, lemons, and plants in abundance; some lent, some given for the occasion by the gentry, with large beautiful silk and satin scrolls over the platform. Chairs and tea-poys for the officials were arranged on each side from the platform, as in their own K'eh-t'angs [guest-rooms], an open space intervening; and a short distance from the last two chairs of the rows, the flowers and lemon plants were arranged on tables. Upon our entrance, crackers were fired outside the chapel doors and the noise was deafening; this was done purely by the gentry, and was their way of showing us honour!

I took the chair on the platform with Mr. Emslie on my right—Mr. and Mrs. Emslie have taken up the work in the city of Ch'u-chau in connection with our Mission—and Pastor Ren on my left. A suitable hymn had been copied out on red paper by Mr. Ren's amanuensis for the officials and a hundred of the gentry, which latter stood on either side of the flower stands and behind the officials. After the singing of this hymn (Mrs. Emelie presiding at the organ), Pastor Ren read the first eight verses of Psalm cvii., and then prayed a short prayer, after which he addressed a few words of peace and friendliness to the officials and gentry. I then left the platform on one side and Mr. Emslie on the other to go and shake hands with each of the officials in turn, saying to each, "Siang-ho," "Siang-ho," and they answering "Hoh-t'ong," "Hoh-t'ong." I then stepped to either side and bowed to the hundred gentry in a mass, with the same salutation, they answering in a similar manner. After this ceremony, we escorted the officials to our Hu'wa-t'ing, where we had tea and cakes, and chatted until 12.15 o'clock. The gentry were also entertained by the natives in the chapel, and were provided with tea and cakes. At 12.30 we partook of dinner; a foreign meal had been decided on, and it went off splendidly, thanks to Mrs. Emslie, who must have been very brave to resist the reluctance she felt to enter upon such dinner-making in such a place as Ch'u-chau, with no proper native or foreign help. Her cook outdid himself though, and we were all pleased with the result! Mrs. Emslie did wonderfully for us; the names of the different officials were written in neat clean characters on red paper for their places at the table, and all went off without a hitch.

The number of courses—small ones—of different meats, and puddings, and fruits, surprised me, but it was just in keeping with the Chinese style of bringing on one dish at a time. But we had to have eight clean plates each course! And the young Ya-men waiters who always attend their own officials did splendidly, watching the movements of myself at one end of the table and Mr. Emslie at the other end. They made the exchange of plates and courses so quietly and neatly that the dinner was a complete success, much better than last year when the Fu had a professional foreigner's cook to provide for the Consul's pleasure! Pastor Ren is delighted, he says: "Pi Rii-nien kao-teh-hen," (much better than last year) and, "we have not disgraced ourselves!"

As course after course came on the officials began to cry out "Enough," and "Too polite!
" After dinner we took them upstairs into Mrs. Emslie's drawing-room and entertained them with tea and coffee and cakes, but they all with one accord said, "We have had sufficient," and only took a small quantity of coffee, all served...
in Mrs. Emslie’s nice Japanese ware. The Fu and the Hsien did not seem at all anxious to leave very quickly, neither did the Tao-t’ai, though I could see the two big military officials were anxious to go after a while. A long time was spent in talking small talk and passing mutual compliments. We then escorted each to his chair, the guns fired, and they left. Right thankful to God we all were when it was over.

On Tuesday, November 10th, we were invited to a feast at the Fu’s Ya-men, a “Reconciliation Feast,” as ours was to them.

On Thursday, November 12th, we went to the grave-yard to receive from the hands of the officials and gentry—for good—the Premises, Mortuary, and caretaker’s house, and the deeds of ten acres of fields to keep in repair the graves in the large lot of ground embracing the Cemetery; and also we had to sign the mutual agreement drawn up on Tuesday and Wednesday mornings, 10th and 11th November respectively. It was such a large affair! The gentry—about one hundred—first received us—all have been very kind, courteous and respectful—invited us to tea and cakes; then we all waited for the Tao-t’ai, Chen-t’ai, Chi-fu and Hsien to come. On account of the papers having to be written in only one and the same person’s handwriting (which writing the Hsien himself did), it took a long time, and the last of the company did not arrive at the Cemetery before 4.30 p.m. Then more bowing, &c., and the reading out of the agreement, and the presentation on the part of the Tao-t’ai into my hands of their part of the Contract, and my presentation of our part into the Tao-t’ai’s hands, and then the reading aloud of mutual Praise-Papers, first, ours to them, and then the officials’ to us, and last, the paper prepared by the gentry to us. These papers were all read aloud by officially-dressed “leaders of ceremonies,” and—such reading! All in very nice Wen-ti. So only those who had seen the papers beforehand could understand what was read! The agreement was sent by a telegram by the Tao-t’ai to the Fu-t’ai at Hang-chau, Nieh Ta-chen, who replied very promptly within two or three hours, highly pleased with the terms of said agreement, and he also requested the Tao-t’ai that the whole matter be sent to him in minute and carefully prepared documents in due course. After this final reading the agreement was signed by Tao-t’ai, Chen-t’ai, Chi-fu, and Hsien, then by myself, Mr. Emslie, and Pastor Ren, then by the six chief gentry for the whole of Chi-u-chau. Then came a mutual congratulation by officials and gentry, and we had again dumplings, cakes and tea, and then dispersed.

(The first reception and invitation to tea and cakes, at the graveyard, was by the gentry, as the cemetery was presumed not yet ours! The second dumplings, tea, and cakes were given by us, as we had just received the cemetery, etc., etc., with the papers, duly signed by authoritative officials and gentry.)

The following day, Friday, November 13th, we went round in chairs, presenting parting compliments. We presented our cards only at the Tao-t’ai’s, Chen-t’ai’s, and Cong-fu’s Ya-mens, in passing by, but we had something to say to the Chi-fu and Hsien, so we entered their Ya-mens and then went home, hoping nothing further would happen before we got all our baggage on board our boats and got away from the city! Alas! I had not finished dinner when the Chi-fu himself appeared, and I had to hasten in to receive him, and whilst talking with him in came the big military man, the Chen-t’ai, in his yellow jacket! The Tao-t’ai and Hsien at the same time presented their cards only at the door. We escorted the Chen-t’ai and Chi-fu to their chairs, finished our dinner and our packing, got all ready, everyone saying the Hsien would not be at the jetty, since he came with his card to the door of the Mission House to say “Good-bye.” Alas! Again alas! The Hsien and about fifty of the gentry were on our boats and waiting around on the shore, and the Hsien had cakes and tea again for us and then bade us good-bye. We escorted him from our boat to his chair, and then the gentry all came on board and, bowing, bade us a good journey and insisted on firing off crackers in our honour, and the military mandarin, the chief of all the gunboats on the Ts’ing-t’ang River from Hang-chau right up to Ch’ang-shan, would pay us a visit, and pretended to want to escort us all the way to Hang-chau! Finally he would fire three guns as a send-off; real foreign guns from his chief war-vessel, and after a distribution of gratuities to the soldiers and attendants on us during our nine days’ stay in the city, we at last got away with peace and honour on our heads! Thankful to God that we were clear from the officials, save the
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Editorial Notes.

The Annual Meetings.—These meetings will (D.V.) be held in Exeter Hall on Tuesday, May 10th. Among those who are expected to take part are Dr. A. T. Pierson, the Rev. Stuart Holden (who leaves the next day for China as the Keswick deputation), Mrs. Howard Taylor, and Bishop Cassels who it is hoped will be in England in time to address the afternoon meeting. Will friends kindly note the date, and also pray that these gatherings may be times of special blessing?

The Keswick Mission Deputation to China.—At the last Keswick Convention, it was decided to send a deputation to China to visit the missionary stations during the summer. For this purpose the Rev. Stuart Holden will leave England the day following the C.I.M. Annual Meetings, and will be joined by Mr. Walter B. Sloan, who is already in China. The work in the sanatoria will be from July to September, after which there will be meetings in other provinces, especially in Fuh-kien.

On every hand in China the workers have been crying out for more workers, but to cry the home Churches have been sadly slow to respond. Shall we not pray that God will meet the great need by a great outpouring of His Spirit? On this subject Mr. Robert Speer has said: “Instead of quadrupling our numbers, we should just have to quadruple ourselves and allow in some way that Spirit of God, who has never been allowed to show what He can accomplish with a human life, to do with us what nineteen hundred years ago He was able to do in the Roman Empire with the Apostle Paul. I believe we have not yet begun to test the power of that Divine Spirit, who can take even very unpromising men and women and give them a power beyond the power of men.”

The Situation in China.—It is with thankfulness that we can record that, despite the war between Russia and Japan, no news of a disquieting nature has been received from China. So far, China is maintaining a neutral position, which position we trust, in answer to prayer, she will maintain throughout the strife. In the Times of March 12th, a report of the Chinese-Belgian Railway, in Shansi, was reported somewhere between Tseh-chau and Lu-an Fu. This appears to have been caused by one of the Belgian engineers, named Boma, shooting a Chinese. With such provocation it is not to be wondered at if there has been some disturbance. It is not probable that the missionaries would be affected by this; moreover, had such been the case, the information would, in all probability, have been cabled home.

The Bible Society.—All who are interested in the spread of the Word of God will be profoundly thankful for the successful Centenary Meetings which have been granted to the British and Foreign Bible Society. The gatherings have not a little of the form of a national and international celebration, which, while we know that Christ’s kingdom is not of this world nor dependent on high patronage, is a striking testimony to the reverence and honour which the nations of the world pay to the Word of God. Despite criticism and all the contempt of unbelief, it has been a wonderful illustration of the truth that the Word of God liveth and abideth for ever.

The story of the spread of God’s Word during the last century is a story of marvels, about which we hope to say more next month. It is one of the most encouraging records that could possibly be read, and shows how graciously God has been working for the spread of His kingdom which cometh not with observation. Yet, despite all that has been accomplished, there is even more to be done. During the past year the British and Foreign Bible Society have issued from their Shanghai depot 1,347,285 copies and portions of the Bible in Chinese, which, with those issued by the National Bible Society of Scotland and the American Bible Society, will probably amount to over two million copies and portions altogether. These are truly wonderful figures, yet at this rate it would take about 200 years for every person in China to receive even one copy of a portion of God’s Word, and that is disregarding the fact that within 200 years some six generations would have passed away. Such thoughts as these reveal what a stupendous work lies before the Church of God if this generation is to hear or to receive God’s Word. Truly “the King’s business requireth haste.”

Mission Work in West China.—In the January issue of the West China Missionary News is given a list of Protestant Missionaries in West China at the close of 1903, together with a list of the stations and out-stations occupied by the various societies. From these lists it appears that, in the three provinces, Si-chuen, Kwei-chau, and Yun-nan, there were in all some 265 missionaries, including those on furlough. The total given four years ago was 177, besides Bible Society agents, so that there has been a gain, beyond the filling of vacancies caused by death and removal, of over 60 workers. Si-chuen, with a total of 207 at the close of 1903, shows a net gain of more than 60 during the last four years. When the troubles of 1900 and the subsequent Boxer unrest is remembered, it will be seen that there is much cause for thanksgiving.

The first Protestant mission station was opened in 1877 by Mr. J. McCarthy. Eighteen years ago there were only two cities occupied by Protestant missionaries in the whole of the province. Now there are 32 centres where missionaries reside, and the lists show about 90 walled cities and 130 smaller places where Christian worship is observed. While what has been accomplished is but little when compared to what yet remains to be done, the past is an encouragement to go forward. It proves that the past labours in the name of the Lord have not been in vain. To Him be all the glory.

Prayer for Foreign Missions.—The increased spirit of prayerfulness with regard to Foreign Missions is one of the most hopeful features of the present day. During the past month of March, the Wesleyan Methodist Church have had a week of special prayer in connection with an effort to personally interest all the members and adherents of their Church in God’s work abroad. Throughout the United States and Canada, the week from March 27th to April 3rd is to be a time of united intercession for missions in foreign lands. In a little circular which has been issued by the Board of Foreign Missions in New York, the following facts, among many others, are given as suggesting topics for prayer:

1. The evangelization of the world. Total population, 1,500,000,000; nominal Christians, 500,000,000; non-Christians, 1,000,000,000; adherents to the Protestant Church in non-Christian lands, 4,514,932; total Protestant Missionaries, 18,164; native workers, 78,350; students in Christian schools, 1,051,466.

2. Eastern Asia. Japan, China, Korea, Tibet and Siam. Total population, 454,000,000; missionaries, 3,862; native
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workers, 8,637; adherents to the Protestant Church, 307,761; students in Christian schools, 57,464.

As this issue of China's Millions will come into the hands of many readers before April 3rd, may not we unite with our fellow-Christians on the other side of the Atlantic, so that "by means of many" prayers, gifts and blessings may be bestowed on God's work in heathen lands. What could be more fitting at this Easter season than that united prayer should ascend from all lands, that the Lord Jesus Christ should speedily see of the travail of His soul and be satisfied.

Korea.—The American Presbyterian Board has issued an interesting little paper (Bulletin No. 1) on the subject of the present war and the Korean missionaries. In this brief summary of the situation, it states that it may be questioned if ever before, in the history of missions, greater results have been achieved than during the last decade in Korea. Though it is only nineteen years since the first Protestant missionary entered the country, there are now under the care of this one Society alone, seventy foreign missionaries, 323 congregations with 6,991 communicants, seventy-nine schools, and five hospitals. In addition to these communicants, there are 5,959 enrolled catechumens and 22,662 adherents. Other denominations are also at work in the country.

This little leaflet calls attention to the fact that the Christian missionary was never more needed in Korea than at the present moment, when the poor Korean Christians will want all the encouragement and guidance that it is possible to give them. War is, at its best, an awful scourge, especially in those parts where military operations are in progress, and the sympathetic interest and earnest prayers of the whole Church are sought for the missionary and convert at this time of extraordinary strain and trial, which must inevitably exist in a time of war.

One interesting instance is mentioned which well illustrates the good which can be accomplished by the missionary remaining at his post in times of trouble, when this is at all possible. The first missionaries to Korea were a Dr. and Mrs. H. N. Allen, who went out in 1884. In the December of their first year in the country an insurrection occurred, and all the foreigners hurriedly fled from the capital, with the exception of Dr. and Mrs. Allen, who remained to care for the wounded. Among those who were badly injured was Prince Min Yong-i, a nephew of the King. Hastening to the palace, Dr. Allen found the native doctors about to pour boiling wax into the wound. He succeeded, however, in persuading them to allow him to treat the case, and was enabled to save the life of the Prince. The King, whose gratitude was unbounded, immediately gave Dr. Allen a hospital, and from that time more favour has been shown toward missionary operations.

A Medical Mission Station.—Dr. Wm. Wilson has recently sent home a most interesting account of the work carried on in connection with the hospital in Suit-ing Fu, Su-chuen. Part of this was published in China's Millions for December last, but the whole has just been issued in booklet form, accompanied with illustrations and a prefatory letter by Professor Alexander Macalister, of Cambridge. This booklet, which is entitled "A Peep into a Medical Mission Station in Inland China," is specially suitable for presentation to students and medical men, among whom it is calculated to awaken a real interest in mission work.

Dr. Wilson has been much impressed by the changed attitude of the Chinese towards the foreigner and his teaching, and has been making a special effort to get into touch and friendly relationship with the more educated portion of the Chinese community in his city. We shall much appreciate the help of friends in bringing this pamphlet before the notice of Christian students. The price is 4d. net per copy.

In connection with work of a somewhat similar nature carried on by Dr. Lavington Hart, in Tien-tsin, we notice in a telegram in the daily Press that Sir Ernest Satow, the British Minister in China, has opened the museum of St. John's College, the memorial college to Dr. Hart's brother.

The Rev. J. W. Stevenson.—On March 22nd, for the seventh time, Mr. Stevenson left England, on his return to China after a brief furlough. Mr. Stevenson first went out in 1865, and has been spared to labour in that land for nearly forty years. His intimate knowledge of all the details of the work from the inception of the Mission, enables him to render specially valuable service to the cause in China, and we are sure he will much value the prayers of our readers that he may be spared to further the interests of Christ's kingdom in that land for many years to come.

Mr. Sloan's Visit to China.—Our readers will be interested in the following items of news from Mr. Sloan's last letter, which is dated Tai-chau, CHEH-KIANG, January 19th. He has seen something of the work of the Church Missionary Society, the English Presbyterian Mission, the London Missionary Society, and the Dublin University Mission in FUKIEN province, having visited, among other stations, Amoy, Chin-chew, Hwei-an, Bing-hua, Fu-ring, and Fuh-chan. He stayed five days at Chin-chew, where he had several meetings, in which he "spoke by interpretation to the Chinese Christians." Of these meetings he writes:—"There had been prayer and preparation in expectation of my visit, and the Spirit of the Lord was manifestly with us."

From Chin-chew he travelled rapidly through the province, not staying long at any of the Mission stations through which he passed, as his object was "to reach our C.I.M. stations in the south of the province of CHEH-KIANG as soon as possible."

At Fu-ting he was met by Mr. Grierson, who had come from Bing-yae, his station just across the border, in response to a telegram. Together the travellers went forward into CHEH-KIANG, calling first at Bing-yae, and then proceeding to WUN-CHAU, where they arrived on Saturday evening, January 22nd. Of his work there, Mr. Sloan writes:—

"On Sunday I spoke in the church, both morning and afternoon, Mr. Hunt kindly interpreting for me. We reckoned that there would be at least 300 people at the first service, and about 400 at the other. Then in the evening the missionaries of the Methodist Free Church joined with us, and I gave a Bible reading in English.

"In addition to daily meetings for the missionaries in the afternoon and for the Chinese in the evening, I took morning prayers three times with the children from the two schools, and I had two meetings for the teachers and Bible-women, who had been gathered in from the whole district. We were conscious of the presence of the Holy Spirit in these various gatherings, and I trust that results will be forthcoming in many lives."

The List of Missionaries.—We have still a few copies left of our prayer list, which has been revised up to January of this year. An alphabetical list of the missionaries' names has been added, so that the location of any individual missionary can be traced at once. Members of the Prayer Union, and others of our readers, who wish to secure a copy, should write at once: they may be had direct from our office at 2d. each, post free.
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In Memoriam—Miss F. N. Norris and Mr. Ed. Tomkinson.

The double loss which the Mission has sustained in the removal by death of Miss F. N. Norris, music teacher in the Girls' School, Chefoo, and of Mr. E. Tomkinson, of Ninghai, a mission station in the same province, is a heavy one. As a teacher of music Miss Norris was very highly qualified, having gained the "Brassey Scholarship" at the Royal College of Music in London. In the discharge of her school duties she was most conscientious and painstaking, the result of which is manifest in the creditable progress of her pupils.

Mr. Tomkinson's death was more sudden than that of Miss Norris. Dr. Hogg, who attended him during the latter part of his illness, writes that he had good hopes of his recovery when he first arrived in Chefoo, where he was brought for treatment. The symptoms of typhoid fever were not, at that stage, well marked, and for a few days he did well. But on Sunday, January 31st, a change set in for the worst; the temperature, which had been falling slightly for a day or two, began to rise, and some pneumonia developed, which embarrassed the respiration. He sank very rapidly, and died on Monday afternoon.

Mr. Tomkinson went to China in 1887, and laboured for several years in YUN-NAN province before going to SHANTUNG. He was an earnest and faithful missionary. May the Lord graciously comfort the hearts of those who mourn to-day the loss of their loved ones. The following appreciative notices are from the pen of Mr. Stooke, of Chefoo:

Miss F. N. Norris.

We are in sorrow again! The Lord has taken two choice ones from the earthly fold and gathered them into the "Upper House" not made with hands, eternal in the heavens.

On January the 14th our beloved sister, Miss F. N. Norris, returned from a short holiday (inland) with evident signs of cancer trouble. When being helped upstairs she said:—"I don't know what all this shortness of breath means, but it is all right, for He makes no mistakes." Loving hands ministered to her day by day, but the disease made rapid headway, and she passed quietly away on Thursday, Jan. 28th. Next day she was laid to rest in our beautiful cemetery on Temple Hill, among others who have passed to their reward.

All will miss her. As music teacher at the Girls' School her talents were gladly laid at the Master's feet, and it was a rich enjoyment to hear her play. But she was not only a splendid musician and admirable teacher; her inner life testified to a richness of spiritual insight. She greatly enjoyed a good Bible reading, and nothing pleased her better than a quiet chat about the Saviour.

In times of sorrow or in difficulty many have been cheered by her, and her little notes of comfort and of consolation will be missed by not a few. But her service is not ended, for "His servants shall serve Him."

Mr. Edward Tomkinson.

No one thought that four days later we should be called to mourn another loss, but so it was. On Monday, Feb. 1st, our brother, Mr. E. Tomkinson, of Ninghai, near Chefoo, was called to his rest.

It was only two weeks before this that he needed to give up his work. It was hoped by all that he was only suffering from an attack of malarial fever, but subsequent events proved it to be a case of typhoid, with a sudden complication of pneumonia. The seriousness of the attack had scarcely been realized before our beloved friend had entered the Glory.

Whenever the need arose for a brief respite from his station work, he was always welcome at the sanatorium; but even then he was ever anxious to return to his post.

The work at Ninghai has many drawbacks and discouragements, but our brother stuck courageously to his duty, and one cannot but believe that in the "great examination" many a bright trophy will crown the faithful and ungrudging service of our departed friend.

Our friends will be missed more than words can tell, but we would not wish them back, for the Master hath need of them, and the widow and the four children, and all other sorrowing friends, we commend to the sympathetic prayers of our fellow-labourers in England and elsewhere.

"Give me the wings of faith to rise Within the veil, and see The saints above, how great their joys, How bright their glories be."

Chefoo, Feb. 3rd, 1904.

J. A. S.

Kiang-su.

Yang-chau.—Writing from the recently opened out-station at T'ai-hsing, on the 15th December, Miss Henry says:—"It is just ten weeks since I came here, and since that time we have had delightful opportunities of telling the Gospel. While there are not such large numbers coming as at first, still there have been those, each day, who have listened with apparent interest to the message. There are several who profess to be sincere in desiring to follow Jesus, and we wait with interest to see the 'fruits meet for repentance' brought forth.

"I had a visit from seven ladies from the yu-men one day; they stayed nearly three hours listening to the Gospel."
Our Shanghai Letter,
Containing the Latest Information from the Field.

January 29th.—We have received intelligence that there has been an insurrection at Feng-siang, the station in Shen-si to which Mr. and Mrs. C. H. Stevens have been designated, and whither they are now bound. The rising, which was of a purely local character, was directed against the Salt Bureau. The chief rioters have been caught and dealt with by the authorities in the city.

Mr. Baller is about to begin the translation into Chinese of the "Life of the late C. H. Spurgeon."

Mr. W. Grundy, whose furlough was granted some time ago, hopes to sail by the ss. "Athenian" for Vancouver tomorrow, and after spending a few weeks in Canada and the United States, he will proceed to England, so that he should be in London about the end of March.

Dr. Hewett has now been definitely designated to Kan-sun, and will be starting for that distant province in the near future. He has been gaining much valuable experience in one or two of the hospitals in Hankow, for which opportunity has been courteously afforded him by the medical missionaries of other Societies.

Mr. H. A. Sibley writes that God graciously protected him and Mrs. Sibley from loss by fire recently. Twenty houses a few yards away were destroyed, but prayer was answered, and the wind turned to another direction, preventing the flames from reaching the Mission premises.

Mr. J. B. Miller recently visited the out-stations in the Tong-lu district, and also the unoccupied town of U-tsien, where he found wide-spread interest in the Gospel. He writes:—"Truly the harvest is great, but where are the reapers? My opinion is that, had we six more workers, they could be most profitably employed in this region."

Mr. D. J. Harding writes encouragingly about the work at K'uh-tsing Fu. He mentions that, during the last few months, the Sunday services have often been attended by one hundred people. This, he says, may not seem much, but when it is remembered that four or five years ago he and his fellow-workers had to go on to the street and sing in order to attract a crowd, and after extending an earnest invitation to all, they had frequently to go back to the preaching hall with no one but the servants, the difference will be appreciated.

Miss Gibson reports that, at the Christmas gathering in Ho-keo, the atmosphere was more spiritual than it had been in previous years. Five meetings were held, the leading Christians and evangelists taking part. Passages of Scripture, referring to the incarnation of Christ, were repeated.

Miss K. Rasmussen, who has recently been visiting Shang-tien in the Ta-ning district in Shan-si, informs us that nearly all the work is amongst the villagers. In about ten villages, Sunday services are regularly conducted. There are about twenty men in the district who are able to lead these meetings.

From Mr. Lack we learn that in Yen-cheng the interest in the Gospel seems to be increasing. He writes:—"We had about forty present at the morning service on the 10th January, and in the afternoon the preaching chapel was packed for about two hours, whilst five of us preached in turn."

Mr. Walter Taylor has held his second Bible School at Wan Hsien, where forty-three converts from the country attended and stayed four days. On Christmas Day, he had excellent opportunities for preaching the Gospel. In all, between 700 and 800 people were reached.

Mr. August Karlsson has been much encouraged by the results of his effort to give systematic Biblical instruction to converts and enquirers in the Tso-uin district, in Shan-si, to which reference was made in a previous letter. The classes held proved the means of spiritual quickening to the Christians, and of leading others to definite decision for Christ. Many of those who attended expressed their appreciation of the instruction given by contributing liberal gifts for the work of God in China.

Mr. Richardson, of Tai-chau, in Chekiang, writes that his colporteur's sales have been fairly good. A number of the literati have purchased Scripture portions, and have ordered further copies in Wen-li.

Mr. Sloan's visit to the stations in Chekiang has been greatly appreciated, and his ministry has proved helpful to foreigners and natives alike. He walked all the way from Tai-chau to Fung-hus, a distance of something like one hundred miles.

During the last month fifty-seven baptisms have been reported.

We regret to learn of the death, from pneumonia, of the only child of Mr. and Mrs. T. A. S. Robinson. She passed peacefully away shortly after their arrival at Lan-chau.
A Circular Letter from Ho-nan.

BY MRS. F. E. TALBOT.

It is now more than six months since I wrote a circular letter, and you will be looking for news of the work. I have delayed writing because, not having anything of special interest to report about the summer term, I wished to furnish you with subjects for prayer in connection with the autumn and winter's campaign.

Continued heavy rains kept us more or less confined to the house during the hot season, and with the exception of district visiting in the long summer evenings (when weather permitted), we were prevented from engaging in much active mission work.

In the month of September, Miss Leggat and I went to Siang Hien, one of our missions stations situated on the river, and near some beautiful hills, for rest and change. After spending a most enjoyable three weeks there, we returned to Ch'en-chau, via Yen-ch'eng and Chau-kia-k'eo. These visits furnished us with fresh ideas and plans for the work, as well as much spiritual refreshment.

Upon our arrival at home we were impressed with the marked growth of spiritual power in the lives of our evangelist and Bible-woman. As we listened to the burning words of Uang Sien-seng, as he addressed the various meetings, we became conscious of the fact that the Holy Ghost had fallen upon him in no small measure. Wetrace this blessing to his habit of rising at 5 a.m. to meet with God.

Uang Sien-seng has only lately returned from T'ai-ho, in the adjoining province of Gan-hwuy, where Mr. Malcolm says he has been much used of God. The increase of spiritual life in the Church has also manifested itself in the progress and development of the young men. Four of these, by name "Cheo," "Knoch," "Song," and "Nin," render valuable assistance in the work of the Church by taking meetings, &c. The two first are voluntary workers, being business men who give tithes of their time to God. Knoch-iso-hien is very bright, always full of praise, and yet scarcely any of our Christians have suffered more than he. It was very refreshing yesterday, at our annual meetings of fasting and prayer, to hear him say, when giving his testimony, "The grace I have received from God is unseparably great." His mother and wife at the present time are ill-treating him very badly. Please pray for him, and for the other helpers. Mr. Nin is the village preacher, and is a man of integrity and uprightness. About a week ago we were out in the country with him, and were much distressed to hear him coughing badly at night. Fearing lest he was suffering from the cold, we made enquiry and found that he was absolutely without bedding. Upon asking him the reason why, knowing that his salary was fairly good, we were touched with his answer. With a sob in his voice he told us that he was endeavouring to clear off some old debts contracted during 1900. He said, "I thought the right thing was rather to endure hardness than remain in debt." Then with kindling eye and a note of triumph in his voice, "I am almost free of these monetary obligations now."

Two of our women left us this morning for Sin-chau, a growing market town about thirteen miles distant. This little out-station has just been handed over to us by Mr. Shearer, of Chau-kia-k'eo. Miss Leggat and I paid our first visit there about a month ago, and we found an earnest band of ten or twelve men, besides a few women, all professing belief in Christ. They had engaged nice rooms for us, and decorated them with scrolls, &c. During the course of our stay with these people we were pleased to see their thirst for the Word and the readiness with which they received our teaching. In addition to these special meetings we did a good deal of preaching to the crowds who gathered to see us. One woman, named Liu, broke her vegetarian vow, and from later reports is still clinging to Christ to save her from the power of the evil one.

Our evangelist, Uang, has since been to Sin-chau to make further enquiries about the work, and he reports "a true foundation and good material for the up-building of a church." He found that the enquirers' knowledge of the requirement of the Gospel extended merely to faith in Jesus for salvation; but he brought before them the need of a holy walk, and in response to his appeal six men resolved to abandon their habits of drinking and smoking and decided to keep the Sabbath.

The leader, a young man, Hsin-iao-san by name, is as yet an unbaptized Christian, but he has been used of God to the awakening of much interest. The meetings have been held in his house, and as the numbers are now increasing he is renting a larger house, part of which will be used for his business and part for a chapel.

Another young man named Chang, at the same place, has suffered much persecution. His father has often beaten him, and almost forced him one day to swallow a pot of paint because he would attend the meetings. One Lord's day he returned home to find all his belongings thrown out in the
courtyard, and was told by his father to make his home elsewhere.

The interest from this place has extended to Hsueh-nan, six miles distant, and a number of people believe the Gospel there. Uang Sien-seng has gone there to-day to render a little help to the young leader Chang, who, as yet, hardly knows more than the mere plan of salvation.

Miss Leggat and I have paid two visits to Feng-tang-si this year, a little town thirteen miles distant, and we were cheered the last time to see the "springing" of the seed.

On Christmas Day we had our usual treat for the children, which consisted this year of a "fish pond," which was much enjoyed. Most of the parents and grandparents were present, and all seemed very happy. The hall was gaily decorated by paper festoons and banners made by the children themselves. The stems of one of the lanterns were decorated with figures of men and boys cut out of an old Graphic, and were thus used because, the children said, "the foreigners were the first to bring the light to China."

Yesterday, we had a blessed time of waiting upon God with our loved people, when they brought their offerings of thanksgiving to send to Shanghai; the total sum being 5,161 cash, double the amount of the previous year. I overheard one dear old beggar woman after the service say "The last time I gave ten cash to God, He gave me fifty; to-day I have given thirty."

"All Things Work Together for Good."

BY OLIVER BURGESS.

W

We have had a very busy and an anxious time occasionally for the last three months. [This letter was written in September, 1903]. Our preaching and business labours have been great. I was away from home on four different occasions—S., S.E., S.W., and N.W. On two occasions Mrs. Burgess was left alone, and the latter journey took me over a month away. An enquirer named Ma gave us timber for our new place of worship, but I had to employ men to fell and bring it down to the city, so had to go myself and manage, or the cost would have been too great. I had a time of timber lumbering, getting it down the mountain slopes into the little river, then wading breast deep all day in the water, pushing, pulling, lifting the lengths over rapids, stones, and boulders. Then a flood occurred that washed the lot down and scattered it over a distance of seventy miles. This had to be searched for, and re-gathered and made into a raft, which took some two months. Eventually it reached me in safety, and one learnt a new lesson of trust. After a big outlay and continual expense I began to feel it to be a mistake, but day after day Rom. viii. 28 came to me. I had one of my greatest trials and difficulties over posts down stream in anger, and had to refund them. Then at last the boy's and the soldier's life were saved in answer to prayer, the reason of its being hung. We told them that both would wait on Him. Now I have the best set of house timber that has been seen in Hsing-an for twenty years, and it did not cost a cash. The merchants and gentry troop along daily to look at it, and several firms offered big prices for some of it.

Another incident has occurred which has given us great joy and magnified the name of the Lord. Romanists began to bring the trouble with the Secret Society in the So-ho district, and the latter murdered several Catholics in revenge. The Roman Catholic authorities demanded lives, and what with beatings and fighting some sixty men died. A Tao-tai named Koh was sent down from the capital to settle the matter. He called upon us, and while drinking tea and chatting one of his escort carelessly discharged his rifle at our door. The bullet ploughed along the back of a dog, through the calf of a little boy's leg, and then into the ground. The official was furious, and ordered the soldier to be beheaded at our door. I examined the wound, and begged the official not to kill the man. He consented, and allowed us to attend to the boy. We took him in and kept him for two months, and saved both life and leg, and eventually the soldier was released. The relatives of the boy were very grateful, and asked to be allowed to hang us up a "Pien"—generally a beautifully varnished board with coloured or gold letters setting forth the reason of its being hung. We told them that both the boy's and the soldier's life were saved in answer to prayer, and if they would agree to a text being written upon it to glorify God we would consent, and so they put the grand old text (in contradiction to the policy of the Roman Catholics) "The son of Man came not to destroy men's lives but to save them," and four lines which run thus:—

The careless soldier wounded; the official fulfilled his duty; the flesh was smashed, the blood it flowed; the teacher Ch'ae (Burgess) pitied and saved.

The other day the merchants, neighbours, and relatives marched in procession to our door to hang the board, fire crackers, and congratulate us. All were dressed in official style. The board is very finely done, and covers the top of our front door.
Extracts from Letters.

Kan-suh.

LIANG-CHAU, October 29th.—"I am glad to say the general aspect of the work in this city and district is very encouraging, more so than ever before. In our street preaching we always have a good, attentive crowd. The work among the women is very bright; both Mrs. Belcher and Miss Mellor are greatly encouraged. Our evangelist, Mr. Hsieh, has just been married to the daughter of Mr. Shen, a Christian farmer of Lan-chan.

"We are looking forward to a good winter's work, both on the street and in the chapel. We have several earnest enquirers, who testify by their lives for the Master.

"The Christians conduct the Sunday afternoon evangelistic meeting. Mr. Hsieh plays his accordion to draw the people in; then either the blind farmer, Mr. Ts'in, or Mr. Hsieh, preaches the Gospel to them. We often have the street chapel nearly full of people, who listen attentively while our dear brethren preach the Gospel, urging them to trust in the Saviour now."

— W. M. Belcher

Shen-si.

SHAN, November 28th.—"We had the joy of receiving five men and four women into the Church by baptism on the 22nd. This month, the Church appointed two more evangelists to go from village to village with the glad tidings of salvation through Christ. They and the first two appointed are to be supported by the Church. It is a real joy to see the willingness of the people to listen to the Gospel, but our joy is still greater because of the interest the Christians take in proclaiming it among their own people. Pray for us and those who are going forth to bear witness for the Lord among the heathen. The brethren who were first appointed were only working for a month before the autumn harvest, and the report of their experiences is inspiring. They found many open doors, and not a few willing to listen to the story of salvation.

"Mrs. Nordlund has been busy with the women's work. The class on Wednesday is well attended, and there are many women coming to hear the Gospel."—V. L. NOORDLUND

Chih-li.

HWUY-LOH, December 22nd.—"You will be pleased to know that the numbers attending our meetings have increased lately; on Sundays there are quite two dozen women coming, instead of five or six as was the case when I arrived in Hwuy-loh. We do praise the Lord for this, and feel it is the beginning of the blessing He has promised."—(Miss) A. C. WARE

Si-chuen.

YING-SHAN, November.—"I have started a class for men, on Wednesday evenings. Much time has been given to visiting the Christians, and in one family I have been thankful to see a new interest aroused where the women before made little effort to learn. There is nothing like regular visiting and teaching. We hope next week to admit some catechumens. One is an old ex-priest, who was converted this year, and is very bright and true. He smoked opium for twenty odd years, but on hearing the Gospel straightway gave it up, and trusted the Lord. He has been completely delivered from its power. We hope he will teach the school we expect to start next year. We have taken on a Christian as Bible-woman, and she is doing very well."—(Miss) H. M. KÖLKENBRUCK.

CH'IEN-TU, November.—"We have been in the habit of holding a week of evening preachings in the street-chapel every month when the moon has been full; but the audiences have consisted for the most part of passers-by, who are often mere loafers and opium sots, very few respectable people being about after dark. But Mr. Saunders', who is working with us, has been so zealous, and the place is so convenient, that we have asked him to try again, and we are hoping he will start next year. We have new bills this week, and last night held our first evening evangelistic meeting in the big chapel. We do a lot of advertising in this city, but the idea of advertising these meetings had not occurred to me before. I have now had posters printed, with a blank space for dates, so that every month, a week before the meetings, we can post a hundred or so in the adjoining streets.

"We posted the first lot of these new bills last week, and last night held our first evening evangelistic meeting in the big chapel. The result was very encouraging. We had an audience of forty or fifty men, mostly from the respectable middle-class, who evidently came on purpose to hear, and who sat quietly through the service paying close attention. At the close one or two expressed their appreciation of the truths they had heard. This first meeting fills us with hope for the five meetings yet to come. We have been praying much that the Breath of the Lord may come upon the people, and we feel sure that the Lord is working with us."—A. GRAINGER.

Kiang-si.

KWEE-K'U, January 7th.—"The year just closed has been full with the Lord's goodness. We had two good harvests, so there is plenty in the land, and all is quiet and peaceful.

"One feels this is the time to advance, and we are quietly pushing forward some new work. An out-station is being opened thirty-three miles N. of the city in a big, dark corner of the district. We are also hoping to re-start our boys' school after the Chinese New Year. And this week we are buying letters, which you kindly sent me, gave me the idea of advertising these meetings and holding them in the big chapel. We do a lot of advertising in this city, but the idea of advertising these meetings had not occurred to me before. I have now had posters printed, with a blank space for dates, so that every month, a week before the meetings, we can post a hundred or so in the adjoining streets.

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ground for the natives to build their new chapel on. They have collected about $800 for this purpose.

“We have had 33 baptisms this year, 11 deaths, and five members are under discipline. We closed the year with 386 members on the roll."

“We believe, become a true follower of twenty-four scholars, and quite a few of them take a deep whole day is spent outside with very few opportunities for unto salvation. Do join us in prayer for the people of this result. Notwithstanding these difficulties, however, we go therefore, to go out constantly to get any opportunity to tell ‘but I am getting more and more to depend upon native help. Oh! to work now while daylight lasts! The night cometh.

“Gan-hwuy.

Hwei-chau.—In a letter dated December 19th, Mr. G. W. Gibb writes:—“The work in Hwei-chau city is still as difficult as ever. The people around us treat us with the greatest kindness; but I am getting more and more to depend upon native help. The native helpers and Christians are doing a good work, and I find that one’s work is more and more to help them. I have been journeying oft this autumn and winter, visiting out-stations and scattered Christians. I had a breakdown in the summer, but am now strong and well again, and so glad to have life spared for the Master’s use and for the dear Chinese, for I do love them, and my life is for them, be it long or short, with the Lord’s help. Oh! to work now while daylight lasts! The night cometh.

“This station is being kept up apart from the general mission funds.—(Miss) N. Marchbank.”

Recent Baptisms.

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<td>Wu-chau and out-stations</td>
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Total number reported during 1903.. 1,672
Lesse (reported twice): Si-chuen—Sui-fu 32
Pu-shuen (out-station) 13 45

Book Notices.


This is the tale of a hero, told by his wife; all that a hero little known outside his own Church—the United Free Methodist. Thee. Wakefield went to East Equatorial Africa as a pioneer missionary in response to an appeal to young men from the Foreign Mission Secretary of his Church. This is how he describes his “call,” in a letter to his mother:—“I have read the Secretary’s letter again and again, and I have a secret impression that I ought to offer myself as one of the agents to go.” That “secret impression” was followed by a direct offer to the Missionary Society, he was accepted, and sent out to Africa. This book is the story of his work, an interesting and stimulating record, which we trust may have a wide circulation, and awaken in many of its readers a similar spirit of enthusiastic devotion to the cause of Foreign Missions, which is, in very truth, the cause of God.

Daily Light.

We have received from Messrs. Bagster & Sons several specimens of cheap editions of this much-valued text-book. Some are specially bound for soldiers or sailors, are very portable, and are offered at the cheap price of 6d. net. A complete morning and evening edition is also offered at 1s. 6d. net. These books are very handy for pocket use.

Recent Baptisms.
China's Millions.

DONATIONS RECEIVED IN LONDON DURING FEBRUARY, 1904.—Continued.

For General Fund.—Continued.

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For Special Purposes.

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SUMMARY.

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A NEW PUBLICATION. 2nd Edition.

PASTOR HSI:
ONE OF CHINA'S CHRISTIANS.

By MRS. HOWARD TAYLOR
(nee Geraldine Guinness).

Four hundred pages of Letterpress, Sixteen Illustrations on Art Paper, including a Portrait of Pastor Hsi; also a beautifully coloured Map of North Central China.

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THE REV. C. G. MOORE says:
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The History of the British and Foreign Bible Society.*

"Nature forces on our heart a Creator; history a providence."

So admirably has Mr. Canton accomplished his task that it would be a most unwelcome duty to decide which of his histories is the best. The story, as told for children, is simply an enchanting and entrancing record, which neither old nor young can read without exclamations of delight and surprise. The large and official history is, of course, the monumental work, and in it the mass of material connected with the work of a century in all quarters of the globe has been handled by a master-hand. Few, if any, will be able to follow the author as he passes from country to country without a painful sense of their ignorance of the geography, peoples, languages, and history of the world. To attempt a review of such a world-wide story as these books contain would be to fail, so this article will be limited to a brief notice of one or two points of special interest.

The reader is very early impressed with the fact that the rise and progress of this Society can only be accounted for by the direct and overruling providence of God. At a time when conditions of life both at home and abroad appeared overwhelmingly inimical to such an enterprise, the simple desire of a Welsh maiden for a copy of God's Word led to that momentous and God-like suggestion by the Rev. Joseph Hughes—"Surely a society might be formed for the purpose; and if for Wales why not for the British Empire, and if for the British Empire why not for the world?" Faith, which is the gift of God, was given to that assembly of godly men, and the Rev. John Owen, who, with much hesitation, attended the memorable meeting of March 7th, 1804, rose, on the spur "of an impulse which," as he expressed it, "he had neither the inclination nor the power to disobey," and moved the resolutions which established the Society.

One significant passage, in which the author acknowledges the hand of God in the inception and subsequent history of the Society, may well be quoted. He says:—

"So far as human agency is concerned, it [the Society] may be said to have owed its existence to chance. Step by step seems to have been taken, less through natural foresight and constructive skill than through the flashings and promptings of a special intuition. "Almost everything," writes Mr. Owen, the first historian of the Society, "almost everything that is wise and efficient in the practical departments of the Institution arose out of accidental and extemporaneous discussion." The simple facts warrant what might otherwise appear an extravagant statement that there has rarely been an organization, the framing of which has so clearly shown that the casual, the fortuitous, the uncalculated, may be but the earthly disguises of the Divinely appointed, and that those so called "chances which the best and sincerest men think providential" are in reality guidance, and if rightly understood may even be commands."

The subsequent history proves that, though Divinely founded, the work of God was not to be accomplished without serious difficulties and perplexing problems. To be broad enough to embrace the whole world, and yet narrow enough to keep within the strict limits of their fundamental principles and policy, could not but involve differences of opinion of no common order. By these the Society was, in fact, shaken to its very centre, and through them lost many valuable friends. The Continental Churches demanded the inclusion of the Apocrypha within their Bible, which desire contravened the principles of the Bible Society; some of the Baptist translators persisted in a rigid adherence to a translation of the word "baptize" in keeping with their views, the acceptance of which, however, was incompatible with the neutral position of a Society desirous of supplying

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*A History of the British and Foreign Bible Society," by Wm. Canton. Published by John Murray at 30s. net.
"The Story of the Bible Society," A popular record. 6s.
"Little Hands and God's Book." 1s. 6d.

MAY, 1904.
all denominations with the Scriptures. Some conscientious friends insisted on the necessity for a religious test for all connected with this work, while others contended that the policy of circulating the Bible without note or comment was a sufficient safeguard, and even an antidote, against all error.

It is instructive and encouraging to read how the Society was sustained and helped to negotiate these difficulties without more serious loss and damage to the work than actually took place. It has been truly said that God’s greatest gift to any work is men, and it was no doubt, under God, due to the wisdom and love of the men at the head of affairs that the Bible Society was prospered. What motto could be better than that adopted by Lord Bexley, second President of the Society, and for forty years one of its leading officials, than “If we cannot reconcile all opinions, let us endeavour to unite all hearts”?

When speaking of mottoes, the words of George Borrow, quoted in this volume, are brought to mind: “Anything may be done with a little shrewdness, a little boldness, and a great trust in God.” Without doubt it has been the being wise as serpents and harmless as doves that has enabled the pioneers of Bible and missionary work to accomplish what has been done.

If any one has any doubt as to the overruling providence of God in history, he could not do better than read these volumes; not only do we see Emperors and Princes moved to assist in the circulation of the Scriptures, but there are not wanting incidents which can only be accounted for by the direct interposition of Providence. Among these may be mentioned the preservation of the Icelandic Testament at the bombardment of Copenhagen, when only that part of the building where the volumes were escaped the fire; of the exemption from hurt of the matrices for printing the Georgian Scriptures during the burning of Moscow at the time of Napoleon’s invasion of Russia; or the sudden gust of wind which blew the charred fragment with the words “the word of God shall stand for ever” on to the breast of Count Francis Nadasdy, when in 1801 a working clergyman could tell “how much we owed, not to our wise precautions, not to the promptitude of our magistracy, not to the wise and timely measures of His Majesty’s Government—all these would have been insufficient to keep the people under the pressure of their sore distress, calm, tranquil, silent, submissive; it was the Bible that had done it.” Or again, in proof of what the Bible could do, the words of the Rev. Dr. Philip are quoted:

“When I compare what the Hottentots were a few years ago when they were, perhaps, the most degraded class of beings having a human shape, with what the religion of Christ has made them, I cannot say what the Bible has done for this or that man, but I am at no loss to discover what has made these people to differ from what they were, and from what their countrymen in a state of nature still are.”

In an attempt to shadow forth the unseen and unrecorded results of the Society’s labour, the author says:

“It is beyond the power of human insight to define the spiritual influence which it brought to bear on the momentous questions of the time; the share which it took in abolishing barbarous and oppressive laws—the extent to which it educated the young generation and enlightened the ignorance of the old; yet to deny that the Society counted for much in all these respects would be to maintain that it was no more than a huge and unprofitable printing machine; that the Bibles and Testaments dispersed in hundreds of thousands among the population were so much waste paper; and that the eagerness of all classes to obtain possession of the Word of Life was an unmeaning craze.”

It is impossible to read of the dissemination of over one hundred and eighty million copies of the Bible and portions thereof in languages spoken by seven-tenths of the population of the world, and the expenditure of fourteen million pounds in this great and holy undertaking, without the heart being filled with praise and thanksgiving to God. On the other hand, these records which reveal the sacrifice and eagerness of many to obtain a copy of the Scriptures when the Bible was a rare book, and the care bestowed upon it to preserve it from hurt in times of trouble, cause one to humbly and painfully reflect upon the neglect and contempt manifest at home to-day for that same Word when it is now within our easy reach.

The books are a mine of interesting and instructive information, and many a gem will be found hidden away in some little foot-note; such, for instance, as the following prayer of the first apostle to Sweden, St. Anskar: “One miracle I would, if worthy, ask the Lord to grant me: that, by His grace, He would make me a good man.”

Space will not permit further reference to these valuable works, but this short article must close by a quotation from the Bishop of Winchester’s Jubilee speech in 1854, the sentiment of which has animated the Society’s Centenary or Second Jubilee this year.

“May, 1904.

There is just this difference between a modern Jubilee and the Jubilee of the Israelites of old—the Jewish Jubilee cancelled debts; our Jubilee doubles them.”

M. B.
THE mail leaves this evening but I must write some account of two events of some interest to us and I doubt not to you, too. The first was my return visit to our new Mandarin, and the second the rearing of the framework of our new hospital buildings, which when completed will constitute a small women's court, and thus set at liberty some women's wards in the main hospital court, and so add to the accommodation for men.

1st—My ceremonial visit to our new Mandarin. The very heading of this paragraph is significant, as it reveals the marked change which is passing over China in regard to the attitude of the official class to us as foreigners. Hitherto throughout the whole of China their attitude was purely negative, simply to disregard us entirely. I have lived twenty years in China without until the last year or so, being visited by a Mandarin. Now, however, in consequence of the Boxer troubles of 1900 and the resolute action of the Powers, China has had to recognize the fact that the great nations of the world are to be reckoned with.

But the changed attitude is due to other reasons as well. China has come to recognize in part that many reforms are necessary if she is to be a prosperous kingdom; the object lesson of Japan, so close to her own shores, which has become a prosperous nation with a future before it, largely due to her having availed herself of the advantages of Western civilization and progress, instead of stagnating as China has done through its exclusive reverence for Confucianism of 2,500 years ago, has not failed to impress her. The sight, too, of large, prosperous European settlements at Hong Kong, Shanghai, and elsewhere, has certainly, even if slowly, aroused China from her sleep, and there is among the younger members of the upper and educated classes a conviction that many things require reform. Now, our new Mandarin is just such a man. He is only twenty-eight years of age, but he has travelled, and is a clever man. He has one brother studying Western learning in Japan, and he has himself read not a little of the histories of European countries, as his conversation sufficiently evinced.

I mentioned that he and his younger brother called here once before and spent two full hours, not merely talking platitudes which largely go to make up a Chinaman's conversation, but in examining, with intelligent interest, all the pieces of scientific apparatus in my science room, including telephone, telegraph, wireless telegraphy, Röntgen rays, beside many pieces of chemical apparatus and diagrams.

Our conversation on my visit to him was without interruption for over an hour, so I can only illustrate the range it took by mentioning that among subjects which he introduced of himself were Cromwell, Washington, Egypt, General Gordon, Turkey, the character of the Sultan, and the badness of Turkish rule; then the utter inadequacy of the Chinese method of education and literary examinations as the sole gateway to official positions, the need for the study of geography, history, science, &c., &c.

We talked about my science lectures and demonstrations, and I expressed the hope that his influence would lead many of the educated men here to know the value of such education, and he rather amused me by suggesting that he would issue a proclamation with regard to attending the science lectures. This, of course, explained was not my idea, but that his known interest in such things might open the eyes of others to know something of their value. I mentioned that my hope was now to be able to increase our accommodation by putting up a separate room, and suggested that he might officially open the Science Museum, explaining how we adopt such a custom at home so as to make the object widely known. To this he at once acceded.

Before our interview terminated, the opportunity very naturally presented itself for me to explain that our object in coming to China was not primarily to teach these scientific truths or to extol the advantages of a Western form of civilization, but that all these things with their untold advantages were subsequent to and a consequence of possessing

A Mandarin and his Family.
the truth about the one true God, and that our efforts were primarily directed to carry out the parting commission of the founder of our religion—the Lord Jesus Christ—to go into all the world and preach the Gospel to every creature.

On enquiring if he had read any or much of our Sacred Book, he replied that he had, and spoke with admiration of the character and teaching of our Lord, and was quite familiar, from the expressions he used, with the central truth of Christ's atoning death for man's redemption.

On both receiving me and seeing me to my sedan chair, he adopted the Western form of etiquette, shaking my hand. The younger brother is very anxious to know if I am going to Shanghai. I think I mentioned in a previous letter that our new Mandarin expressed his great desire to see the wireless telegraphy apparatus and the Röntgen rays in actual working, so a few days hence I shall probably ask him and suggest that he brings anyone he cares to invite.

He mentioned the other day a story very much to the credit of his father, who was a very high official, many years ago, in Kan-sui, at the time of a Mohammedan rebellion. The rebels were defeated, and he was ordered from Pekin to have a large number of the prisoners executed, and his reply was that he would willingly give up his "button" (the insignia of his office), but he would not bring himself to execute in cold blood the prisoners taken in war. This humane action on his part was acquiesced in, and thus the lives of a large number of men were spared.

We have now had considerably over one hundred opium-smokers in the hospital, and the great majority have gone home thankful to be freed from the chains that had bound them for many years—in some cases thirty years. People have come from considerable distances, and now we hear of a number at a city sixty miles from here who want to come. Women opium-smokers, too, we have had, and shall have more when we have a suitable women's hospital ready for them.
A Circular Letter from South Shan-si.

By D. Lawson.

My last circular letter was dated 7th Feb., 1903, nearly a year ago. Since then, and until late in the autumn of last year, my time has been almost wholly engrossed with building, so that there has not been much of interest to write about. We are thankful for the buildings that have been put up, which gives us all we require for the effective carrying on of the work but a classroom, the material for which we have just purchased, and hope to build it in the early spring. In reviewing the past year we feel that there are several things which call for thanksgiving. During the year twelve of our former members have been received back into Church fellowship; three—one man and two women—have been baptized; one has died; leaving a total of forty-four still in fellowship, against thirty at the end of previous year, and, so far as we can judge, the Church is in a fairly healthy condition generally.

Our contributions for the year amounted to Tls.12.16, as against Tls.9.48 the previous year, an increase of Tls.12.68, most of which was given as thank-offerings for the good wheat and autumn harvests. We have always tried to keep before our people the privilege of voluntary testimony and work for Christ, with the result that we have never been without a band of men, whose hearts the Lord has touched, to preach the Word at many of the fairs throughout the district. And now the women also have commenced to take their part in helping forward the work. Two of our most earnest Christian women are at present devoting their time to visiting the homes of the Christians, enquirers, and others interested, travelling from three to twenty English miles, in the cold of winter, to instruct them in the things of God. They provide their own food, and receive no remuneration whatever. Our Girls’ School, in which there are fifteen scholars, who give us much encouragement, has been conducted for two years by Mrs. Li—wife of our late Deacon Li—who gives her services free during the five or six months the school is in session. She supports herself from the produce of her garden, at which she works hard in spring and summer. One Christian man, who for years has given much of his time to visiting the Christians and to preaching at fairs, recently gave me 4,000 cash to send two men out to visit the Christians, himself not being in a condition of health at present to do so.

Although we do not ordinarily care to employ men for this purpose, believing that they should mutually help one another, yet, having received this voluntary contribution for this object, we have arranged for two of our oldest and most experienced voluntary workers to undertake this work, who will receive eighty cash (£1d.) per day.

So far, we have fewer opium patients and enquirers under instruction than in any previous year, but those who are in manifest a real interest. The women and girls, too, for whose instruction and benefit Mrs. Lawson conducts two Scripture and two singing classes daily, are making rapid progress in Biblical knowledge. Several men and women from amongst those interested last spring seem to have taken a very decided stand for Christ, and really give evidence of a change of heart and life. Others, who then destroyed their idols, continue to come very regularly to the Sunday services, and others who, although they do not attend regularly, have not returned to idolatry. For the past few months my time has been fully occupied preaching at fairs in this and other districts, at each of which we have had splendid opportunities for preaching. Everywhere we have been the people were friendly, and manifested unusual interest in the word preached, and one man, who heard us preach at Si-T’ing, afterwards came here, a distance of sixty li (twenty miles), to buy books.

Eight months ago we had the pleasure of welcoming Mr. E. J. Cooper, who has joined us in the work here, whose life and testimony are being blessed, especially among the Christians. It will be remembered that he and his wife took charge of the work at Lu-ch’eng just on the eve of the Boxer trouble, in which he lost his wife and child on their flight to Hankow, himself barely escaping with his life. He joins us in asking for an interest in your prayers.

Kiai-Hsiu (Shan-si), 21st December:—

"I am very happy here, and God has so strengthened me that I have been able to do a full day’s work every day since my arrival. Praise His holy name!

"In one village, five li away, three families are very much interested in the Word, and anxious to learn more of Christ: they have destroyed their idols, and the men come regularly to our services. The wife of one is here for the double purpose of receiving treatment for rheumatism and being taught. She is very bright, and has memorized much Scripture and several hymns. We are now teaching her to read, and she is getting along very quickly. There are also one or two in the city who have, we believe, turned to Christ.

"In the early spring I am (D.Y.) going out into the country for four or five weeks’ itinerating, and shall be glad of your prayers."

(Miss) F. L. Morris.
China of To-day.—The interesting article on page 59 by Dr. William Wilson will help our readers to appreciate the movement which is now in progress in China. The official of whom he speaks is but one among many, and the awakening interest manifest in every rank of society in China is giving unparalleled opportunities for the preaching of the Gospel. The interesting statement made by this official in the course of his conversation with Dr. Wilson to the effect that his father was willing rather to be degraded from his high official position than to slaughter in cold blood prisoners taken in war, is a remarkable indication of the moral backbone which is to be found in this people. As another indication of the progress of events to-day in China, the report just issued by Mr. J. W. Jamieson, the British Commercial Attaché in China, is of considerable value. Speaking of Tientsin, which from the Boxer crisis of 1900 to August, 1902, was under foreign government, he makes the following significant statement:

"Fears were entertained that the resumption of Chinese jurisdiction would mean a return to old methods. These apprehensions have proved groundless, as the enlightened policy of the present Governor-General, His Excellency Yuan Shih-kai, has for its object the continuance and development of his immediate predecessor's schemes. He has laid out a large area to the north-east of the city, connected with the railway line by a broad road, bringing the railway-borne traffic in more direct communication with the centre of native trade, and steps are being taken to secure a convergence of the junk-borne traffic round to the same locality. Begging has ceased to be the pleasant and lucrative pastime it once was, as the sturdy beggar is at once arrested, given a distinctive uniform, and set to work on the road."

This statement is indicative of what may be expected from China when the old conservative notions have given way to progressive ideals. Though China moves more slowly than Japan, her progress is none the less sure, possibly more reliable. Some of the statements in this report show the rapid progress of foreign influence and trade. For instance, before 1900 the total areas of the foreign settlements or concessions in Tientsin amounted to 510 acres; since 1900 this area has increased by 3,860 acres. The Japanese concession is 1,030 acres in extent, the Russian 891, while Great Britain has added 569 acres to her former area of 299. The most rapid progress is manifest in the Japanese settlement, there being no similar activity manifest elsewhere.

There is much in this report concerning railways which is interesting reading, and is an index of the changes coming over this once-closed land. Space will not permit details on this point, but the fact that the Chinese Court has, since its return from its exile in Si-an-fa, built a line 251 miles long to the Western Tombs, so that His Majesty the Emperor can perform his sacrificial rites there with the minimum of inconvenience and loss of time, shows an eagerness to adopt Western conveniences. It is expected that the line from Pekin to Han-kow will be completed about May of the present year. In many ways this report reveals the rapid progress of Western civilization, and painfully reminds one that the children of this generation appear more keen in the prosecution of their aims than the children of light. We have been reminded by reading 'The Wonderful Story of Uganda,' just published by the C.M.S., that within a few weeks after the news of Bishop Hannington's death reaching England, fifty men offered themselves to that Society for work in the mission field. What is it that has hindered a like response after the recent martyrdome in China?

China of To-morrow.—The very fears which lead men to talk about "A Yellow Peril," or to fear that Japan's success in the present war may lead to the possibilities of an Asiatic combination against Western civilization, only serve to emphasize the importance of missionary efforts in the East. "The surest way to convert the 'Yellow Peril' into a reality, is to set up, as a fundamental principle, the existence of an inevitable and fatal antagonism between the white and yellow races." There is no better way, probably no other way, to prove that such antagonism between the races is not inevitable, than by extending missionary operations. It is the testimony of all missionaries who have lived for any length of time among the Chinese, that they are capable of as true and loyal friendship as any people in the world. Many missionaries can testify to the strong bonds of sympathy and love which exist between themselves and their converts, and many number not a few Chinese among their permanent and devoted friends.

Whether European and American intercourse with China is to make that land a trusty friend or formidable foe, must and will depend upon the Christian Church at home. Our political relations with that country, and chiefly the iniquities of the opium trade, have done much to justify China in her fear of and antagonism to us, and the financial, military, and educational reforms now in progress will, unless the Gospel permeates the very spirit of the people, but enable the East to become a more perilous enemy of the West. The native Press in China has recently published, with native official comments, Sir Robert Hart's scheme for financial reform. The proposals may be summarized as "an effort to obtain a revenue of 400,000,000 taels (£553,333,333) by a uniform levy of a land tax at the rate of about 2s. 6d. per acre of cultivated land, and therewith to provide a standing army and reserves of 500,000 men, an adequate fleet, a reorganized civil service, and other reforms."
China's Millions.

That China needs internal reform, no one who knows anything of her official corruption can deny, but Sir Robert Hart has himself acknowledged that, without a miraculous spread of Christianity, "the future will have a yellow question—perhaps a yellow peril—to deal with." The increased activity shown in the military and educational reforms of China emphatically emphasize the importance of increased activity on the part of the Church. The importance of the present crisis in China's history cannot well be exaggerated. The opportunities for missionary work have never been equalled, and the issues which hang upon the neglect or use of these opportunities are of the most momentous nature. What the China of to-morrow will be, rests not a little with what the Christian people of Europe and America do to-day.

China and the War.—At this time, when the eyes of the whole civilized world are fixed upon the Far East, one subject which is engaging the thoughts of many who are closely watching the progress of events is: What will be the policy of China in reference to this war? Many of those well qualified to judge think that it is very improbable that Japan would accept the assistance of China. This opinion has been well expressed in the Times as follows:—"If Japan encouraged and abetted China to join in the war and raise the standard of Asia for the Asiatics, which is simply a notice to quit served upon every nation owning possessions east of Suez, she would infallibly lose the good opinion of the world, which may be and often is, swayed by sentiment, but in the long run is directed by hard material interests and the instincts of self-preservation. Japan, it is almost certain, could have had China as an ally for the asking. Instead—and it is the best proof of her sense and perspicacity—she has counselled moderation, has welcomed Mr. Hay's note, and has done all in her power to restrict hostilities and to narrow the issue."

These words well express some of the reasons which encourage the hope that China will not become involved; but on the other hand a writer in the Spectator has pointed out that "There never was a civilized people who have suffered such a series of appalling insults as China," and consequently, though he recognizes the improbability of China joining Japan, he considers the Chinese abhorrence of the foreigner, sufficient grounds for believing that she would gladly embrace an opportunity of joining in the strife.

The possibilities of such a complication ought not to be ignored, and it becomes all who have the interests of China at heart to pray without ceasing for China at this time.

The War and Prayer.—The special appeal to the religious leaders of Christian work in England, which has been issued and signed by the leading representatives of the English churches, has been much needed. It has been, unfortunately, possible to enter many of our Christian Churches, even at this time of grave crisis, both in the Far and Near East, and yet hear little, if any, reference in prayer or speech made in the interests of peace. The theatres of trouble are so far away that they are easily overlooked, but, as the appeal says, "So vast are the personal and national interests which are involved; so inflammable are racial passions and prejudices; so close is our connection by treaty with one of the combatants: that at any moment some episode of war may excite an almost irresistible ebullition of feeling, and hurry our country to take part in the fray. We therefore respectfully ask you to bring before your people, in your prayers and discourses, the Gospel of Peace of our Lord and Master Jesus Christ."

Though this appeal is specially addressed to clergy and ministers, they are only the medium for reaching the people and obtaining united prayer on this most important subject. The recent catastrophe which has befallen the Russian navy appeals in a dramatic way to the hearts and minds of people, but in reality it only represents a tithe of the sorrow and suffering which many tens of thousands who are in any way involved by this war must experience. Though it is beyond the power of the ordinary individual to prevent hostilities, it is not beyond his power to seek for peace by prayer, and thus obtain the blessing pronounced by Christ upon the peacemaker.

Mrs. Hudson Taylor's Father.—On March 25th last, at the advanced age of 86, Mr. Joseph Faulding, father of Mrs. Hudson Taylor, passed away after a brief illness of only six days. From the very first he took a warm interest in the work of the China Inland Mission, two of his daughters, the present Mrs. Hudson Taylor and Mrs. C. T. Fiske (since deceased) going out to China in that connection. He was a man much esteemed by all who knew him, and for many years was an official in the Baptist Church to which he was attached. He was an assiduous collector of geological specimens, and was deeply interested in applied science, being for nearly 30 years a member of the British Association for the Advancement of Science. We are sure that all our readers will deeply sympathize with Mrs. Hudson Taylor and other members of the family, who have been called upon somewhat suddenly to sustain this heavy loss. It was no little sorrow to Mrs. Taylor that she was not able to be with her father at the last, who, until he caught a cold six days previous to his death, was quite strong and well.

In Memoriam.—By a recent mail we have heard of the home call of another worker, who at this time of great opportunity can ill be spared. The information to hand is limited to a brief note from Ta-tong, North Shan-si, which states that Mr. Emil Jacobson died suddenly on January 29th. Mr. Jacobson went to China some ten years ago in connection with "The Christian Missionary Alliance," and was one of the party of missionaries belonging to that Society who escaped from North Shan-si during the Boxer crisis of 1900. He returned to China as a member of the Scandinavian China Alliance, working in association with the China Inland Mission. He was a worker of mature experience, and one whose heart was truly in his work. By his removal the Mission has lost a faithful labourer, and one who was greatly esteemed, alike for his Christ-like character and his devotion to the cause in China.

Pastor Chang.—It is with deep sorrow that we report the death of Pastor Chang, of Ta-ning, Shan-si. Pastor Chang, who was a converted Buddhist priest, has for many years been the leader of the Church at Ta-ning. He was a man much beloved, both by the native Christians and missionaries, and one who has suffered much for Christ's sake. On the 23rd of January he was buried, amid signs of love and esteem, representatives from the neighbouring Churches also being present. We hope in a subsequent issue to be able to give a short sketch of this man's life and work.

The List of Missionaries.—We have still a few copies left of our prayer list, which has been revised up to January of this year. An alphabetical list of the missionaries' names has been added, so that the location of any individual missionary can be traced at once. Members of the Prayer Union, and others of our readers, who wish to secure a copy, should write at once: they may be had direct from our office at 2½d, each, post free.
Our Shanghai Letter,

Containing the Latest Information from the Field.

February 18th.—We regret to have to report that, shortly after the new term at the Boys' School in Chefoo was commenced, one of the boys who arrived from Shanghai developed small-pox. Much prayer is being offered to God that the infection may not spread.

On the 9th instant we had the pleasure of welcoming back Mrs. C. T. Fishe from England. A combination of family circumstances has rendered it necessary for Mr. Fishe to resign the Superintendentship of the province of Kwei-chaü. He and Mrs. Fishe hope to take up work at Wu-hu for the present.

On the 14th instant, Mr. William A. McRoberts, who has been sent out by the North American Council, arrived here safely. He will proceed to Ganking Training Home in a few days' time.

Miss Saltmarsh, of whose condition there is nothing fresh to report, left for Yang-chau on the 9th inst., under the escort of Dr. Cox and Miss Whittome. We sincerely trust that, with the change, she will soon make more marked progress towards full recovery.

The reports which reach us from the provinces still give cause for encouragement. There are many cheering evidences that God is working in our midst. Doors hitherto closed have been opened, opportunities hitherto unknown are being presented, and the minds of the people are prepared to receive the message of the Gospel with less prejudice than heretofore. Since January 29th, twenty-seven baptisms have been reported.

Mr. Blom informs us that he has, at last, secured a small house in Ho-nan Fu. The magistrate kindly registered the deeds, and otherwise gave his assistance in arranging the matter of the rental satisfactorily. Opposition is very strong, and seeing that every other means of intimidating the landlord has failed, some of the people have threatened to pull the house down when the present occupant moves.

Mr. Ford, writing of a visit which he recently paid to K'hsien, in the same province, tells us that a great change in the attitude of the people has taken place since he was in this city last. Twenty literary graduates called upon him and listened to the preaching of the Gospel as quietly and attentively as the simple country folk. In five days, he and his native helpers sold 3,000 cash worth of Gospels and tracts.

Miss Margarette Petersen tells us that, in Changsha, the hitherto said foreign capital of the Province of Ho-nan, she and her fellow-workers have had visits paid them by a few ladies from the Yamens. A young Manchu lady, who is reading the New Testament, is a frequent visitor, and attends some of the services.

Mr. R. T. Moodie writes that a new interest seems to have sprung up at Shih-pa-li-pu, in Surn-si, and the attendance at the services has more than doubled. He is not clear as to the motives which actuate the new comers; but he is wisely taking advantage of the opportunity to give them instruction in the truths of the Gospel.

Miss Hannah Davies mentions the baptism of a boy of ten years of age, in the Sin-tien-tei district. This young convert has, since the death of his grandfather, led morning and evening prayers in his home, when many of the neighbours come in to join his relatives. His favourite subjects on such occasions are the stories of Job, Ruth, and the woman who touched the hem of Christ's garment.

From the same station, Miss F. M. Williams writes that God is blessing in the work. Since she previously wrote, two men of different families have burned their idols, and others who have hitherto held aloof from worship are beginning to attend on Sundays.

Miss Croucher informs us that, in the five out-stations from Wan Hsien, there are seventeen candidates for baptism. Mr. Aldis writes that a number of the Christians in the out-stations in his district have had a few days' united gathering at Pao-ning, when he had the joy of baptizing thirty-four converts. At the close of the last meeting, promises and annual subscriptions from the native Christians for the Diocesan Fund for the support of native evangelists, amounting to 127,000 cash, were made.

Mr. Grainger mentions that the attendances at the series of special meetings, to which reference was made in a recent letter, increased each evening until the end, and he trusts that the truth found an entrance into some hearts.

Mr. Cecil Smith reports that an inquirer has brought his ancestral tablets (thirteen in all, the oldest being in the time of K'ang-hsi) to the hall where he burnt them in the presence of a number of catechumens.

The aspect of the work in Kwei-yaü seems to be brighter than it has been for some time.

Mr. Owen Stevenson reports that four men were recently received into the fellowship of the Church in Yunnan Fu. Amongst those baptized is a literary graduate who has for nearly a year taken a decided stand for Christ.

March 7th.—Mr. Hoote has been visiting the Training Homes, and whilst at Gan-king made the following designations: Mr. C. H. Coates to Kuan Hsien, in St-ouen; Mr. J. R. Muir to Sui Fu, in the same province; Mr. E. J. Mann to Thin-chu, in Kan-su; Mr. G. E. Parsons to Han-chong, in Shensi; and Mr. G. F. Draffin to West...
At Yang-chao, he designated Miss A. M. Wright to Mei Hsien, in SHEN-si; she will travel, at least as far as Si-an, under the escort of Mr. and Mrs. Ridley, who hopes to start in a few days' time for KAN-sun. Miss Eva Morris and Miss Tony Anderson, however, who are going to HO-NAN, whilst Miss Ida Anderson will join the workers of the Swedish Mission in China in SHEN-si.

Mr. James, whom we had the pleasure of welcoming with Mr. Wise, on the 22nd ult., has gone forward to his old district in SI-CHUEN, and will escort Mr. Coates and Mr. Muir as far as Chung-king; and Mr. Parsons and Mr. Mann will accompany Mr. and Mrs. Easton and Dr. Hewett, who are starting to-day for the North-West. The two ladies for HO-NAN will go as far as Yen-cheng under the escort of Mr. Latley, who, with Mr. Sloan, hopes to leave Chin-kiang on the 11th instant for Han-kow, en route to SHAN-si. He is kindly undertaking to escort Mr. Högman, Miss Ramsten, and the lady from YANG-chao to YUN-cheng.

Yesterday, we had the joy of welcoming Dr. and Mrs. Anderson and party. They are all in good health, and have had a pleasant voyage.

News has reached us during the last fortnight of the baptism of forty-two converts in K'ai Hsien and out-stations, in SI-CHUEN, and our reports from the field generally give cause for thanksgiving to God. In our recent correspondence from the provinces, two cases of more than ordinary interest have been mentioned. The first is in HOH-chau, in SHEN-si. Miss Cable and her fellow-worker have had the joy of seeing another family put away their idols in a village in this district. During the past year, they have seen the glory of God manifested in their district in many ways. Amongst those who have destroyed their idols is a man who in the year 1900 was a BOXER. Our readers will understand the feelings of our sister, Miss Cable, when she writes: "It was strange to have him lead one's animal and be well received in his home."

The second is in YUN-NAN, where many of God's servants have laboured long with little apparent result. Mr. D. J. Harding, during a recent visit to Ping-i Hsien, which will probably be opened soon as a station, met a man who for twenty years had been searching for the Truth. The systems of religion around him had not satisfied him, as they gave no assurance of the forgiveness of sins in the present life and no certain hope for the life to come. Mr. Harding had an excellent opportunity for putting before him the claims of the Gospel of Christ as they sat and chatted together for half a day. Our brother makes prayer on his behalf.

In reporting the baptism of five converts, Miss Fanny Culverwell tells us that, at Nan-pu, the services are very well attended, and that it is hoped that soon several men and women will be received as catechumens.

Mr. Ririe reports that a native Conference was recently held in KIA-ting, when about one hundred men came by invitation from the out-stations, paying their own expenses. The meetings, which lasted four days, were partly devotional, partly evangelistic, and partly business in character. During the Conference, five men were baptized, and the converts and enquirers were much helped by their mutual fellowship.

Mr. Chas H. S. Green writes that, in the district between HwU-yuh and Shuen-teh, there are over eighty promising enquirers.

Mr. Bevis reports that, in KAI-feng Fu, the Sunday services are well attended, and there are signs of spiritual blessing amongst the enquirers.

Mr. and Mrs. C. H. Stevens have safely reached FENG-sieng, in SHEN-si. They found everything quiet; but, alas! some of the six converts have, during his absence, yielded to temptation.

Mrs. Tull has recently been encouraged by signs of blessing amongst the Christian women; but several enquirers, of whom hope had been entertained, have gone back. Our sister writes:—

"When out visiting, there are always open doors and crowds of attentive listeners; but many hear, and alas! as far as we know, it ends there, or at the most with a promise to come again. As a rule, few women visit the Hall, except when wanting medical aid."

Mr. Robert Gillies reports that the official, to whom reference was made in a recent letter, is breaking off the opium habit very satisfactorily. Deacon Si, who has been staying in the Ya-men, in Ho-tsin, in order to help him, has had many excellent openings for witnessing for Christ.

The following extract from a letter received a few days ago from Mr. H. T. Ford, will be read with interest, and will call forth at once sympathy, prayer, and thanksgiving:—

"Since I last wrote, I have had another visit to KI Hsien, where I saw most of those who profess to be interested. As was to be expected, they are already being persecuted in a small way. The two Le's have just returned from that district, where they have spent forty days preaching and book-selling in the city and country market-places. They report good receptions everywhere."

Our reports of Miss Saltmarsh's condition are more reassuring. She is still at Ching-kiang. Miss Allen, who is nursing her, writes that she is sleeping well, and is in every way better.
Some Recent Converts in Kiang-si Province.

Extracts from a Letter from Miss Dring, dated Ih-yang, Dec. 29th, 1903.

WANT this time to tell you about our recent baptisms. Last month we had the great joy of witnessing thirty-six men and eighteen women. These consisted of enquirers from Ih-yang itself, and our three out-stations—Peh-kia-fan, Hu-kia, and Shuang-kiang. I wish I could tell you the story of each, but it would take too long, so I must confine myself to giving you a few particulars about one or two in each station. We will follow Mr. Orr-Ewing as he goes his round examining the candidates. On Monday, Nov. 9th, he went to Shuang-kiang. There he accepted nine candidates, four men and five women. One of the men is a carpenter named Mao. He is a very bright Christian; it would do you good to see his face, it is so full of joy. He is continually getting answers to prayer. When I think of him I am reminded of that line of a hymn, 'They that trust Him wholly, find Him wholly true.'

We have at that time working for this carpenter, and it was he who was sent to do our work in Shuang-kiang. Although he had been in Ih-yang a long time, he had never been near the 'Jesus Hall,' but at Shuang-kiang he could hardly help himself, as the work he had to do took over a week, and he had to sleep in our house. Every evening the young evangelist would talk to him about the doctrine, and teach him to sing some hymns. The Holy Spirit worked in his heart, and he decided to become a Christian from that time. That place. Of course he was quite unknown, but it is wonderful how the Lord has prospered him, especially since he decided to keep the Sabbath in the spirit as well as in the letter. The keeping of the Sabbath clearly is as much to a Chinaman as a definite act of consecration is to us. At first he came to the services, etc., but his heart was in his work, and he would be worrying as to whether any one was at his home calling him to do work for them. Then, after a little, the Lord showed him how wrong this was, and he told the Lord he would worship Him with all his heart, and give up that day fully and freely to Him. It is wonderful since then how the Lord has undertaken for him. He has constant work from Monday morning to Saturday, and it is very seldom that anyone sends for him on a Sunday. Wherever he goes to work he fearlessly preaches the Gospel, and, what is better still, lives it.

Not long ago, Miss Macdonald, one of my fellow-workers, was at Shuang-kiang, and from there she went to a village right amongst the mountains to preach the Gospel. The village had never been visited before, and she was surprised to find that the people were so friendly. 'Yes, we know about this doctrine,' they said, and she couldn't understand it at all. So she asked them how it was, and they told her that a young carpenter named Mao had been working in their village, and he had told them all about it. They remarked, too, on his honesty and good work. You can imagine how glad we were to get this testimony. Please pray for this young Christian that his love may never grow cold and that his faith may grow stronger every day.

His young wife, who is also baptized this time, is a real help to him, and we trust, as time goes on, this couple will be pillars in the Church at Shuang-kiang.

On the evening of November 11th, Mr. Orr-Ewing arrived back in Ih-yang, and the next morning was very busy examining the remaining eighteen candidates. Whose story shall I choose from amongst all these it is very difficult to decide! I think I will write of two who live very near the 'Jesus Hall' and are consequently very well known to us. One is Mrs. Yeh. Her story is a very interesting one. Some years ago, one of our members, a Mrs. Li—now in glory—lived next-door to her. Mrs. Li, both by her life and her words, sought to lead her neighbour to the Saviour, but Mrs. Yeh's great snare was card-playing, and she felt she could not give this up. What, however, Mrs. Li's life could not do, her death accomplished. A few years ago, Mrs. Li went to her old home in the country and died there. As is often the case in China, she was not buried at once, but the coffin was placed in an honourable position in the guest hall. Mrs. Yeh was a guest on this occasion, as her home is in the city; she had stayed the night over-night. She could not sleep, and as she lay awake, all Mrs. Li's exhortations came back to her, and she resolved...
that from that night she would be a Christian. The next day, she went home and destroyed every vestige of her card-playing, and on the following Sunday appeared at the services. She has never wavered since; she was severely tested just after she took down her idols. Her chickens were stolen, and some of her pigs died. This means a great loss to a Chinawoman, as these, when sold, very materially add to her income. She realized, though, that she was being tested, and went through the trial in a way that glorified God. The Lord afterwards rewarded her by making the remainder of her pigs sell so well that in the end she was not at any loss. Since then she has wonderfully grown in grace, and has been made a blessing to others also.

"The other one, about whom I would like to tell you a little, is our own barrow-man. His is a case of definite conversion. He had decided not to worship idols any more before he came to us, but he was not converted. His temper was very bad, and we were wondering if we should be able to keep him or not. But underneath it all, in answer to prayer, the Spirit was striving with him, and he was brought to the point of trusting in Christ through a sermon preached by a gentleman who could not speak a word of Chinese. This gentleman was visiting mission stations in China, and was with us in I'h-yang just one night. He spoke through an interpreter, and the Lord used the Word, and our barrow-man took a definite stand for Christ that night. He is so changed now. The Lord has given him real victory over his temper. He is also very earnest in preaching to others. He is not a poor boy, and could go home and work his own fields, but he has decided to stay on here, and, as he says, 'Work for the Lord.' He feels when he is wheeling a missionary's barrow he is doing missionary work."

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In the City and District of Hwuy-chau, Gan-hwuy.

By G. W. Gibb.

THE school work here (Hwuy-chau) is encouraging. We have twenty-four scholars, and quite a few of them take a deep interest in the study of God's Word, and one at least of the few, we believe, has become a true follower of Christ during the past few months. Kiang Tsuen Uang is about fourteen years of age, and belongs to a very respectable family. He lives in the home of one of our Christians, along with two or three other boys who are also scholars here. Everyone recognizes the change in Tsuen Uang's life. I could tell ever so many things that speak of his trust in Jesus. Very often he is to be seen in school with closed eyes and moving lips, praying. No matter how busy he may be in the morning and evening, he never forgets to pray. This is the testimony of the Christian in whose home he lives. The house is not haunted, and one night some strange voice was heard by two or three of the boys. They got very much frightened, and Tsuen Uang suggested that they should sing one of the hymns they have been learning at the Sunday School. "All hail the power of Jesus' name" was sung, and then Tsuen Uang prayed. They went off to sleep and slept soundly. When morning came Tsuen Uang said, "Did not I tell you the devil is afraid of Jesus' name?" His influence in school is telling upon the others who have an interest.

If the work in the city among men and women is discouraging, we have much encouragement in the south of this district, in Yang Kang, and also in Chang-piao, forty and fifty li from the city respectively.

Yang Kang is visited twice or three times a month, and services are regularly held there every Lord's Day by our Hwuy-chau evangelist, or Mr. Kiang, one of our recently-baptized Christians. This work was really begun by Mr. Kiang, and goes on very nicely. About eighteen meet there very regularly every Lord's Day for worship. Yesterday I returned from a visit to Yang Kang, where, upon examination, I accepted three for baptism. They will be baptized in due time.

Of Chang-piao I could say a great deal. The work here has its difficulties, but, with great care, I am sure those who are really Christ's will be brought through these difficulties and come out boldly for Christ. The Roman Catholics are numerous in this district, and have caused a good deal of trial. During our stay in our summer retreat, there were some whose motives for coming I could not understand; they were so dull and so inattentive. Some of these have left us, and some more will, simply because I will not undertake anything outside of preaching, teaching, and exhorting to believe in Christ. There are many in Chang-piao, however, that give us real joy, and have a great desire to know more of Christ. Our stay during the summer in that vicinity has been truly refreshing, and we look forward to another stay there if Jesus tarry. In all we have in Chang-piao and Ku-ling districts about forty encouraging inquirers. I move very slowly in accepting for membership, preferring reality to numbers.

Tuen-k'ul District.—The work here is also getting
on. We have about ten enquirers in and about Tuen-ki. Mr. Yao gets on very nicely in evangelistic work here, but he simply cannot teach. I pay a visit to Tuen-ki therefore, pretty often, sometimes twice a month, for teaching enquirers. I have this year up to the present visited Tuen-ki fourteen times, while my wife has been there three times staying for a week or two on each occasion. She is there just now. The Hwuy-chau evangelist has also been sent a few times in my place. While Mr. Yao has that one great lack, still his faithful and evangelistic work is refreshing. I do like the old man. About eighty li from Tuen-ki in a south-westerly direction there is a little place called Shang K'i K'eo. There is a nice work is going on. The moving spirit there is Mr. Li, a man who was baptized at last Conference in March. He has gathered around him a few men who give much promise. About three weeks ago I visited Shang K'i K'eo, and accepted one of these for baptism. Mr. Li helps Mr. Yao very much in itinerating and in selling books. I look forward to Mr. Li being a very useful independent worker. In Shang K'i K'eo about ten meet for worship on the Lord's Day.

**Tsiih-k'i District.**—In Tsiih-k'i city what I have said about Hwuy-chau city applies, with this difference, the Tsiih-k'i people are not very friendly. In the district of Tsiih-k'i, some eighty li from Tsiih-k'i, at a place called Miao-sheo, a nice work has begun and is carried on by the Tsiih-k'i evangelist and Wang Ping Ch'ang, who was baptized recently. He has five or six who gather together around the Word of God every Sunday. My wife visited Miao-sheo quite recently (October), and stayed there for ten days. She was delighted with the work in that corner. In Wang Ping Chang we have got another good independent worker. We hope to receive his wife soon into the Church. Miao-sheo, which is one hundred and fifty li from this, has been visited very regularly by the Tsiih-k'i evangelist, and also by myself and my wife twice this year. Keu-t'eo, also in the Tsiih-k'i district, has also a very frequent visit of the Tsiih-k'i evangelist. Here two very old Christians reside. This place is one hundred and forty li from Hwuy-chau.

**Suen-an District.**—This district is one hundred and eighty li distant, and is also worked by an evangelist and his wife. There are a few showing interest in this place, but as yet none can be received into fellowship. The evangelist there had worked for five or six years without any visible token of God's blessing, but now, just within the last year, there has been a breaking down, and some are coming out. During my last visit, I was impressed with two especially—one lives thirty-five li from Suen-an, and comes very regularly to worship; the other is resident in the city itself, but is really a Tsiih-k'i Hsien man. This place I have visited three times this year, and hope, after the New Year, to visit it again. Such is a brief outline of the work in this district. Journeys have been taken by all the evangelists, as well as by myself and my wife. All the Hsien cities have been visited during the year, and some quite a few times. Chang-piao, not including our stay there for a month, has been visited eight times by me, and twice by my wife, Yang Kang seven times, Tsiih-k'i fourteen times, Suen-an three times, Tsiih-k'i Hsien three times, Miao-sheo twice, Hsin-ning Hsien three times, Keu-t'eo once, Shang K'i K'eo twice. My wife has visited Miao-sheo, Tsiih-k'i, Chang-piao, Yang Kang, as well as Tsiih-k'i mentioned above.

We have only added three members this year, but in this I prefer, especially in these times, to move slowly. On the whole, the work here is encouraging so far as the districts are concerned, but do pray for the cities. We press on in faith and hope, with the one desire to be kept faithful to Him, and to be found at our posts when He appears.

### Mr. Sloan at Ninghai and Ning-po.

On the course of his mission tour through Cheh-kiang, Mr. Sloan paid us a visit at Ninghai—an enjoyable change in the usual programme of station life. Refreshing and uplifting messages were welcomed by foreigner and native worker during the four days of his stay. Quite a number of country Christians managed to come into the city for the meetings, and they were well repaid. Most attentively the audience listened to the fresh voice and well-directed words, and it was very manifest that the Holy Spirit was leading us out and into a fuller life for God. Our hearts were quickened.

No need to specialize addresses, but at the opening meeting for workers, and at one near the end of the series in the new chapel, when an audience of a hundred heard the Word with intense interest, we were very conscious of the Master's presence.

The young folks were not forgotten, and a closing address to them will be remembered.

Ninghai mission over, a little band of workers formed an escort to the city gate, where they wished God's servant blessing on his future journeys and missions. On the way to Ning-po an out-station gathered a somewhat miscellaneous company of Christians and their heathen friends for an evening meeting, to hear our far-travelled guest. They listened with evident interest to the message. Favoured with best of weather all the way from Amoy, Mr. Sloan was now finishing his long overland tour. Next day's walk of twenty-seven miles brought him to the boat for Ning-po, and a night's journey to the long-thought-of city. Various meetings had been planned, and the Lord was with us in carrying out the programme. All missionaries who could—about thirty in number—gathered twice for a special message in the Union Chapel. The Word was with power.

Native workers from all missions met on one occasion along with the missionaries in the same building, when again the Lord spoke.

With much interest Mr. Sloan visited Wu-gyiao-geo, the home of Mr. Hudson Taylor in the early days of the C.I.M., and preached in the old place of worship to an appreciative audience.

Another impressive address was given to the Ning-po Christian Endeavourers, Archdeacon Moule interpreting. The large gathering of about five hundred was in one of the Methodist Chapels. This was the last of Mr. Sloan's addresses in Ning-po. Many a word of encouragement had been received at these special meetings, and no doubt the heart-searching messages will bear fruit. The Lord was with His servant, and we missionaries are grateful for the visit and spiritual addresses.

Alex. Miller.
Driving away the Plague.—A fearful plague has visited this part of China—Chung-chen, Western China. The dragon processions passed away quickly, but the disease was slow to move. The people then lighted lanterns in order to please the idols, and to induce the disease to leave their city.

On going down the street we noticed a lantern in the shape of a woman's shoe, and on making enquiries as to its meaning were told it was that the plague might put it on, and leave the city! A little further was a horse so that it might ride; a chair so that it might be carried out; boats (native and foreign) so that it might go on board and leave their city! But, as we went along the street, we noticed a small group gathered around a lantern, and on nearing it we saw it was the design of a foreign gunboat, with her 13-10 mired around the deck, guns shouldered, and in the attitude of firing on some object. I asked again what the meaning of this? Oh! the foreign gunboat has come to fight the plague!

The usual dark, narrow streets were transformed into a fairyland of lanterns of all shapes, colours, and designs. It was a pretty sight, and reminded me of the Commonwealth decorations in Sydney, but one was conscious of the darkness and superstition behind this magnificent display. Each evening the street chapel was filled with attentive listeners to the Truth preached. It was not until a heavy downpour of rain came that the disease abated.—J. W. WEBSTER.

"Again they said Hallelujah!"—It is slow work teaching the dear, dull, stupid women, but it is happy work when we realize how much the knowledge of the Truth means to those who receive it. But they do take a lot of teaching, a some of them. I was at Lao-kia-wu-li (a village forty li away, where our evangelist's family live), staying for a week, recently. There are four young women in Mr. Yao's court­yard, two of them mere girls. I wish you could have heard them trying to learn. Each short sentence had to be gone over many scores of times before they could remember, and then they do confuse the sentences dreadfuly. It requires very much patience to teach them.

The other Wednesday I was teaching that hymn, "Hallelujah, Thine the glory," to a Mrs. Chen, who lives in the city, and comes to the Kuan-kia-kiai class. She is such a simple, earnest listener and learner, but one of the very dull ones. At first it seemed as if she would never learn a single sentence correctly, but now, after more than a year's attendance at class, and very persistent, painstaking work on her part, she is learning with some degree of success, and can repeat (with variations, of course) a number of verses and hymns. This one, however, was a very difficult task for her. She made the most ludicrous attempts at it, lengthened it out most wonderfully, and jumbled it up most alarmingly, and in the attitude of firing on some object. I asked again what is the meaning of this? Oh! the foreign gunboat has come to fight the plague!

Ch'en is already a real believer, though she does not know much yet. She is very much in earnest, and is bringing those poor, ignorant, heavy-laden women, and dirty, ill-clad children, who were joining in the song that sounds by the crystal sea, and who are so bright and intelligent. They already know several hymns, and are so bright and intelligent. They already know several hymns, and can answer intelligently questions regarding the life and death of the Lord Jesus. Sometimes they get together in the street and sing 'Jesus loves me'; it sounds very nice and pleasant to one's ears."—(Miss) B. WEBSTER.

Recent Baptisms.

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DONATIONS RECEIVED IN LONDON DURING MARCH, 1904—Continued.

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**Summary**

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"Patient research, consecrated literary ability, and keen spiritual insight, have combined to put into our hands a book which may well put to flight some of our own mental reservations and English prepossessions. There are a number of excellent illustrations of native life, and a good map."—The Friend.

"A mission book of great interest, written with literary power. Is there any more notable example of Christian fervour and energy, self-sacrifice, and greatness, in the records of any of the churches of our day? We commend this book to the special attention of our readers."—The Mission World.

"The story of Pastor Hsi is a remarkable record of the life and work of one who was, in every way, a striking personality. It is an inspiring, well-written, and deeply interesting story."—The Church of England Endurance.


"We welcome biography of this order. It is the mightiest argument that can be produced, if such argument be needed, in defence of the missionary enterprise. Beautifully bound and beautifully illustrated and written, with many tender touches and much heart pathos."—Methodist Monthly.

"Without exception one of the most interesting missionary records that has ever been published."—Rest and Reaping.


"All who are interested in mission work in China—and those, too, who don't believe in missions—should make a point of reading this delightful biography."—The Aberdeen Daily Journal.

"It is certainly a remarkable record—combines much interesting information of the social condition of the Chinese, of the work of the China Inland Mission, and of the progress of Christianity in that remarkable land."—The Church Family Newspapers.

"Mrs. Taylor records the events of this wonderful man's life with graphic power, simplicity, and grace. It reads like one of those stories of the saints and martyrs in the early ages. Perhaps from no other book will one get a better insight into the peculiar difficulties that lie in the way of bringing the Chinese to Christianity."—The Aberdeen Press.

"The life of this progressive, good, and earnest oriental is spiritually strong and refreshing. The introduction is of considerable value at the present time. The book is well written, nicely printed, and effectively illustrated."—The Quarter.

"Not only an interesting narrative, but an exceedingly valuable study in character. It is substantially got up and well illustrated."—All Nations.
Report of the Annual Meetings
HELD IN CONNECTION WITH THE
Thirty-Eighth Anniversary of the China Inland Mission,
IN EXETER HALL,
ON MAY 10th, 1904.

AFTER some preliminary meetings at Newington Green, the annual meetings of the C.I.M. were held in Exeter Hall, on Tuesday, May 10th. Although the day opened with somewhat inclement weather, the attendance was probably better than at any previous anniversary meeting. But not only was the attendance good, but, what is of far greater importance, God's presence was manifestly felt. Dr. Pierson, in his prayer in the evening, said: "The presence of God in this meeting is the only thing of consequence," and estimating these meetings from that standpoint, there is every cause for sincere thanksgiving.

For the twentieth year in succession the venerable and honoured Sir George Williams took the chair, while in the evening the Rt. Hon. Lord Kinnaird kindly presided.

From the testimony of many who were present, these meetings were evidently a time of much blessing. May the printed report be blessed of God to a yet wider circle of friends.

It has been decided not to issue a double-number report, as was done last year. In this number will be found a short review of 1903. The larger report will be issued in book form for those who wish to obtain it. Limitations of space only enable the report of the afternoon meeting, the review of the year, and the accounts, to be published in this number. The report of the evening meeting will be published in the July issue, including Dr. Pierson's address. Dr. Pierson's address is also being issued in booklet form, price one penny, and can be had from the offices of the Mission.

Afternoon Meeting.
The Chair was taken by SIR GEORGE WILLIAMS.
The Meeting commenced with the Hymn:—"Thou whose Almighty Word."
Prayer was offered by the REV. J. J. LUCE.
Portions of Scripture from Psalms XXXI. and XXXVI. were then read by Mr. RICHARD HILL.

Chairman's Address.
THIS delights me. This is one of the things we like to see, one of the most beautiful things in London. Exeter Hall crowded at three o'clock in the afternoon on account of the interest of the people in something that is happening in China. Now what is the matter? What is happening in China? What is the matter with the people in China? Why can they not be quiet and behave themselves? Oh, but they are quiet and they are behaving themselves. Only they need to become Christians. Yes, beloved friends, you have not been praying for nothing all these years. Dear Hudson Taylor and Mrs. Taylor, and all of you, have been praying, and—now—see what God has done! See what God has wrought! Surely He hath wrought great things. Twenty years ago, the annual number of conversions was about 400. Ten years ago, it had risen from 400 to about 700. Last year, it had risen to—what do you think?—1,700 conversions! Think about that. Yes, these are some of the things that have gladdened the hearts of Christian people: the HOLY GHOST has answered prayer, and during the last year there were 1,700 conversions in China in connection with the C.I.M. We are met to rejoice together now. Why are we happy? Because all these people will be happy: because these Chinese, who have found the same SAVIOUR, have got such a friend. And you know when you have a fresh friend you rejoice in every part of his great and good qualities, whatever they are. So is it now, beloved friends. You rejoice in Him, in all His great qualities as a great and mighty SAVIOUR.

Now I should think that this meeting would rouse the young men throughout the country to enquire whether they can be of any service in such a thing as this.
China's Millions.  

JUNE, 1904.  

Mr. Marcus Wood, in rising to present the report, mentioned that the Home Director, Mr. Theodore Howard, had written regretting his inability to be present this year, owing to continued ill-health, and desired him to convey his warm greetings to the friends assembled. He then read the following letter from Mr. Hudson Taylor —

Letter from Rev. J. Hudson Taylor.  
To the Friends of the C.I.M.  

CHEVALLETTES, May 1st, 1904.  

DEAR FRIENDS,—Again I am unable to be with you in person, but I wish to express my thankfulness to you, and thankfulness to God, for all your love and sympathy and help in carrying on the work of the Mission.  

God has been unspeakably good to me and my dear wife, though we are increasingly feeble and unable to help as we would.  

It was fifty years on the 1st of March since my feet first trod Chinese soil, and what wonders has God wrought since then. He has exceeded the most sanguine expectations of that day, or of the time thirty-eight years ago when the Mission was formed. Then, comparatively little was known of China, and the work in Inland China was to be begun. Then, we prayed and toiled for open doors; now, the cry is on every hand for workers to fill them.  

Unable now to work there ourselves it is a great comfort to have dear sons and their wives and nephews and nieces labouring acceptably in and for China, and grand-children looking forward to do so, and we thank God that the various departments of work we have had to lay down are being carried on so satisfactorily. “He fainteth not, neither is weary,” and we look for greater things in the future if the Lord delay His coming.  

A short interval was then spent in silent prayer, after which prayer was offered by Mr. Eugene Stock.  

Extracts from the following report were then read by Mr. Wood.  

The Annual Report.  

"From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name and a pure offering: for My Name shall be great among the "—Malachi i. 11.  

ALTHOUGH the closing months of 1903 were darkened by the dreadful cloud of coming war, the work of the Mission throughout the whole of Inland China was, with few exceptions, unhindered by political disturbance or unrest. In the mercy of God the year was one of general tranquility, and was marked by unprecedented opportunities for the preaching of the Gospel. The deeply-rooted prejudices of the people have been, and are, rapidly yielding before an increasing desire to understand the secret of Western power and success. Multitudes have heard the Gospel, and many thousands have expressed their desire to identify themselves with the Christian Church. Though the motive with many has not been spiritual, but the expectation of temporal advantage, nevertheless, large numbers have been brought under the sound of the Gospel, many of whom have thereby become the subjects of spiritual impressions. In many parts of China the Missionary’s difficulty has been, not to find open doors, but to enter those already opened; not to gain adherents, but to escape being overwhelmed by the many who, without any true spiritual experience, have sought admission to the Church. This state of things has called for the exercise of increased care on the part of those responsible for the examination of candidates, yet notwithstanding all due caution, the number of those who have confessed CHRIST by baptism during the past year exceeds, by between six and seven hundred, the number of those admitted to fellowship during the preceding twelve months. These additions to the Church have included representatives from all classes of society, from the humble peasant on the one hand, to the cultured son of a deceased Literary Chancellor on the other.  

Within the Church, while there has been much that has called for patience to bear “gently with the ignorant and erring,” there has also been enough to encourage the workers and to call forth praise to God. Quickened spiritual life has found expression in increased activity; and a fuller recognition of personal responsibility has, in some districts, led to more aggressive evangelistic effort on the part of the Chinese Christians. Persecution has made men more prayerful; and though the vindictive spirit has not been always absent, forbearance has been cultivated and grace displayed by those who have suffered for CHRIST’s sake. Systematic instruction has been bearing fruit in the increased intelligence of converts and efficiency of native helpers. The great
China's Millions.

need of the Church in China, as of the Church at home, is a gracious outpouring of God's Spirit, so that those satisfied with the mere profession of Christianity shall be baptized into a fulness of life which will be manifested by a vigorous and active faith.

Though from a political standpoint the country has been, and still is, passing through a time of considerable difficulty and danger, the opportunities for the missionary have never been equalled. The work is capable of almost indefinite extension, and the chief hindrance, so far as men can judge, is the lack of men. The great need of China to-day is men of capacity and spiritual power, for in many districts the work has grown to such dimensions that the present staff of workers is utterly unable to cope with it. If the fruit of past toil is to be ingathered, and the magnificent opportunities now offered are to be embraced, it appears imperative that large reinforcements should be sent out speedily. This need has been recognized by the missionaries of all Societies, and the members of the C.I.M. have been led, for several months past, to set apart a special time of prayer that, the Lord of the harvest would thrust forth more labourers into His harvest.

China Awakening.

The following facts, selected from many others of like nature, will help to indicate the changed position of affairs in China to-day. In Ch'ang-sa, the capital of the once bitterly anti-foreign province of Hu-nan, which for so many years resisted all missionary advance, a Conference has been held at which thirty-two missionaries were present, representing thirteen Societies now at work in the province. Further, all the Prefectural cities in this province, with the exception of one, have been opened as mission stations.

In Sui-ting Fu, in the west of China, where Dr. Wilson has been giving special lectures with the object of bringing the students and gentry of the city within sound of the Gospel, the Prefect, to the astonishment of Dr. Wilson, even went so far as to offer to put out a proclamation commanding the students to attend. Such an offer, though of course not accepted, would have been impossible a few years ago. In the Yamen of another city, one of our lady workers has been enabled to hold regular services among the ladies of the Mandarin's household; and a deacon of the native Church has, at the Mandarin's request, resided in the Yamen to assist the official to break off the vice of opium-smoking, thus affording the deacon a splendid opportunity of unfolding the plan of salvation to his distinguished — and under normal conditions inaccessible — patient. In another city in the south-west of China, where, four or five years ago, even singing on the streets would not obtain an audience, there are now one hundred persons regularly attending the services.

Or to speak of the circulation of the Word of God, twenty-five years ago the annual circulation of the Bible and portions thereof in China was about one hundred thousand copies, whereas last year the British and Foreign Bible Society alone issued from their Shanghai depot more than one and a-quarter million copies; while if the work of the three Bible Societies in China be put together, the circulation must certainly have been considerably more than two million copies. Such facts as these are significant of mighty changes in an Empire so extremely conservative in its policy and religion.

In addition to the above-mentioned facts, which refer directly to missionary work, may be mentioned the ratification of China's commercial treaty with Great Britain; her signing of her treaty with the United States of America, including an important clause on Mission; her treaty with Japan; the rapid extension of railways; the eagerness to adopt Western inventions; and the widespread desire for foreign education. All these indicate the fact that the faith of China is awakening from her sleep of centuries and preparing herself to grapple with the new conditions forced upon her.

Signs of Spiritual Blessing.

In the midst of a work which is frequently monotonous, there are not wanting instances however, which make the heart throb with deep emotion and call forth an earnest Hallelujah. Of these, one or two may be mentioned. The affection of the Chinese Christians toward their former leaders who laid down their lives in 1800 has been touchingly shown. The members of the Churches where Mr. and Mrs. Duncan Kay and Dr. and Mrs. Millar Wilson laboured, have, out of their poverty, sent home as an expression of their sympathy a sum of over £19 to the orphans of Mr. and Mrs. Duncan Kay, and have erected a memorial stone in memory of the Doctor and his wife. In another city, in the same province, the saving power of the Gospel has been manifested, in the fact that a man, who in 1900 was a Boxer leader, requested one of our lady workers to visit his home, he himself acting as her escort on the journey. Again, in another village, the power of God has been manifest in an unusual way. In this village, where before the persecution there was only one man interested in the Gospel, a great work has been going on. The villagers decided to have done with idolatry, and destroyed not only the idols in their own homes, but those which were found in the eight village temples. Subsequently, one of these temples was renovated and appointed as their meeting place for the worship of God.

Among the converts in another city in the west of China was an exorcist, who not only burnt his idols but destroyed all the paraphernalia connected with his evil calling, and gave his two gongs to be melted down into a new one which was to be used to call the people of his village to the worship of God. In a city in the coast province of Cheh-Kiang, outside nine or ten of the shops may be seen every Lord's day, a sign hanging, with the words "This is worship day," the shopkeepers thus boldly declaring their adherence to the teachings of the word of God. In the province of Gan-Hwuy a worker tells of women walking twenty-three miles to make enquiries concerning the way of salvation. These are but a few indications of the work going on throughout the length and breadth of China. How wide-spread the blessing has been is manifest by the hundreds of conversions which have taken place in each of the fifteen provinces where the C.I.M. has worked, and that the number of stations where these additions to the church have taken place is one hundred and fifteen, as compared with fifty-eight in the previous year.

In addition to the missionary's regular and routine work, such as evangelistic tours, pastoral oversight,
MAP OF CHINA,

Showing the stations of the China Inland Mission only, on Jan. 1st, 1904.

When the China Inland Mission was founded in 1866 there were only 15 Protestant Mission stations in China. On January 1st, 1904, there were 199 stations in connection with the C.I.M. alone. These stations are in fifteen of the eighteen provinces of the Empire, as follows:—Kan-suh, 10; Shen-si, 24; Shan-si, 30; Chi-li, 4; Shang-tung, 2; Ho-nan, 14; Kiang-su, 6; Si-chuen, 24; Kwei-chau, 6; Yun-nan, 4; Hu-p'ei, 4; Kiang-si, 26; Gan-hwuy, 13; Cheh-kiang, 27; Hu-nan, 5. These, with one or two exceptions, which space will not permit, are all marked on this map. The Mission has also over 360 out-stations, but these are not shown. For the sake of clearness no rivers, canals, treaty ports, or stations of other societies have been marked. Remembering that until recently China was a closed land, it is not possible to look at this map without feelings of sincere and humble gratitude for all that God has been pleased to do through the instrumentality of the C.I.M. May God make each of these stations a centre of increasing blessing.
and the care of schools, hospitals, opium refuges, etc., special interest attaches to the translation by Mr. Samuel Clark of the Gospel according to St. Matthew into the language of the Chong-kia, one of the aboriginal tribes of south-west China; also to the translation into Chinese, by Mr. F. W. Buller, of Mr. Hudson Taylor's book, "A Retrospect," and Dr. Pearson's "Life of George Müller." Also in some cities during the year special missions have been held for the purpose of reaching the business men, while in others special efforts have been made to get hold of the scholars and gentry. In several centres Bible schools have been opened for the better training of Chinese evangelists and future pastors.

**Definite Answers to Prayer.**

The year has been full of mercies, and many have been the definite answers to prayer. At Shuen-king, during a disastrous flood, when the waters reached high up the city wall and burst in the city gates, inundating a large part of the city, and causing much destitution and serious loss of life, the waters ceased to rise when they reached the door of the mission premises, so that both the workers and property escaped without hurt, and the people of the city were constrained to acknowledge the happy condition of a people whose God was the LORD. In two other cities, on different occasions, the mission premises have been saved from fire by the direction of the wind having been changed in answer to prayer; and though other buildings in close proximity have been utterly destroyed, the houses and property set apart for the extension of God's kingdom have, in the eyes of the natives, been the objects of a special providence.

Though many thousands of miles have been travelled by the members of the Mission both on land and sea, mercy has encompassed them about, so that no life has been lost. The goodness of God in this matter has again been emphasized, for one of the workers, Mrs. Crofts, when travelling to the west of China, slipped from her boat and fell into deep and swiftly running water; but through the prompt action of some Chinese on a small native craft, she was saved after having been under water for a considerable time. Prayer has also been answered in the restoration to health of several who have been very near the gates of death; and in the guidance and sustenance of the work in face of many difficulties, temporal and spiritual.

During the year the Mission has been called upon to mourn the loss by death of nine workers, workers highly esteemed for their work's sake, as well as for their personal character. The names of these lamented ones are:

Miss R. F. Basnett, Mrs. H. S. Conway, Miss M. A. Gregory, and Mr. John Smith, of England; Miss G. Wood, from America; Mrs. A. G. Nichols and Miss Laura Jensen, from Australasia; Mrs. Linder and Miss A. Sanders, from Scandinavia.

At a time when the cry on every hand is for reinforcements, the death of these beloved workers, some of whom had mature experience, while one had barely entered upon her service, is an inscrutable mystery; but "The way of the Cross means sacrifice," and the comforting promise has been given by the Lord Himself: "He that loseth his life for My sake, shall find it." He who has promised the hundred-fold to those who give up loved ones in His service, will not fail to bless and comfort the bereaved, both at home and in China.

It will be remembered that in 1902 there were 132 C.I.M. Missionaries who returned to China after furlough, many having availed themselves of the disturbed state of the country to take their rest and change at an earlier date than they otherwise would have done. Consequently, last year the number of those at home was below the average, and there were only 54 to return to China after furlough, while 44 new workers arrived in Shanghai for the first time.

It is a matter for much regret that at a time in the history of Missions in China, when there are such unprecedented opportunities, the number of new workers has not been greater, and that so few went out from England. While there is every prospect of the number of new workers this year being well in advance of last, there is much need for prayer that God will lay the burden of China upon the hearts of many more suitable men and women. Mention has already been made of the fact that the members of the C.I.M. and many friends are giving themselves to special prayer in regard to this matter. It is also hoped that all who hear or read this report will in their prayers make mention of this urgent need.

**Some Interesting Figures.**

The arrivals in China from the various countries during 1908 may be summarized as follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Returned</th>
<th>New workers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>25</td>
<td>3 men 6 women</td>
<td>31</td>
</tr>
<tr>
<td>America</td>
<td>24</td>
<td>3 6</td>
<td>30</td>
</tr>
<tr>
<td>Australasia</td>
<td>3</td>
<td>3 8</td>
<td>14</td>
</tr>
<tr>
<td>Germany</td>
<td>0</td>
<td>5 4</td>
<td>9</td>
</tr>
<tr>
<td>Sweden</td>
<td>2</td>
<td>4 6</td>
<td>12</td>
</tr>
<tr>
<td>Finland</td>
<td>0</td>
<td>0 1</td>
<td>1</td>
</tr>
</tbody>
</table>

- 54 18 26 98

On December 31st, 1908, there were in connection with the C.I.M. 783 missionaries (including wives), of whom 146 were associates connected with six affiliated societies. Of these 783 workers, 748 were appointed to stations in China, 15 were still engaged in study, while 25 were either on the home staff in one of the several countries or undesignated. These workers were labouring in 199 stations; 156 of which were manned by members of the Mission and 48 by the associated workers.

The following table will give at a glance the Mission's Staff and Stations:

<table>
<thead>
<tr>
<th>Members</th>
<th>Single women</th>
<th>Widows</th>
<th>Total</th>
<th>Stations</th>
</tr>
</thead>
<tbody>
<tr>
<td>256</td>
<td>196</td>
<td>185</td>
<td>657</td>
<td>158</td>
</tr>
<tr>
<td>40</td>
<td>54</td>
<td>35</td>
<td>146</td>
<td>43</td>
</tr>
<tr>
<td>515</td>
<td>260</td>
<td>195</td>
<td>788</td>
<td>190</td>
</tr>
</tbody>
</table>

Despite the limitations imposed upon the work by the lack of men and women to enter open doors, 13 new stations were opened during the year, not to mention two others opened during the first few days of the present year. Of these 13 new stations, 4 were in the province of Shen-si, 3 in Kiang-si, 2 in Shan-si, and 1 in each of the provinces of Hu-nan, Ho-nan, Hu-feh, and Si-chuen.

To refer to the visible results: so far as returns are yet to hand, 1,896 persons confessed their faith in Christ by baptism during the past year, which
number is nearly 700 in advance of the preceding twelve months, and is the largest number it has ever been the privilege of the C.I.M. to report as the harvest of one year. It will be remembered that the policy which guided Mr. Hudson Taylor in the earlier years of the Mission's history was, "not to secure in a short time the largest number of converts for the C.I.M. from a limited area, but to bring about in the shortest time the evangelization of the whole Empire, regarding it of secondary importance by whom the sheaves may be garnered." While the early years of widespread pioneer work were more instrumental in opening up China for missionary work generally, than in obtaining a large number of converts in a few centres, GOD is now granting the Mission the joy of seeing a marked increase in the number of converts added to its stations all over the Empire.

Twenty years ago the annual number of baptisms was about 400; ten years ago this figure had risen to about 700; whereas last year the number rose to about 1,700. For this marked increase, which is, we trust, but the beginning of yet more fruitful harvests in the years to come, the praise and glory are GOD's alone. The figures are conclusive evidence that the opposition of Satan, and the fires of persecution, have not availed to hinder the work of GOD in China; rather has this time of trial helped to usher in a period of greater blessing. May these facts prove a fresh source of consolation to the friends and relatives of those who laid down their lives so recently for the cause of CHRIST in China. The lives lost for CHRIST have not been wasted; they are but the buried seed of an abundant harvest already beginning to be gathered in.

The Mission Income.

It has been our privilege for some years to report an annual increase of income. This year GOD has given the Mission a large increase in the number of souls saved, but a decrease in the amount of money received. In this brief report the income received in England, with the donations in China and the remittances to China from America and Australasia, are given. The funds of Associate Missions are only transmitted, and the complete balance sheets from Australasia are not yet to hand. Annual Statements of Accounts corresponding with our own, showing fully the receipts and expenditure in America and Australasia, are published in those countries.

The figures then are as follows:

**Income for 1903.**

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Received in England</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations received in China</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>from America and Australia</td>
<td>8,121</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><strong>£46,277</strong></td>
<td><strong>13</strong></td>
<td><strong>3</strong></td>
</tr>
</tbody>
</table>

In comparison with 1902 there is a decrease in the income received in London of ... 18,239 19 6

And an increase in the amounts received in China from America, Australia, etc. ... 88,206 11 1

Making a net decrease of ... ... ... **£12,978** 2 6

About one-half of this decrease is accounted for by the receipt of smaller amounts from legacies; the remainder by a falling-off in some of the larger gifts to the Mission, one of which was a special gift of £2,136 5s. for the assistance of those who lost their all in the Boxer crisis of 1900. The number of contributions actually received was, however, slightly in excess of the number received in 1902.

It should also be noted that the rebuilding of destroyed property, and the abnormal number of passages back to China, necessary in 1902, were, at that time, met by an increase of income. Last year these expenses were not so heavy; there being for instance, ninety-one fewer passages to China in all, or seventy-four fewer from England, America, and Australasia. Thus the actual needs of the Mission were somewhat reduced, and these have been met in answer to prayer, so that, to the glory of GOD, there is no deficit to record. The decrease of income has, of course, called for some measure of self-denial on the part of the members of the Mission, but such a trial is incomparably smaller than a decrease of spiritual results would have been. GOD has graciously set His seal to the work by granting the largest in-gathering of souls in the Mission's history, and this, to the soul-winner, is more than sufficient compensation for limitations in income.

**Candidates, and the Home Department.**

During the year the Mission has been in correspondence with 166 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspondence with 156 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspondence with 156 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspondence with 156 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspondence with 156 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspondence with 156 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspondence with 156 persons in reference to their offering themselves for missionary work in China. 58 of these were men, 88 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will, in all probability, be leaving ere long. Of the other cases; 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavourable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in accordance with correspo...
Address by Bishop Cassels.

(West China.)

The diocese of Western China consists of two parts, comprising a very large portion of the immense province of Si-chuen. The work of the Church Missionary Society lies in the north-west of that province. It occupies a populous and fertile district north of the capital Ch'en-tu, extending away to the mountains, both north and west, to the border tribes and to the great Tibetan mart of Sung-yam. The other part of the diocese comprises the Church of England work of the China Inland Mission. It occupies what the natives call the Chuen-peh-tao; that is, the northern intendent-ship of the province. It includes also the whole of the east of the province, embracing important regions on the valley of the Yang-tz both north and south of the river. It is of this work that I would try to speak to you for a few moments this afternoon. As it happens that January the 18th, when I left my station on this my visit home, was exactly sixteen years, to the day, from the time when I first arrived to take up work in that station of Pao-ning, it may be convenient to look back over those sixteen years and see what God has done for us during that period.

Pioneering and Foundation Work.

After many difficulties and several attempts, lasting not only months but even years, a house had been obtained, and we entered that city. In the early days the work began but slowly. We ourselves had much to learn. Pioneering work does not often show great results. Foundation work has to be slowly laid, and may not be hastened, and we encountered in that region what may be called unusual difficulties and opposition. The riots in Si-chuen, I suppose, have been more than the riots which have taken place in the mission stations in any other part of China. Certainly the difficulties in the way of opening mission stations in that region have been extreme. But I ask you to thank God that the work has begun, and as we look back over these sixteen years let us see some of the results.

We first entered Pao-ning at night, stealthily, fearing to create alarm. We left the city this time escorted to our boat by hundreds of Christians and adherents. At the time of our arrival there was, of course, no church, no congregation—nothing of the kind. Now a church has been built to seat two hundred, and has just been enlarged to hold a larger number still; and there, from Sunday to Sunday, crowded congregations assemble, ministered to not only by the missionary in charge, but also by the recently ordained native deacon, assisted, it may be, by some of the native catechists.

Then we had barely got a footing in the place at all. Now the station is beginning to be well equipped. There are several mission-houses, boys' schools, a girls' school, the hospital, the Diocesan Training Institute, all included in the station.

Extension Work.

The work thus has been begun, and it has also extended to out-stations. In the five out-stations there are regular congregations gathered every Sunday, some of them ministered to by resident catechists who have a semi_pastoral charge. One is ministered to by one of the leading gentry of the place, who, with his family, has been converted, and now leads the worship there every Sunday. The congregations in these places number from twenty or thirty up to over one hundred regular and earnest worshippers of God, who in most cases members of the Church.

The work has not only extended to the out-stations, but has reached into " the regions beyond." There are now some twelve central stations, as well as about thirty out-stations or places where congregations gather from Sunday to Sunday.

If you go north there is Sin-tien-tai, with its sixty Christians, and still further there is Kwang-tien, where forty have been baptized. If you go north-east there is Pa-chau, where a hundred have been baptized, and where there are now several out-stations attached to the central station. If you go south there is Shien-king, the scene of a large work throughout the whole prefecture, a place which it took us some years to open, and with regard to which we used always to speak of the annual riot at Shien-king. My last letters from that place, which I opened only just now, speak of thronging congregations both in the city and in the out-stations in the country round-about.

China's Millions.

position has, for several months, restrained him from the active work in which he has for so long generously and efficiently engaged.

The Mission also felt sincere sorrow and sympathy with Mr. and Mrs. Polnick, in the serious railway accident which has crippled for life Mr. Polnick, the leader of the German-China Alliance work.

Throughout the year the Saturday Afternoon Prayer Meetings have been carried on without interruption; and many meetings have been held in various parts of the country, in which effort Mr. Edward Pearse, who has had charge of the deputation work, has given valuable assistance. Mrs. Howard Taylor's new book, "Pastor Hsi," has on all hands been accorded a most favourable reception. The circulation of this book has been already much blessed, and as a third edition has just been called for, it is confidently hoped that it will yet attain a wider sphere of usefulness, not only at home, but abroad, where it is being translated into German, French, and Finnish.

In bringing this report to a close, it is a privilege to once again acknowledge the goodness of Him who is the Giver of every good and perfect gift; without Whose unnumbered mercies the work of the past year would have been impossible. Another year has proved that with Him "can be no variation, neither shadow cast by turning." The mercies of the past call for renewed zeal, and never was this more necessary, for the importance of the present crisis in China's history can hardly be exaggerated.

The opportunities for missionary work have certainly never been equalled, and the issues which hang upon the neglect or use of these opportunities are of the most momentous nature. Neeshima, speaking of the political changes which took place in Japan some years ago, said: "Society as well as Government will soon precipitate into some new shape. But what shape?" This is the all-important question regarding China to-day. The increased activity shown in the military and educational reforms of China, emphatically emphasize the importance of an increased activity on the part of the Church. What will the China of to-morrow be? The answer to that question depends very largely upon what the Christian people of Europe and America do to-day.
If in returning to the coast from Pao-ning we come down overland, we have now to pass through a chain of stations. There is Nan-pu only just recently opened, where a very interesting work has begun, and where twenty have recently been baptized. There is Ying-shan, a larger station, branching out in many directions into the country. There is Ch'ü-hsien, where there are just now enormous openings and great possibilities; and there are other stations north and south on the road down, but which time would fail me to refer to. There is especially Wan-hsien, which you will see marked on the river, a centre now of a rapidly developing and important work. For all the work thus commenced I ask you to thank God.

I ask you also to thank God for the band of fellow-workers whom He has sent to us there. Would that I could allude to them to-day individually and personally by name! I think I may say, with all my heart, that they are a devoted and united band of loving fellow-workers. I would ask you also to thank God for the native workers He has sent to us, who are now doing a faithful and devoted work.

But what is it that has been done so far? It is nothing compared with the possibilities which are opening out before us. It is nothing compared with the work which yet awaits us and which needs to be done in the regions which are yet untouched.

The possibilities just now are immense. The doors are thrown open as they have never been opened before. There is Nan-pu only just recently opened, where a very interesting work has begun, and where twenty have recently been baptized. There is Ying-shan, a larger station, branching out in many directions into the country. There is Ch'ü-hsien, where there are just now enormous openings and great possibilities; and there are other stations north and south on the road down, but which time would fail me to refer to. There is especially Wan-hsien, which you will see marked on the river, a centre now of a rapidly developing and important work. For all the work thus commenced I ask you to thank God.

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The possibilities just now are immense. The doors are thrown open as they have never been opened before. The opportunities are altogether unprecedented. Thank God we have been able to avail ourselves of some of them.

I will just allude to one place, the Kai-hsien district. A new work was opened up to us there. We were invited into it, and I was able to send my German fellow-worker, Mr. Wupperfeld, to undertake it; and excellently he managed to organize that work so that it altogether a new district, where there were no openings for us before, and which we should have found it most difficult to get into, we have now within the course of two or three years baptized already nearly a hundred, and I think that I may say that these converts compare favourably with the Christians in the other parts of the district and diocese. They know their Bibles remarkably well, for I have examined them. They give freely, I think, than the Christians anywhere else; and some of them are already being used as labourers in the Gospel. That is an instance to show you how important these opportunities are. There are glorious results to be won from them. But I regret to say that other opportunities seem to have passed from us through our not being able to avail ourselves of them. The doors which were widely open have now shut against us, and the prospects seem more difficult than ever in these districts. But there are other places where the doors are still widely opened. I wish that Mr. Montagu Beauchamp were here to-day to tell you of the extraordinary openings that he is having in the extreme east and south-east of the province on both sides of the river Yang-tz. He is almost pulled in pieces by people wanting him north and south, east and west, many days' journey off from the position in which he is located.

All these opportunities are most urgent and most pressing. We are doing all that we can to use the resources of the local church itself, and are sending out all the natives whom we dare send out. But we come back to you with these opportunities and tell you of them, and remind you of the importance of seizing them whilst they are open to us. If our staff were doubled within the next two or three years we should still be little able to cope with the work which is before us, and there would still be scarcely two missionaries for each of the counties in which we labour.

I pray you not to let these opportunities pass without considering your duty towards them. The neglect of such opportunities as these not only means loss to the mission-field, but it means loss to the Churches at home. It has been proved again and again that "There is that withholdeth more than is most, but it tendeth to poverty." The failure of the Church to take advantage of such opportunities as these brings often a most fatal reaction upon the Church itself and leads to deadness, to worldliness, to jealousies, to bickerings, and to other evils. The policy of keeping back the best at home is the policy of trying to keep the blood in the heart and preventing it from circulating to the members—a policy which not only injures the extremities but is bringing deadly hurt to the whole body itself. We cannot afford to keep back our best from the mission-field. I call upon you therefore for a new sacrifice and new interest in the work, not merely on behalf of China itself, but that fresh blessing may come back upon your own souls.
Address by the Rev. Bernard Upward

China's Millions.

SOME two days' journey by steamboat down the coast of China, and then some twenty-five miles up the Wun-chau River is situated the city of Wun-chau, in the midst of a huge fertile plain, an ideal centre for missionary activity. The canals branch out in all directions, and, with the river, form highways to the different parts of the Wun-chau prefecture. Forty years ago, the "Tamamurui" party had not sailed. Forty years ago, Mr. George Scott, who was—nay, is—one of the heroes of the Cross, had not made that memorable entry into the city of Wun-chau. But forty years ago—aye, centuries before—Wun-chau city was there with a people given to religion, given to idolatry, and Christless, never having heard the message of peace and goodwill. Last Sunday in Wun-chau city itself, with a population, variously estimated, but I believe somewhere near 80,000, one thousand Chinese at least, met together to worship God. In the suburbs of the city, outside the wall, there were other such congregations of God's village. Away in the plain, on the hills, and amongst the mountains, were congregations of ten, fifty, sixty, one hundred—anything up to two hundred—meeting together to bow the knee to the God whom we worship here in London.

And I should say that in the prefecture of Wun-chau now, there are, at least, 2,500 persons who are communicants. And not only so. It has been estimated by one who is far better able to make such an estimate than I am, that taking into consideration the numbers who attend church, those who are enquirers, and the children in Christian homes, we can number, including all these, 30,000 persons who are with us on the side of God in the prefecture of Wun-chau.

But now may I speak particularly of our own work, which has its centre in Wun-chau, and extends from the city. In 1902, fifty-eight converts were admitted to the Church, and at the close of 1902 there were 504 names inscribed on the Church roll. In that year, as in every year, some had been called to a higher service, and others, whose names were never inscribed on the roll of any Church, but were written in the Lamb's Book of Life, were called home to glory. But the close of the year saw 504 in fellowship. We had passed the goal to which we had been looking forward for so many years—a membership of 500. Last year, we admitted, after probation and testing, 141 to Church fellowship, giving us at the close of the year 657 in fellowship with us.

It has been a time of development and extension, and this, perhaps, can be a little understood if I mention the amount of the native contributions. We are teaching them to give to God, and out of their poverty—often a depth of poverty—they give wonderfully. In 1902, the native Church in Wun-chau gave $454.86, Mexican; in 1903, $745.

The Message and the Method.

We have one aim in going to China—to bring the Chinese into the Kingdom. And in this one aim we have one message—preaching the Gospel. But the message varies in the form. There are the evangelistic, the pastoral, the medical, and the educational sides of it all. We have our girls' and boys' boarding schools and day schools. And then we have a mission press, now a weakening, but growing in usefulness, and every month we are able to produce a little Church paper which goes out into the different villages, and will, we hope, be increasingly useful in leading the Christians and the enquirers into fuller knowledge of this Gospel which we have preached to them.

Now just a word as to the evangelistic side of our work. We have sixty native labourers, for whom we thank God, and thirty-seven of them give their services voluntarily. I do not know what we should do without our native brethren. Our hands would hang down helpless. But in addition to these sixty native helpers, there is a huge army, because every Chinese Christian becomes an evangelist, and preaches the Gospel wherever he goes.

What kind of fellows are they? I would like to say much of their sterling worth of character. May I give just one illustration? A young fellow one day was going over a mountain pass away back home after a trip up to the city. At the top he passed a little company of people resting, and a native Buddhist priest came out from among them and said to him, "I believe that your religion says that if you strike a man on one side of the face he is to put up the other. Take that!" The young fellow told me that the tears which sprang to his eyes were not only of pain but, at first, of mortification. He, however, remained silent, except that he said "Thank you," and quietly went on his way down the other side of the hill, where the boat was waiting to take him to his home, some five miles away. When the priest saw this he was afraid. He thought that the foreigner might have something to say now, and so hurried after the young man and tried to overtake him. He passed him and saw him step down into his boat. In narrating the incident, the young fellow said, "Something said to me, 'Go after him. He is going to walk. You walk by his side';" and so he left his boat and went after him, and through the hot sunshine of that late spring day walked with this priest and preached unto him Jesus.

Medical and Educational Work.

As to the medical work. My senior colleague, Mr. Hunt, finding his hands full, was obliged to leave this alone, although it has often proved the means of reaching the soul through the body. But we are thankful that in Wun-chau city, with the well-equipped medical mission of the Methodist Free Church, under the able care of Dr. Plummer, we can safely leave them to bear the brunt of this burden and give ourselves to the other side.

Then there is our educational work. We have two schools, one for the girls and one for the boys. Last year we had the joy of seeing twenty of the girls decide for Jesus Christ, and we had a corresponding joy in seeing nineteen of the boys give their hearts to the Saviour. There has been a marked change in their lives ever since, proving to us that the work was a work of grace indeed. Sometimes, it is true, school work is disappointing. The boys come to our schools; they are there with us two or three years; and they pass out, and as far as we can tell they have not given their hearts to the Saviour. Some would say that the work was all in vain. But no, those lads can never be the same as they would have been had they not come under Christian teaching and influence. We cast our bread upon the waters to find it after many days. We find a young fellow coming one day for baptism. He is an old school boy, one of those who, we had thought, had gone beyond our reach; but the word of God had been planted in his heart, and it sprang up, and he is to-day a chapel-keeper at the South Gate Church doing splendid work, according to his gifts, and going round visiting the sick and praying with those who are in distress.

There was a young girl from the school, a very retiring girl of very few words, one of those girls who, like many of us, had never done anything wrong all the time she had been in school, and the head-mistress was able to say that she
had never had a bad mark against her from the time she entered the school as a little tot to the time she went away at eighteen to be married. She went out into a village alone amongst the heathen in great trembling and in great fear. Her husband was my house servant, and he insisted on her going to his native home with his old father. He said, "The Lord Jesus will take care of you. We are praying for you." She went out there and she lived there. Oh, it was a hard life at first. The natives were very unkind to her, but she began to live Jesus Christ and to pray for her neighbours, and then she was ill and the Lord wonderfully healed her, and the natives said, "We have never heard of one with your trouble getting better again." And they began to say "Well, there must be something in your religion after all." She invited them to her house, and to-day there are twenty Christian families in that district as the result of that young girl's consistent life and the prayers of the Church, in which you had a share on her behalf.

Some Problems of Mission Work.

And now may I say just a few words on some of the problems of our Mission work to-day. First, there is the problem of the ninety-nine, for at least ninety-nine per cent. of the work remains to be done. Although God has wrought so wonderfully in this Wun-chau prefecture, we estimate that something like only one per cent. of the people have been brought within the influence of Christianity, and there facing us—I say " us " collectively—is the problem of the ninety-nine per cent. that yet remains to be solved.

And then there is the problem of the poverty of the Church. We want to help these people. We must not make them paupers. Often when they become Christians their old source of income is cut off completely. In the early days, people, because of their poverty, and because they thought the foreigner would help them, came to listen to the Gospel. They found their mistake, but having heard the truth they were led to hold by the truth and gave themselves to Jesus Christ; and these became our first evangelists. They went back to their own people, who were somewhat on the same social level with themselves, and preached to them and—it is just the same old story—the poor received the Word gladly.

But now there is another open door—the middle classes and the educated. Can we send to them a poor uneducated man who can scarcely read his Bible or has great difficulty in puzzling out the characters? Is it a problem with us, and we want—I do not say the cultured or the learned—but the educated evangelist?

And then there is the problem of the children, the little ones. Surely, as parents in Christian homes, you can understand that there is an increasing number of children who cannot go to the heathen schools. Shall we give them no education, or shall we say that they must go to the heathen schools and be surrounded by a heathen atmosphere all the day long? It is a great problem with us. The church is poor. They have given nobly to the school we have, and they support many of their children there; but what is one school of thirteen boarders and one hundred and forty-one scholars in a city of eighty thousand people? We have a vision of a primary school with a Christian atmosphere in every village, and we want several of them at least in the big city of Wun-chau. We have begun to work, we believe, in a way that God can use and bless,—along the pupil teacher method,—training lads, who show promise, to become teachers. These by and by go away back to the villages to be there as schoolmasters. Oh, may God hasten that time when we have Christian schools with Christian teachers and a Christian atmosphere in the towns and villages of China. It is a very beautiful sight to see old men and old women, who are near three score years and ten, putting on one side all their idols and their pre-conceived ideas of merit and of trusting in the things of the world and committing their all to Jesus Christ; and it is a splendid thing to be able to talk to a man of forty or fifty and begin to teach him to learn the simple hymn "Jesus loves me" so that he may join in the Church praise. But these men have lived their lives; these men have expended most of their influence. But on the other hand we have the little children still in Nature's nursery hardly out of the land of make-believe yet; and that is the problem that we have before us to-day—the little ones. If I may make a plea at all, my plea would be for the little one, that you may pray very earnestly that we may learn to give them some of our best, and not be content to put the young brother or the young sister just out from home who cannot speak the language in charge of the school until that brother or sister can be of some service elsewhere. We must wake up to our great responsibility and our great privilege. These little ones are with us, and our Lord Jesus Christ has said of these little ones "For of such is the Kingdom of Heaven."

Address by Dr. Howard Taylor.

Dear Christian friends,—We realize that this is your meeting quite as much as ours, and that, in a very real and true sense, you—its supporters—are the China Inland Mission. And we thank God for you, dear friends; and rejoice in this annual opportunity of meeting you and thanking you in person, for your sympathy and fellowship in service, for your love, for your prayers, and for your sacrifice, in the interest of the extension of the kingdom of God.

In a beautiful manual of intercessory prayer by Mr. Jowett, which has recently been published, we find in the portion for last Saturday, a prayer commencing with these words: "My Father, I pray for all those who have never had a glimpse of Thy Face." It was because my dear father prayed for the countless multitudes in China, who had never had so much as one glimpse of the face of God, that this China Inland Mission was started, well nigh forty years ago; and it is because you pray for those in China who have never had a glimpse of the face of God that you are associated with us in this blessed ministry.

Thank God great things have been accomplished during recent years by the missionary army in China. We have been rejoiced, those of us who have attended the great missionary gatherings in this hall and elsewhere during the last few days, to hear of the mighty blessing of God which has rested upon their labours. We have been rejoiced—to state a single instance of many that might be adduced—to hear how the Lord of the harvest has encouraged the hearts of the of Committee the Church Missionary Society, and made them feel compelled to continue the policy of faith and large endeavour that they have followed now for many years. We thank God for what He has done for them and through them, and through all the company of missionaries in China, and indeed all around the world.

But this afternoon we are met together specially to consider the interests of China; and before I ask you to come with
me in thought to that country, may I just say what I know many will be interested to hear—that my dear father, whom I saw quite recently, is considerably improved in health: and that my dear mother also is decidedly better than she was some weeks ago.

Those of you who watch closely the statistics of the Mission may have noticed that since the Boxer troubles nearly four years ago the work of the China Inland Mission has been steadily extended. For a year or two, necessarily, the work was very much in abeyance: but since that time the Lord of the harvest has enabled us to go forward, and our "stations" have been increased from one hundred and seventy to within one of two hundred. And our "out-stations"—manned by native missionaries—have been increased also, and now considerably outnumber the "stations."

Then again—to refer to one or two of the fifteen provinces in which we are working—you remember that in the "seventies" and "eighties" we used to speak of Ho-nan and Hu-nan as the two most anti-foreign provinces in China. Eight years elapsed before the first station was opened in Ho-nan; now, thank God, within these last few years, the stations in that province have been nearly doubled, and the provincial capital, the city of Kai-feng-fu, has been opened. In the similar province of Hu-nan it was more than twenty years before the first station could be opened. In 1897 a lady member of the China Inland Mission was prospered of God in opening the first settled station in that province, in a quiet little out-of-the-way city on the eastern border. That was seven years ago: and now, thank God, quite recently in the capital city of Ch'ang-sha, there was held a conference attended by thirty-two foreign missionaries labouring in the province representing thirteen different societies; and in our own new chapel in that city there is a regular attendance of one hundred women besides the usual congregation of men who are learning Sabbath after Sabbath more perfectly about the Way of Life.

You have heard already of the large increase in the number of new converts, and for this more than for anything else we thank God with grateful hearts. You know that during the year 1900 but little could be done. The number of baptisms dropped to less than one half. In 1901 it was no better. In 1902, thank God, the number came back to nearly the normal, and last year, 1903, there were 700 more baptized than there had been in the previous year, and almost as many as in the previous three years taken together.

As has been mentioned, the British and Foreign Bible Society alone was able to distribute last year throughout the length and breadth of China 1,250,000 portions of Scripture. The seed of the kingdom is being scattered broadcast, and its harvest will come in answer to our prayers. Oh, friends, never before has there been so glorious an opportunity. But what shall we do? "Who will go?" Who will go for the Lord Jesus Christ, to help reap this glorious harvest that is coming at last in the end of the days?

Address by Mrs. Howard Taylor.

It is, indeed, with thankfulness that we meet here to-day, and are able to lay the facts of this Report before you and invite your sympathy in the work of the year just closed for this Mission. We know that you rejoice with us in the goodness of God in the many matters that have been mentioned this afternoon. You are glad to hear of the continued health of dear Mr. Hudson Taylor, and you thank the Lord with us, also, for those upon whom his mantle in large measure has fallen.

And we know that you rejoice with us in the financial statement put before you this afternoon—not, I suppose, in the decrease of income as compared with last year, but in the fact that though there has been a considerable decrease, for various reasons, we have no deficit to record, and have not even had to think of such a thing as retrenchment in any department of the work.

This is a matter for great thankfulness to us all, and we want you to praise God with us that, in difficult times financially, the Lord so watches over us for good that our needs are all supplied.

And you rejoice too, we know, in the fact that the Lord is giving us more workers. Last year—I mean the year before this that we are reviewing to-day—the number of new missionaries we were able to send to China was very small. Our hearts were much exercised, and there has been, as you have already heard, special prayer about it; and this year we have been greatly encouraged. Over in America, from whence I returned only a few weeks ago, our Secretary received more applications during the first six weeks of this year—January and February—from promising young men and women wanting to go to China, than in the previous twelve months, directly in answer to very special prayer. And here in England, we are thankful to say, not a few are coming forward to offer their lives for this work. Oh, how much this means! Yes, there are young men and women here to-day whose hearts are given to China. There are fathers and mothers in this hall who are making the greatest of all sacrifices—giving their best of gifts. We thank you. And the Lord Jesus Christ in our midst this afternoon, thanks you—for your sympathy and prayers, for the gifts that make this great work possible, above all for yourselves, your sons and daughters.

There is one word on my heart this afternoon, beloved friends, in thinking of the year we are just reviewing, and of the coming year—because to-day we are looking forward, are we not? Pondering over that vast field, white unto harvest; feeling deeply those tremendous needs with which Bishop Cassels and others who have spoken to us are so burdened, this is the word that has come to me,—"the Lord is able to give you much more than this." "MUCH MORE." This noteworthy expression frequently occurs in Scripture, not only in the Old Testament, but in the New. The Holy Spirit again and again employs it to indicate a little of the superabundance of the power of God to bless, and of His willingness to supply our every need,—to open the windows of heaven and pour out such a blessing that there shall not be room enough to receive it.

"Much more than this." Oh, beloved friends, something is being done in China; hundreds, yes even thousands of souls are being won, thank God; but there is "much more" of China's darkness and sorrow, yet unrelieved. Do not let us forget it. Much more than any of us here have ever realized, much more than any words can express, the cry goes up from that great land to the heart that broke for them. We must have much more of faith, much more of prayer, much more of gifts and of life-sacrifice if we are to reach the much more of China's need.

Far away in the interior, some years ago, I was coming down the great Han River, and was distressed to hear from
A Scene in Fuh-chow: An attempt at self-destruction which was frustrated by the action of lady missionaries. (See page 85.)
Millions.

China's

the back part of the boat a low, continuous, moaning cry, that indicated either great suffering or grief. I tried to find out what it was, but the boat people only assured me there was nothing wrong, there was nobody there. However, I took the opportunity when she was out steering, to open the little door between our cabin and their part of the boat, and look through. And there I saw, lying on the floor and sobbing as if her heart would break, a young woman, all alone. I went through the little opening, and sitting down by her side on the floor, tried to raise and comfort her. But she was sobbing so bitterly that she could not take any notice. At length I managed to get her to sit up and calm herself a little, and besought her to tell me what the trouble was. Here is a glimpse, just a glimpse, into the "much more" of China's sorrow and darkness. It is all real; it is all there to-day. We have scarcely begun to touch it, though, thank God, a beginning has been made.

When, at length, she could speak, she said, "Just look at my feet!" and fell to sobbing again. I looked at her feet. They were very small, and very elegantly fixed up—not more than three inches long at the outside, with little red satin slippers beautifully embroidered with gold thread, and very elegant. I could see at once that she was a girl of good family and had been well brought up; a woman of position and refinement. Trying to comfort her; I said, "My dear child, your feet are perfectly lovely; what can you want more than that? They could not be smaller. They could not be more elegant." "Oh," she said, "do you not see! I cannot walk!" "No," I replied, "of course you cannot walk much. But why do you want to walk?" She was still sobbing so, that for a long time I could not get her to answer me; and then she said with such passionate longing, "Oh, if I could only walk! I would get out of this boat somehow. I would make my way home to my mother somehow, if only I could walk! I know it is a long, long way now. It might take me days and weeks. But I would beg from door to door and get back to my mother's home somehow, if I could walk. But look at my feet." "But, my dear child," I said to her, "what do you want to get home to your mother for? What is the matter? Where is your husband?" "Oh," she said, "do you not understand? I have no son—no son." And then I knew all the rest. She was a refined, attractive young woman, about twenty-two years of age. She had no son. Her husband did not want her; and was taking her to a city a little way down the river to sell her for money into a life far worse than death, and from which there was no possible escape—unless she got a chance to commit suicide. What could I say? What could I do? I enquired for the man, but could not find him. All day long I watched for him, but in vain. And next morning they were gone—both gone. He had stopped the boat and got off somewhere in the dark. Noticing probably my mind. About a thousand miles up the Han, in the heart of the interior, we were spending a Sunday once in a little village where no foreigner had ever been seen before, and where nobody had ever heard of Jesus. I never shall forget one dear old lady there, who listened with deepest interest all day long to what we were saying. In the afternoon she was sitting close beside me on a little bench, when she put her hand on mine, and said, "I want to ask you a question. We have never heard these things before, you know, in all our lives—never! I am over seventy-five years of age, and very stupid. I forget things now, so easily. I am afraid that much that you have said will not remain with me. But I think that I shall remember His name. 'Jesus,' you said. And you have been explaining how He can forgive sins and take people to heaven. What I want to ask you is this—Do you think that your Jesus would do anything for a poor old woman like me, over seventy-five, who has never heard of Him before?" Oh, what a joy it was to explain it all to that dear old lady, until she fully understood the wonderful message. And, oh, what a joy it was later on that evening, when we had to leave the little village to go back to our boat on the river, to see her, as I can almost see her now, standing all by herself a little way up the river, on a sand hill close to the edge of the water, leaning on the long staff she carried with her, looking away across the broad river to the other side where the sun was going down—face to face with Jesus Christ, her Saviour. I went up quietly; she did not hear me come, or see me; she was so absorbed in something that she was saying. Nobody was near her; she was talking alone, with Him. And as I stood by her side and watched that dear old face, I heard her say softly over and over again, "Jesus, my Lord Jesus, please forgive all my sins, and take me to heaven."

She had never heard of Him before.

And then, beloved friends, there is "much more" of the power of the Holy Spirit not only to win souls to our blessed Master but to inspire those who are won. Have you read the life of Pastor Hsi? Many here have, I doubt not. Thank God, He can even do "much more than this." He has given us one Pastor Hsi. Why not a hundred such, each to do his own different work, filled with the power of the Holy Spirit? Pray for it, believe for it. And in the days to come, if only we stand heart to heart in prayer and in faithful labour, we shall see much more than the past has ever seen.

Only there is not "much more" of one thing. There is not much more time to be lost. What we do we must do quickly. Young men and young women here to-day, thinking about missionary work, just considering whether you should give your lives to China or not, oh make haste. Delay not to come to a life decision before God. There is not much more time to be lost. Never, never shall I forget one day, far away in the heart of China, being sent for to go to a woman who had taken opium to commit suicide. I went as quickly as possible. But though I did not lose a moment, the place was some miles from the city, and we were a long while in reaching it. At length we entered the house, a fine mansion, belonging to a wealthy family. They hurried me in with great anxiety, through one guesthall and another, into the women's courtyard at the back of the house. Beautiful buildings surrounded it. In the sunshine, on the flags in the courtyard, they had laid a heap of Chinese bedding, and there the woman was lying. I prepared my medicines quickly, and got ready all I needed, and then knelt down by her bed to see what condition she was in. She was covered with a wadded silken coverlet. Her face was hidden from view. Her three little children were crying and there the woman was lying, I prepared my medicines as quickly as possible. But though I did not lose a moment, the place was some miles from the city, and we were a long while in reaching it. At length we entered the house, a fine mansion, belonging to a wealthy family. They hurried me in with great anxiety, through one guesthall and another, into the women's courtyard at the back of the house. Beautiful buildings surrounded it. In the sunshine, on the flags in the courtyard, they had laid a heap of Chinese bedding, and there the woman was lying. I prepared my medicines quickly, and got ready all I needed, and then knelt down by her bed to see what condition she was in. She was covered with a wadded silken coverlet. Her face was hidden from view. Her three little children were crying and all the women of the household looking on in great anxiety. Quietly I drew back the cover; there she was, looking away, leaning on the long staff she carried with her, looking up straight up into that blue sky. Masses of black hair fell
about her on the ground. I took her hand—but it was cold. A little tinge of colour was still in her lips, but the heart had ceased to beat. Too late—too late! She was gone beyond our reach. Kneeling there, one was stricken with silence until the women came round me and began to clamour that I would give her the medicine quickly. "Oh," they said, "make haste, make haste!" I Do not lose any time. What are you waiting for?" At last I managed to make them hear, and I said, "Cannot you see she is gone? She is dead." "Yes," they cried. "Oh, yes; she died just as you came into the house, only a moment ago. But she has not gone very far. Her soul is not out of reach yet; and you can bring her back. We know that you can bring her back, if only you will. Oh, make haste and give her that medicine, quickly, before she goes too far!" And for a long, long while I could not persuade them that I could not bring back that soul. Oh, friends, we cannot bring them back. They are passing out beyond our reach every moment of the day and night, multitudes who never heard His precious name. There is not "much more" time to lose. And our opportunities, too, are passing. God help us, every one, to do without delay, to do quickly what He would have us do.

Address by the Rev. J. Stuart Holden.

(KESWICK DEPUTATION TO CHINA.)

It is a great joy, beloved friends, on the eve of sailing for China—I embark to-morrow, there to spend twelve months of special mission work, largely in connection with our beloved brother, Mr. Walter Sloan—to be here and to solicit your prayers, and to have one's heart gladdened by what we have heard to-day of God's going forth in that great land.

I want to bring to you as the closing message of this afternoon's meeting a word which has been much upon my heart, from the book of the prophecy of Haggai. In that small prophecy there is a wonderfully drawn picture, not only of the state of things in that land five hundred and twenty years before the birth of Jesus, but of the church of Jesus Christ to-day all these years after Calvary and after Pentecost.

God charged these people with neglect of His plan and purpose for them. He charged them with self-sufficiency, with self-seeking, with running every man to his own house and leaving God's house in a worse condition, with sowing much and bringing in little, with earning wages by strenuous toil and putting it into a bag with holes in it. And He does not merely show the dark side of the picture without getting deep down and showing them the cause of it. He says "You have neglected the work for which you were brought out of captivity. You have neglected to build My temple, for the which I have brought you back into this land; and hence the state of things with you. Now set your heart upon your ways. Consider your ways. Get up to the mountains and there hew wood and come and build the house of God."

Beloved, I do feel to-day that this is God's call to the Church. "Ye have sown much." I am told that there are seven thousand sermons preached in London every Sabbath day. Are there seven thousand conversions every week? Ye have sown much and ye have brought in little. Oh, the miserable state of things round about us. And here is the cause of it. There is a parochialism which has killed the imperialism of the Gospel, and may God save us from it.

God's church is not an organization, but an organism, and God has not sent us here to build a church and get a few communicants and have a regular round of social and church life. Nay, beloved, God's plan and purpose for His Church is that she should be a lamp of burned gold in the world. It is that she should be a continually aggressive evangelistic movement in the world. And when the Church fails of her obligations to her Lord is it any wonder that there is famine in our own land? Set your heart on your ways, saith God, and go and build My house, My great spiritual house. Get you down to the quarry and hew stones, "living stones," and let them be builted into a habitation for God, cemented with the crimson of the precious blood.

But enshrined in this dark picture there is a jewel of promise which I want particularly to bring to you to-day. In the fifth verse of the second chapter there are these striking and blessed words:—"My Spirit remaineth among you." "My Spirit remaineth among you." Beloved this was to Israel, and is to you and to me at once a word of comfort and a word of challenge. "Am I not with you?" saith God. "Then why are your knees feeble and why are your hands hanging down?" "My Spirit remaineth with you." Then why is there so much untouched territory. Why is there so "much more" of which we were hearing but a few moments ago?

"My Spirit remaineth among you." Therefore there is no need for weakness; therefore there is no need for feebleness; therefore you can blot out from your vocabulary any such words as "failure" and "defeat."

It is, I say, a word of comfort. Think of the magnitude of the task which is before us with that awful map of China there. I say "awful" not without thought. It is a word which sends us to our knees not only in prayer but in grateful praise. Who is sufficient for these things? "My Spirit remaineth among you." Someone has defined optimism as "hope in action." And I find in these words of promise, which I bring to you, a justification of Christian optimism. Were these words not here to-day for us we should have no right to be optimistic about foreign missions. Were these words not here for us to-day to rest our whole souls upon, yes, and our whole responsibility likewise, we should have no right to be optimistic when there are but a handful to evangelize millions, and when all the power and force of the devil are arrayed against the ambassadors of Jesus Christ. "My Spirit remaineth among you."

Will you allow me for a few moments to ring the changes of emphasis on these three principal words?

Let me emphasize the words "My Spirit." Do we really realize that God the Holy Ghost is in the church of God to-day, and that His power is yours and mine by appropriation if we are redeemed souls at all? Do we realize that this is the resource for all Christian activity and enterprise—"My Spirit?" He is the God of the first chapter of Genesis, despite the higher critics; the God of Carmel; the God who brought down Jericho's walls; the God of Pentecost. "My Spirit." He is the God of victory also; the God whose name is in all Christian biography; the God who empowered and inspired lives which have been to you and to me a lesser inspiration. "My Spirit." Oh, may we get large conceptions of our resource in Christ.

I was in the House of Commons the other night listening to a debate upon the Budget, and there was a phrase which was bandied about from Government to Opposition which.
stuck to me. They were talking, as you know, about "unclaimed balances," and about appropriating so many thousands of once unclaimed balances for imperial purposes. And I thought to myself that this gallery of the House of Commons of "unclaimed balances of power for imperial purposes." God give them to us to-day! Here they are: "My Spirit remaineth among you."

And then will you allow me to emphasize secondly the word "remaineth." There is a note of tenderness here. "My Spirit remaineth" in spite of past failure, in spite of falseness, in the face of duty, in spite of all that I have against thee. "My Spirit" still remains. Oh, the failures of our lives as we look back upon them. Our paths, each one, seem to be strewn with the wrecks of our own ideals and resolutions, and yet with it all "My Spirit remaineth among you." I have been struck lately by what, probably, you saw long before I did—that in that wonderful chapter, the tenth of Hebrews, where a description is given of the blessing and the power and the possibilities of the new covenant, there is enshrined a promise, the position of which I could never understand until recently. After promising to write His law in our hearts and minds, God says, "And their sins and iniquities will I remember no more." And I used frequently to think, "Surely there is something a little out of order there. Should not that promise be the first promise, and not the third or fourth?" No, beloved. It is this—that past sin, past weakness, past failure, is no bar to our paths, each one, seem to be strewn with the wrecks of our own ideals and resolutions, and yet with it all "My Spirit remaineth among you."

And then lastly, "Remaineth among you." That is the third word which bears emphasis: "Among you." And if the first of my three words takes us back to the source of power—"My Spirit"—if the second word takes us back to the, the per­lous. -sity of divine love, surely this word speaks of the personal responsibility of each redeemed soul. "My spirit . . . with you." The responsibilities of redemption—what are they? The philosophers tell us that one of the first laws of natural philosophy is, that the fact of possession involves the possessor in the moral responsibility of communication. In simpler words, "He who knows Christ for himself must pass on the tidings of redemption to the next man." Have you done it? "My Spirit ... among you." The thought which should control and inspire us to-day, beloved, in the face of all that we have heard and of all that there is yet to be heard—in face of all that is done and of all that yet remains to be done—is this, that if we are not true to our trust in this generation, this present-day working of the ascended Christ through the Divine Spirit, just as in apostolic times, has an especial value. —Pastor Hsi.

A Scene in Fuh-chow.

The illustration on page 82 is a reproduction of a photograph kindly lent by the Church Missionary Society. It is a picture of an attempt of a poor widow to hang herself in public—an act of suicide looked upon by the Chinese as specially meritorious. The attempt was frustrated, at the last moment, by the intervention of three missionary ladies, one of whom gained the goodwill of the mandarins, and the other two mounted the scaffold and took the widow home through the midst of a seething yet respectful crowd. This is a striking evidence of the powerful influence women missionaries are capable of exerting in China.

The photograph was taken by a Chinaman just at the moment when the ladies were on the platform.

A book of singular interest. The testimony of this book as to the present-day working of the ascended Christ through the Divine Spirit, just as in apostolic times, has an especial value.—The English Churchman.
China Inland Mission.

GENERAL SUMMARY OF CASH ACCOUNT FOR 1908.

To Balances from 1902:

Special Accounts:

- China Account, Missionaries on Furlough
  - £6 5 0
- Outfits and Passages Account
  - £53 11 5
- Compassionate Account
  - £72 4 8

To Receipts acknowledged in "China's Millions," as per Total in February Number, 1904:

General Fund Account
- £22,178 14 8

Special Accounts:

- China Account
  - For Specified Purposes in China
    - £2,296 15 2
  - Missionaries at Home on Furlough
    - £260 0 9
  - Total: £2,486 15 11

Candidates Account
- £103 2 6

Outfits and Passages Account
- £140 12 8

Property Account:
- Rents
  - £83 19 8
- Return of Income Tax
  - £1 3 10
  - Total: £85 3 6

Home Department Account:
- Missionary Home
  - £2 2 0
- Towards Expenses of Meetings
  - £15 6 2
- Refund of Advance to Sales Department
  - £150 0 0
  - Total: £167 8 2

Superannuation Account:
- Donations
  - £288 15 8
- Interest on Investments
  - £202 17 11
  - Total: £491 13 7

Morton Legacy Account
- £12,500 0 0

Compassionate Account:
- Interest on Investments, etc.
  - £53 0 1
- Refund of Advance to Sales Department
  - £38,206 11 1
  - Total: £43,259 11 1

Loan of Investment
- £35,433 7 2

By Expenditure:

I. China Account
- £19,158 9 7
II. Candidates Account
- £556 7 0
III. Outfits and Passages Account
- £1,658 10 3
IV. Property Account
- £204 8 9
V. Home Department Account
- £3,840 3 8
VI. Superannuation Account
- £424 6 0
VII. Morton Legacy Account
- £12,500 0 0
VIII. Compassionate Account
- £130 4 2

Total: £38,272 18 5

[For Particulars of these Amounts see the separate Accounts following.]

By Balances Carried Forward:

General Fund Account
- £35,433 7 2

Special Accounts:

- Superannuation Account
  - £67 7 7
- Compassionate Account
  - £89 15 7
  - Total: £157 3 2
  - Total: £160 8 9

By Expenditure: £38,433 7 2
PARTICULARS OF EXPENDITURE ON THE VARIOUS ACCOUNTS.

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<td>Other Expenses:</td>
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<td>Missions and Office Expenses</td>
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<td>in Scotland</td>
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<td>Missionaries Employed on</td>
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<td>Paid to Sales Department</td>
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<td>towards the Expenses of</td>
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<td>Printing and Circulating</td>
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<tr>
<td>&quot;China's Millions,&quot; supplied</td>
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<tr>
<td>Free to Donors, and for Books</td>
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<td>Missionary Boxes and</td>
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<td>Incidental Expenses</td>
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<td>Lathe and Tools for Chefoo</td>
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<td>VI. Superannuation Account</td>
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<td>Allowances to Retired Workers</td>
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<td>VII. Morton Legacy Account</td>
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<td>Remitted to China</td>
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<td>VIII. Compassionate Account</td>
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<tr>
<td>(Special Gifts for Relief of Sufferers through Boxer Riots of 1900)</td>
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<td>Payments for Widows and</td>
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<td>Orphans of Martyred</td>
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<td>Missionaries and other</td>
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<td>Sufferers (including £15</td>
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<td>Remitted to China)</td>
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<td>We have examined the above</td>
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<td>Accounts with the Books and</td>
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<td>Vouchers and the Bank Pass</td>
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<td>Books, and find them correct.</td>
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<td>We have also verified the</td>
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<td>Consols and Funds held by the</td>
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<td>Mission.</td>
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<tr>
<td>The other Property of the</td>
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<tr>
<td>Mission in England and Scotland 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, some Property at Lochee held in Fee Simple, and two Leasehold Houses in Pyrland Road, Mildmay. The Mission has also a Superannuation Fund of £5,000—invested in Mortgages on House Property.</td>
<td></td>
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</tbody>
</table>

(Signed) ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.
As part of the Chinese Mission, we have examined the items charged in the "Home Accounts" as remitted to China during 1902, and find they are duly accounted for, with the exception of the items referred to in the above note.

We have traced the items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the items referred to in the above note.


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

LIST OF DONATIONS IN CHINA, AND RECEIPTS FROM AMERICA AND AUSTRALASIA, 1903.

<table>
<thead>
<tr>
<th>Dr. No.</th>
<th>Tls. cts.</th>
<th>Description</th>
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<td>3,162 50</td>
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<td>3</td>
<td>4 50</td>
<td>Funds for General Purposes of the Mission:</td>
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<td>4</td>
<td>1,059 76</td>
<td>Special Donations (including Morton Legacy £12,500):</td>
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<td>5</td>
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<td>12</td>
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<td>15</td>
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<td>23</td>
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<td>26</td>
<td>150 50</td>
<td>Remittances from England:</td>
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<td>27</td>
<td>107 45</td>
<td>Funds for General Purposes of the Mission:</td>
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*With the exception of Tls. 113, the whole of this balance is on Special Accounts to be used only for particular purposes.*
Report of the Annual Meetings

Held in Connection with the
Thirty-Eighth Anniversary of the China Inland Mission,
IN EXETER HALL, ON MAY 10th, 1904.

(Report continued from the June issue of "China's Millions.")

The Evening Meeting.

The chair at the evening meeting was occupied by the Right Hon. Lord Kinnaird. A few moments were devoted to silent prayer at the bidding of the Chairman, who afterwards led the meeting audibly in prayer. The hymn commencing "There's a call comes ringing o'er the restless wave," was sung, and prayer was then

Chairman's Address.

CHRISTIAN Friends, it is a great joy to those who have for many years watched the growth of missionary work, and marvelled at what God has done from small beginnings through the hands of those who have given themselves up entirely to Him, to meet on such an occasion as this. As we look at the figures, and at the prospects, some of us who are older rejoice and thank God that we have lived to see these days. Above all, I think we should thank God that He has preserved our dear friends, the founder and his wife, Rev. and Mrs. Hudson Taylor, during another year. I am sure that there are thousands in this country who will uphold him and his beloved wife, and will pray that God may long spare him to continue in this work. We realize that the home workers and foreign workers are one, provided this condition only—that those who are at home are willing to go out if God calls them, and that those who are out are willing to do whatever work God may call them to. I think that this thought adds great solemnity to all our work. It adds solemnity to the duties of those at the office who have to keep the Christians at home acquainted with what is going on. If there is any one thing which I think must be borne in upon the minds of all of us, it is that what we at home want is facts. We want to know what God is doing; and I trust I may say for all here that we want to know what God would have us to do and what He would have us to be. We know that He wants us first to be ourselves; He wants us to work out that which He has called us to. He wants us to work out that which He has called us to. Some may be called to educational work and may take up that work, and may feel the burden and the difficulty of it, and often the disappointment of it. But we take it as the work which He has given one branch of His army to do, namely, to be the trainers of those who shall be the pastors and the wives of pastors, and those who shall be the teachers of the future. To some of us it seems that no work can be greater than to take those whom God has called out for His work and fit them for it. Others, again, are called to do something else for the Master in the great field of the world.

Then I think that we must all feel, what has been felt at every meeting relating to foreign missions during the past
ten days, namely, that as far as the great Orient is concerned we are met at a time such as it has not been permitted to any of us present here to see before. I suppose that, with­out exaggeration, we may say that there has never been such a wonderful series of events as have taken place in China and the East during the past month. Some may have thought and wondered why great awakenings in that great country have not come, but I think that those who have spoken of China as being, as it were, a great giant asleep, must be aware that there are many signs that that great country is beginning to awake. It is not for us to say exactly what our duty may be as a nation, but I believe that every one who believes in the power of prayer, will pray most earnestly that God will guide our rulers, and the rulers of the other Christian countries of Europe and America, that they may be very wise during the coming weeks and months, and not make any mistakes, nor do anything which may lead to consequences of which we may little know.

And then we rejoice to think how we can welcome home those who have been working. I am sure that it is a joy to many of us to see Bishop Cassels, and we are very glad that he got home just in time for the meeting. We also, some of us, have been both welcoming and bidding farewell to Mr. Stuart Holden, who, as you know, is going to sail to­morrow. You will pray for him, will you not, and for Mr. Sloan, that the meetings which the report refers to, which, God willing, they will hold, may be full of the power of the Holy Spirit.

Address by Dr. G. Whitfield Guinness.

BEFORE returning to China this autumn, I esteem it a great privilege to stand in your midst to­night, for we realize that you are co-operating with us in the extension of our Master's kingdom; co-operating not only with gifts of time and money, but, above all, with gifts, in some cases, of those who are dearer to you than life,—gifts of sons and daughters to work in that great land. And we know that you are supporting us here by your prayers; and as I return I do so with a strong sense that you will not forget us who have again to go forth to the front, but will work together with us to extend the kingdom of our Lord and Master in China.

A Medical Mission Station.

I desire for the few minutes that I have to-night to refer to the medical work carried on by the China Inland Mission. A letter not long ago reached our land from Dr. William Wilson, of Sui-ting Fu, in the province of Sh-chen. It has been published now in the form of a little booklet entitled "A Peep into a Medical Mission Station in Inland China."

I will read one or two sentences to give you some impression of the great numbers of interested visitors that he has to-day. The aspect of affairs in China is greatly changed as compared with the past. A remarkable spirit of inquiry and interest is found everywhere throughout the empire. Dr. Wilson says here—"During the last twelve months I have made a special effort to make use of this changed attitude of the Chinese, by instituting a special department in our work here, calculated to bring us into actual touch and friendly relationship with the more educated portion of the community, to which, as to all other sections of society, we long to become messengers of Christ. It is this special effort to which I would now refer in some little detail, and thus to gain the prayerful sympathy of those who have at heart China's highest interests. The means I have employed have been simple scientific lectures and demon­strations, mainly for the present confining myself to the two subjects of chemistry and electricity. With this object we have fitted up a small ward in the hospital as a temporary science room, till the growth of our medical work compels us to vacate this room, hoping that, if by that time the scheme has proved itself successful, we may be able to put up some special building for the science department. Ranging tables all round the room, we devoted one side to chemistry and the other to electricity, and gradually accumulated a considerable stock of apparatus, mainly made on the place, for illustrating the fundamental principles and practical applications of these two branches of science. The walls are adorned with diagrams and statements in Chinese, explanatory of the subjects dealt with. Our apparatus soon became too extensive for our limited accommodation, and we transferred the Electrical Department to our Surgical Operating Room, thoroughly suited for the purpose, being well lighted. Obviously this can only be a temporary measure, as such a room cannot long be spared."

Scientific Experiments.

"The pieces of apparatus are methodically arranged round the room, so as to illustrate the subject, commencing with very simple objects to make plain the foundation facts of electricity, and going on to the various applications such as the electro telegraph, electric light, motor power, etc."

"Since we opened the Science Room we have had hundreds of educated men here, and thus have been brought into very pleasant intercourse with them. They take a really intelligent interest in what they see and hear, and subsequently visit us again, bringing friends with them; and thus, not only is the prejudice against us broken down, but we constantly have unrivalled opportunities at the close of..."
3. Students in Gan-king Training Home.  4. View of Gan-king Training Home.  5. Itinerant Medical Work in Ho-nan—Dr. Carr seated at table on the left.  6. Travelling by Cart in Ho-nan—Mr. Ford standing by cart, on right.
our lectures of referring to the real object which brings us to their land. Very often the most encouraging Gospel talk we have had during the day is to a quiet, respectful group of these educated men, who are thus brought under the sound of the Gospel, which, but for our Science Room, they might never hear. On one occasion, by special invitation, on three successive afternoons, we had a number of men who came on purpose to see the working of the Marconi wireless telegraphy, and at the close, to each one was given a Gospel and some other Christian books. Our two highest Mandarinis have been here, and spent three hours wanting to see and understand everything; also many other officials of lower grade. College principals and hundreds of students and educated men have visited us.

A Call to Medical Men.

This will indicate to all the spirit of enquiry which is now pervading the intelligent and upper classes of China. This is one of the Doctor's works in ST.-CHUEN. Dr. Wilson has special gifts for that kind of thing. But the ordinary medical work is a work which has very great influence; alas! in the great province of ST.-CHUEN, with its population of some sixty-nine millions of people, there are only three medical men to-day. We have but seventeen doctors in connection with the China Inland Mission. Why, in the fifteen provinces, if you were to put two medical men in each province, that would mean thirty men, would it not? and we should have to put in an extra five to allow for some being on furlough; thirty-five men, in order, simply, that we might have two men always in each province.

In the province of HO-NAN, where I have worked, there were two of us—Dr. Carr and myself. Now that I am at home on furlough, Dr. Carr is left alone to work amongst twenty-five millions of people in the part of HO-NAN south of the river.

Facts such as these will surely be a call to any men with medical knowledge, and to nurses too—nurses with their nursing skill. We have no trained nurses in the province to work among the women. The Chinese women suffer so terribly, and we men cannot go to them. It requires a lady doctor or a nurse to go to them in their hour of trouble. Oh, that some would take up this work. If you were to put two medical men in each province, that would mean thirty men, would it not? and we should have to put in an extra five to allow for some being on furlough; thirty-five men, in order, simply, that we might have two men always in each province.

In Che-foo, where I had the privilege of working for eighteen months, Dr. Hogg has a Chinese hospital, and two hospitals for Europeans, because there we have our schools, for boys and girls and little children, with a community of two hundred or more Europeans. We have a fever hospital, and an ordinary hospital and a Chinese hospital, where, when I was there, we saw some twelve thousand patients in the eleven months' work of the year. Think of what opportunities these facts represent. Shall we not support Dr. Hogg with our prayers?

And then there are great provinces in which we have no medical men at all. KWEL-CHAU, with its population of about seven and a-half millions, has no medical man. Far up in the North West, in KAN-CHIEN, one medical missionary has just gone. He has had to leave another province to go there. We do need men who will come forward to take up this work.

One day a Chinaman met a missionary. The Chinaman had been long and carefully observing the life of that missionary, and he said to him, "Foreign teacher, I want your God to be my God." "Why is that," said the missionary. Said he, "I want to be of the same religion as you, because if your God is like you He must be good." There, is the power of example. Oh, what greater power can we have than following the example of JESUS CHRIST, and going forth not only to preach but to heal. In doing so we shall show a practical manifestation of the spirit of JESUS CHRIST which appeals very really to the heart of the Chinaman. "I wish to be of the same religion as you, because if your God is like you He must be good."

The manifestation of the love of CHRIST is forcibly brought home to the Chinese by the practical sympathy we can show them in our medical work. For instance, I was journeying through the interior, and a missionary at whose house I stayed said, "I am so glad you have come. There is a poor man here who has been suffering very terribly for the last four days, and I cannot relieve his pain. Will you come and see him?" I found that the man had been travelling with a cart carrying a great many Chinese cash, weighing hundreds of pounds, and the cart had upset in a hole in the road. He had sprung up to support it, but it was too heavy, and it fell over on him and crushed him to the ground, and he had been enduring terrible suffering ever since. I went to his room and found him groaning with pain. His shoulder was completely dislocated. Never before in that city had there been any administration of chloroform, and yet I could see that there would be no possibility of reducing that dislocation without administering it. So we looked up to the Lord and asked that the administration of the chloroform might be successful, and then gave him the anaesthetic. There was a great crowd of Chinese filling the courtyard and watching the proceedings with the keenest interest. The dislocation was reduced, and the man's suffering relieved. He had borne the pain for four days and nights without a moment's sleep; and afterwards, when he came to from the chloroform, he felt he could not thank us enough for helping him in that time of difficulty. Day after day he came round to the mission station to listen to the Gospel, and to hear of JESUS CHRIST, who had sent a messenger to relieve him in his time of suffering.

The greatest Mission Field.

China, I think, is the greatest mission field in the world. India, we know, has her Government hospitals and dispensaries, but China not so, and I would make this appeal to your sympathies to-night, that men who have medical knowledge would come forth to this service. You will have surprising opportunities for the use of your medical skill. We remember, however, that our main object in going as missionaries for JESUS CHRIST to China is not to heal the sick, but to win precious souls, and in the midst of our medical work we endeavour always to keep our dominant aim before us—that of winning souls for Jesus Christ. When the Master commended the good Samaritan for his deed of mercy, did not He say to the enquirer "Go and do thou likewise"? We want to be very practical as we seek to follow JESUS CHRIST.

Last Sunday one dear worker for God, who has for some time been considering whether or not he should give himself to missionary service, was preaching, and he preached on the text, "Lord, if it be Thou, bid me come unto Thee. If it be Thou, bid me come." He himself was debating in his own mind whether he should come to the meeting here to-day. The next morning he received a telegram "Come," and he came. If JESUS CHRIST is going to call you to-night, my brother or sister, come. Oh! respond to His call. You will never regret it. But if you hold back, one regret will be present with you through your life—"The Master called. Oh, that I had responded."

Two Sundays ago I met a doctor, and he said to me, "Would that I could begin my medical life over again. Oh, the misery there is in merely working to make a living here in England! If I could start again I would go forth to the land where I would not get any fee, but where I could live by giving in the living God and serving Him." Come forth! The greatest opportunity we have ever seen exists in the land of China to-day.
Address by Miss M. Murray

(LADIES' TRAINING HOME, YANG-CHAU).

I WANT to thank you for your prayers for us in Yang-chau. I am quite sure that there are many here to-night as well as many who were with us this afternoon who have been faithfully remembering us in prayer because it has been our privilege to have dear ones from their homes with us in Yang-chau. God has given us this work in China—to help those who come out for the first time.

We have a Training Home for the young men at Gan-king, and one for the young women at Yang-chau. Since the autumn of 1885, God has given me the great privilege of helping in this work in Yang-chau. We feel that it is a great help to the students of the difficult Chinese language that for the first few months they should be perfectly free to apply themselves to the study of it, not going direct to a station for instance, as in the old days. The workers there are very busy from morning till night, and it is difficult for them to leave the outside work of teaching the Christians and to give themselves to help a new-comer. So we have found it a great advantage, especially as God has so graciously sent out a number of workers at a time, to have these Training Homes. During my absence, Miss Muir is kindly doing that work, assisted by Miss Cole and Miss Elmer. There are three of us engaged in the work. When there are many students we have four workers sometimes. I am sorry to say that since the troubles of 1900 we have not had so many students. We used often to have thirty to thirty-five in the Homes during the winter. We have Chinese teachers. We have regular hours for study, and we also have classes—we who can speak English and Chinese—to help them in the language.

"Made perfect in one."

But there is in connection with these Homes something more important even than the study of the language. You know that in the work of this mission we have workers, not only from Great Britain and Europe, but from Australia, America, and Canada, and other lands, and it is such a great privilege for us to get to know one another. You remember how our Lord prayed that we might be perfected into one. "That the world might believe that Thou didst send Me." And so, dear friends, we have in the Training Homes this privilege of getting to know one another, and so being bound together in one heart to strive for the Gospel.

But our time is not wholly taken up in helping students. We are able to work to some extent in the city among the Chinese. The Chinese are going and coming all the time at the Home, and we try to help the students all we can, show them how to work among the Chinese. There are many missions in the province of Kiang-se. In the year 1886 my sister and I had the privilege of journeying with Mr. Hudson Taylor up the Kiang-sin River, and I remember seeing the first baptism in one of the cities there. These places had been visited, but no one had been residing there and working. I remember that we came to one city, now a mission station, where God had gathered in many souls; and Mr. Taylor said, "Let us stop here and have a time of prayer." I do not think that any person in the boat ever forgot that prayer meeting. God has abundantly answered those prayers. The city was quite anti-foreign at that time. Now I should think that there are two hundred Christians in the station and out-stations there. We have a chain of ten stations on that river now, and about forty out-stations connected with the different places.

But there are so few to help in that great work. The Chinese Christians are splendid evangelists, but at the present time in the work in China we want foreign labourers who will patiently teach the Christians and root and ground them in the Scriptures. If that is done, as it ought to be done now in China, even in our own mission, not to speak of other missions, what a glorious work will be carried on by the Chinese themselves. Will you think about it—teachers for the Christians? Round one station that I am thinking about there are ten out-stations; at some of these out-stations, as many as one hundred persons come every Sunday to worship; others have an attendance of forty or fifty worshippers. In that centre there are only four foreign workers. One of these is entirely occupied with a large girls' school, leaving only three lady workers to work that station with its ten out-stations. You know they cannot do it. Oh, it is a most unspeakable privilege to engage in this work. Dear friends, while you have health and strength and opportunity, will you think about it?

The blessedness of giving.

Oh, the blessedness of giving. I would like to speak a word to parents who may be withholding. You know the blessing that Abraham received: "Because thou hast done this thing and hast not withheld . . . . . . . in blessing I will bless thee." Not only do you lose blessing yourself, but those dear ones that you withhold, if you are withholding them, are losing blessing also.

You remember how at the building of the temple David prepared and gave of his treasure. The people also gave, and of them it is written: "They with whom precious stones were found gave them." Now I am quite sure that in this audience there are those who have sons and daughters—very precious jewels. Are you willing to give them?

Then I would like to connect that with another thought that has come to me since I have been in China and since I have been beside some of those precious ones whom God has taken home. Think of that beautiful description, in the Revelation, of the Church of God—"The Lamb's wife." There is a verse there which reads:—"And the foundation of the wall of the city was garnished with all manner of precious stones." Those that you give to the Lord now you will never lose; they will shine throughout eternity. The foundations of the Church in China must be laid, and the Lord Jesus Christ expects it of us, and He is worthy to receive.
China's Millions.

Address by Mr. R. Williams

(YUN-NAN).

JULY, 1904.

In speaking to you of the work in the province of

YUN-NAN, I think that it will not be out of

place to refer briefly to its history. The Gospel

has been preached in YUN-NAN province for over

twenty years. The city of Ta-li Fu, in which I was last

stationed, was opened in the year 1881, but the capital of

the province, Yun-nan Fu, was opened in the year following; and

a little later our mission opened the city of K'iih-tsing. I

think that the Gospel has been steadily preached in these

three centres ever since the time when the mission opened

them for Christian work. At first the number of missionaries

available for work in that province was very few, and recruits

came but slowly. In the year 1895, however, five men were

added to the number of workers in the province. Latterly a

few more have come, and at the present time I think there are

about fifteen workers laboured in YUN-NAN, not including the

few of us who are at home on furlough.

Methods of Work.

The work has been carried on by the ordinary methods

—the methods with which you have become familiar through

listening to missionary addresses, or through reading the

Christian and missionary Press.

I have heard heathen Chinese of the province speak of the

itineration and preaching done by the older missionaries. The

names of those older missionaries are well known in places

far away from any particular centres of work. The Gospel, of

course, was preached in these centres, and the missionaries also

made long journeys far away into the country and to distant

cities. This mode of work—that of long itinerating journeys

in which the Gospel was preached and literature distributed,

was carried on up to the time of the Boxer trouble. Since

then, however, our efforts have been more concentrated upon

the cities where the mission stations are, and the districts

immediately around those cities.

To give you some idea what the work of a mission station

in YUN-NAN is like, I will tell you a little of the routine work

at the Ta-li Fu station. I went there with a colleague after

the Boxer troubles were settled. We found that the work

had been brought practically to a standstill by those troubles,

but we were soon able to set it going again. We had in Ta-li

city a chapel opening on one of the biggest streets, the most

frequented street in the town. We began evangelistic work

by opening this chapel, and for the first month or six weeks

we preached there almost regularly six evenings each week.

We generally had a little room quite full of people, who, as

a rule, were attentive and courteous enough.

Asking Questions.

The people of Ta-li are very fond of asking questions, and of

discussing with the missionary about Christianity and of

disputing what he has been telling them. I remember one

evening, while the missionary was preaching JESUS CHRIST

as the Saviour of men and telling the people that on trusting

Christ their sins would be forgiven and they would become

possessed of eternal life, he was interrupted by an old man

who had often come to the chapel and heard the gospel.

The old man said, "May I ask a question?" "Certainly," replied the missionary, "what is it?" "Now," said he, pointing a finger when he had brought with him, "sup­

pose this man goes on the highway and commits robbery; after he has committed that sin and repented can he lay that

sin on JESUS CHRIST, and will CHRIST bear it for him?"

The preacher said "Yes." Then he said "But suppose he goes further than that, and commits a murder; can that sin

be laid on JESUS if the murderer repents?" The answer was

"Yes." "Ah," said he, "That is a wonderful plan of

salvation." That same old man came frequently afterwards

to hear the gospel. I remember another night, when the

preaching was over, the missionary was distributing tracts

and books. (We do not give tracts and books to everyone

who asks. There must be some discrimination used in the

distribution or sale of literature.) Some of the children com­
ing along asked for tracts, and the missionary refused, saying

"You cannot read; what is the good of giving tracts to

you? You will only make playthings of them." This old fellow

came up and said "Oh, give them books. Give books to

everyone who asks. If they do not read how are they to get

to understand this doctrine of yours?" I suppose, friends,
you expect to hear that that man became a Christian. But

he did not become a Christian, and, though he still goes to

the mission house to hear the Gospel and occasionally buys

a book, he is, to the present day, a devoted Buddhist. Will

you remember that man in your prayers? His name is Li.

Another evening the preacher was speaking to the people,

trying to impress upon them the truth that JESUS was God

Incarnate; that He was more than man, He was really God,

Who came down to save men. A listener interrupted by

saying "That is just the same story that we have heard.

We at Ta-li believe that long ago the Goddess of Mercy came
to this district and became incarnate, or changed herself into

an old person, and saved us from the ravages of a demon

who was torturing and destroying the people of our district.

Now our story and yours are alike, and our story is as good

as yours." These are examples of the questions that are asked.

Results.

As to results. These are not so great as one would wish.

I will speak of the results in Ta-li. One evening, while a

fellow-missionary was preaching in the little chapel, a man

who had been a frequent attendant suddenly interrupted him

and asked a number of questions in a very irritated manner.

But presently the questioner changed his manner and said "I

believe all you say. I believe that what you are preaching is

true and that my talk is simply nonsense." There and then

he professed belief in the Gospel, and came shortly afterwards

to the mission house to see us. That was his first but not

his last visit. He came nearly every day enquiring about

the Gospel and asking for Christian books. He was a

soldier and lived in a camp. In a short time he became

convinced that the Gospel was not only true, but that he had

responsibilities to God and to his own family. He had run

away from his home because of family troubles, and when he

became acquainted with the truths of the Gospel he thought

that it was his duty to go back there. Before he could return

home, however, he must get out of the Chinese army; and

this man who had just come out of heathenism made up

his mind that he would leave the army in daylight. He

would not sneak away, as is the custom in China among the

soldiers, but he would get his discharge openly from his

commanding officer and go home honourably. Well, he talked
to his colonel and asked for a discharge. He was refused

at first; and telling us of it afterwards he said, "Then I

prayed to God about it, and He gave me a discharge." The

man got his discharge from the army, to the great amazement

of his comrades, who thought certainly he would not get it.

During the time that he was in the city I heard his heathen

comrades speak of the change that belief in CHRIST had wrought

in him. They said to us, "Now, there is Li. He has joined

you, and he does not do now what he used to do. He has

given up all his bad ways, and when he is in the camp he

Y
1. Among the Hills of YUN-NAN—Temple under the Trees.  2. The Citadel of Ta-li Fu—the only existing gate of that part of the city, used by the Man-chu Prince who conquered YUN-NAN at the fall of the last Dynasty.  3. The Boat Pier, Ta-li Lake.  4. Temple and Shrine, made wholly of bronze, at Ta-li; built at the time of the conquest by the Man-chus.  5. Idols in Temple at Ta-li Fu.  6. Memorial Tablets on the Ta-li Fu—Hsin-kwan road; pack animals carrying charcoal.  7. Missionary about to start on an itinerary.
does nothing but read your books and speak of this new
doctrine." He tried to serve God, too, by bringing his
comrades to hear the Gospel. After he got his discharge he
went to his own home, and about three or four months after
he had left Ta-li a missionary went to the city where he lives,
to visit him. He found him there alone in that heathen
city living a Christian life and proclaiming to all who cared
to listen that he was a believer in Jesus Christ. He has
been to Ta-li since then. A friend writing tells me that it is
wonderful to notice how he has grown in grace and in the
knowledge of the Scriptures.

Since I left there another young man has professed faith in
Jesus Christ. He was a Mohammedan. I remember that he
used to come to our meetings and show a great deal of
interest, and now he has professed that he believes in Jesus
Christ and that Christ is the Son of God, and he has faith
in Mohammed no more.

Besides these two, there is one who, I have no doubt, is a
Christian, and a fourth who, though having a great many
faults, has, I think, still the root of the matter in him. You
may have seen from China's Millions that in Yun-nan Fu
there have been four baptisms recently, and that in the city of K'iih-tsing there have been some baptisms, and quite an
interesting work has sprung up there and in several villages
outside the city.

All over the portion of Yun-nan where there are mission
stations, there seems a growing interest and a willingness on
the part of the people to hear. But I may as well confess
that in our China Inland Stations we certainly have not
found that the Yunnanese are holding out their hands to
us for the Gospel. Nevertheless they are willing to hear patiently and courteously the Gospel of Jesus Christ,
and the things that I have told you convince us that they do
not always hear in vain and that God is bringing some of
these people to Himself, and we believe that in the
future He will bring a larger number. In Yunnan there
is a grand field for medical missionary effort. We
could give several doctors plenty to do there, and though
these people do not hold out their hands to us and call us
to them by their attractiveness and their willingness to
believe the truth as soon as it is told them, yet they call
us to them by their sins and their wickedness, and by the
fact that, although they care little about us, Christ came
to call sinners to repentance. Let us remember that before
we knew about Him He loved and sought us.

Is anyone thinking of giving up his or her life to the
Master's service in China. That person will find plenty to
do in the province of Yunnan. It may seem far away
and an out-of-the-world sort of place, and rather disappointing
as to the results of missionary efforts, but I can assure you
that a life spent there in the service of Jesus Christ, though
at times it may be a life of loneliness, is certainly a life full
of satisfaction and true happiness. If there is anyone
here who feels called of God to go to that place, I say
"Go," because the people need a Saviour, and because they
are calling us by their sins and by their dislike of the truth.
"Go," because God commands you. If you do you will never
regret it.

Address by Dr. A. T. Pierson.

This is not the first time that it has fallen to me
to say the last word at the Anniversary of the
China Inland Mission, but I confess to you that
I never remember to have made any missionary
address with a deeper sense of the solemnity of the
occasion and the subject. I cannot quite shake off
the contents of it, always helps me. There are five things
that are there stated, directly or indirectly, that are
of great importance. The first is that there is a
deficiency to be filled up by the believer. The second
is that that deficiency is to be filled up by suffering
only. The third suggestion is that this lack, filled up
by the believer, is a lack of the afflictions of Christ.
The fourth is that it is to be filled up for the sake of
the mystical body, the Church. And the fifth sugges-
tion is that it is to be looked upon as a transcendent
privilege, not to be shrunk from but to be coveted,
not to be lamented but to be rejoiced over.

I might sit down now and my speech would be
essentially made, for if we could get hold of those
five points which that verse compels us to consider,
we should have all we want to think about, and quite
all we want to put into practice.

But let us particularly notice this: that the identi-
fication of the believer in the afflictions of Christ is
the central thought of the passage. Did you ever ask
yourself what the afflictions of Christ were? Not
simply that He was poor, though He had nowhere to
lay His head; not simply that He was subject to
human infirmity, as coming under the law of our
humanity; weak, and weary, and hungry, and thirsty,
and tired, and sleepy, like the rest of us. These are
comparatively small things.

The afflictions of Jesus Christ are something that
we can never think of too much, or desire too earnestly
to understand. I suppose they consisted mainly of
several of God’s method, which I merely wish to mention.
First of all, the constant contact with human sorrow and
human sin. Think of the Son of God; think of
the perfect man, Christ Jesus; think of the sensi-
bility that Jesus Christ must have possessed; never
dulled, never blunted, never hardened by any indulgence, even of a sinful thought. And then, think of a being with such divine sensibilities coming into perpetual contact with human sorrow and human sin, and seeing them all with the eye of omniscience. Think of the antipathy with which He must have looked at sin. Think of the infinite sympathy with which He must have looked at sorrow. Here you have the first element in Christ's afflictions, and we can never understand it. The mortal agony that was suffered by Regulus when he was subjected to that terrific torture by the Carthaginians, when his eyelids were cut off, and he was bound with his back to the ground and compelled to face the unclouded sun,—that was nothing to what the sensibilities of Jesus Christ had to endure in coming into contact with the sins and sorrows of humanity.

Then look again. There was the constant conflict with the powers of evil. Let us not think of the threefold temptations in the desert as exhausting the temptations of Jesus Christ. They are only examples of what He had to undergo throughout His entire career. Witness His retiring when the multitude would have made Him a King and spending all night in prayer to God. Witness the sorrows and agony of Gethsemane, probably unparalleled, even in His experience, except on the Cross; and think of all that Christ must have endured in coming into perpetual conflict with the powers of evil. Though there was no sin in Himself, yet, having legitimate yearnings, Satan appealed to these, suggesting unlawful methods of gratification, which was the substance, I suppose, both of the temptation of Adam and of the temptation of Christ.

"Despised and Rejected."

Then look again at the fact that our Lord Jesus Christ, spending His life for men, was despised and rejected by the very world that He came to save, and by the very people from whom He sprang, according to the flesh, and to whom He came to bring His first great kingdom message. Remember that the only faultless man that ever trod the earth was accounted nothing to what the sensibilities of Jesus Christ had to endure in coming into contact with the sins and sorrows of humanity.

And I do not hesitate to go further and say that I believe that there is a sense in which every child of God is to enter into fellowship with Jesus in various suffering for human sin. The atoning work of Jesus Christ none can ever share, for He said: "It is finished!" but the application of that atonement calls for a similar vicariousness on the part of the child of God. And I believe that when Paul wrote these words he had some such conception as I am trying to get before my own mind now, of the afflictions of Jesus Christ and of His own entrance into those afflictions in His own flesh "for the sake of His body which is the Church."

Now let us stop for a moment and just look at some of the things that have been said, and see if we cannot understand a little more of the depth of the meaning of this great saying of Paul.

Take, for instance, the conflict with the powers of darkness. I have never in my life had any personal conception of the malignity of a personal devil as I have had within the last ten years. When, for the sake of the world, and for Christ's sake, turning my back on many things that had interested and engrossed me before, I determined that I would live a new life for God, I came into the consciousness of a personal devil as I had never done before. The malignity and the malice with which He has followed me I could not have believed before. Look at the 6th of Ephesians in which we are told that "we wrestle not against flesh and blood, but against principalities, against the rulers of the world's darkness, against wicked spirits in the heavens."

What does that mean but that when you have got loose comparatively from the bondage of flesh and blood,—when you have risen above the grosser things of your life into a higher atmosphere of consecration, there you will find that the powers of evil are massed against you. It is something to think of—that if you are going to live for God you are not going to get out of the atmosphere of temptation, but rather into the atmosphere of temptation. But, blessed be God, you are going to get into the atmosphere of victory too, of triumph in God and of holy ecstasy in God; you are going to know what it is in the Lord Jesus Christ to trample Satan under your feet because He tramples him under His feet Himself. And my deep impression and profound conviction is that if we are going to have an era of world-wide missions such as that for
which the Church prays, and such as that for which the MASTER yearns, the martyr spirit must be enkindled in missionaries abroad and in missionary supporters at home. It will not do to undertake this work in any easy spirit and with very slight sacrifice. It is a costly work. It has never been the costly work to the Church that it ought to be. It has never been even to the missionaries at large the costly work that it ought to be. A work that is done easily GOD values lightly; but the work that is done with sacrifice and self-denial, in conflict with the devil, in conscious and voluntary contact with the sin and suffering of men, daring loneliness for the sake of fellowship with Him, daring self-denial for the sake of the redemption of the world, daring the cross for the sake, not so much of one's own crown hereafter, as of putting a crown on the heads of thousands and millions who know nothing of GOD—that is the kind of work that means a mighty advance in missions, mighty giving, mighty praying, mighty heroism, and ultimate reward past all computation.

I tell you, friends, that we have to face this matter. Service and suffering are so inseparably connected that there is never the highest success without suffering. If you suffer without succeeding it is that somebody else may succeed after you, for whose success your sufferings have paved the way. If you succeed without suffering it is because somebody else suffered before you, and, in suffering, paved the way for your success. And as we get the most precious kinds of fruit from the union of the wounded scion with the wounded trunk, we shall get the highest fruit in the service of GOD from the union of the wounded heart of a believer with the wounded heart of CHRIST and of humanity. If you want to see the form of "the fourth like unto the Son of GOD," you never see it so radiant as in the furnace that threatens your own life. If you want to know what it is to have fellowship with JESUS in reigning, you have to prepare for it by fellowship with Him in suffering.

A Birthday Message.

It fell to us to have the first of our little family circle of seven children pass, on the second day of last November, from Nowgong, in Central India, into the presence of the LORD. It was a family tragedy, for it was the first death, as I have said, in the family circle, and the death of a peculiarly lovely, amiable, and winning daughter, who from her babyhood had never liked to be out of the arms of those she loved. And when my son went last fall to Central America, to undertake a mission in Costa Rica, this dear sister in India, in almost her last letter, wrote him a birthday message, and I have copied it in the little book of precious things that I carry with me. Let me read this solemn message to you:

"My dear brother,—I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that GOD has Himself sent you to that particular field at that particular time. If you marry any mission field in haste you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first moment you step upon shipboard upon your way to the field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched out. Nothing but the fulness of the Holy Spirit will carry anyone through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until you be endued with power from on High.' Believe me, the foreign field is overfull enough of prophets that have run, and He did not send them. Because of this, things are in a sad state in India, in the missions themselves. If you know beyond a doubt—and you may—that GOD is empowering and sending you there, and now, go and fear not; and when, through the days, months, and years of suffering, that are sure to be in this cross-bearing life, the question arises again and again, 'Why is this? Am I in GOD's plan and path?' the rock to which you will hold in this sea of questionings and distresses is, 'GOD sent me here, I know beyond a doubt; therefore I may go on fearing nothing, for He is responsible, and He alone.' But if you have to admit, 'I do not know whether He sent me or not,' you will be thrown into an awful distress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh that it were time to go home. What a fool I was to run ahead of the LORD.' Do not think, my brother, that GOD sends us to the field to sweetly tell the story of JESUS, and that is all. He sends us there to do what JESUS came in the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and therefore will carry us through. Forgive me for writing thus plainly. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain as firm as the Rock of Ages."

A New Level of Consecration.

My beloved friends, when this precious daughter of ours went out to India, the first great disappointment that she felt was when she saw the low level on which many even of the missionaries themselves were living. I do not want to utter one discouraging word, but it seems to me that GOD lays it upon my heart to say that we must rise to a new level of consecration. The Church of GOD knows nothing comparatively of a whole-hearted, absolute, full, and final self-surrender. What are we doing? why, it is nothing. What are we sacrificing? again it is nothing. The colossal possibilities of the Church in the midst of the world, with CHRIST going before and the Spirit of GOD dwelling within, are magnificent beyond language; and if you and I here to-night, in the presence of Almighty GOD, are simply and heroically determined, that with GOD's help we will fill up that which is lacking of the afflictions of CHRIST in our own flesh, for His body's sake which is the Church; and that we will rejoice with joy unspeakable to stand in the gap, and bridge the gap even with our bodies, if need be, that the Gospel might pass over to a dying world, with the One who is invisible, the One who sent us forth, and therefore will carry us through. Forgive me for writing thus plainly. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain as firm as the Rock of Ages."
Our Shanghai Letter.

Containing the Latest Information from the Field.

April 18th.—During the last fortnight, much information with regard to the progress of the work in the different provinces has come to hand, and we do not think we can recall a fortnight during the last ten years when so much encouraging intelligence was received. All classes of society—peasants, artisans, merchants, scholars, and gentry alike—are being brought under the influence of the Gospel, and if we read the correspondence of our missionaries aghast, we are on the eve of a great spiritual awakening in China.

From the province of Shan-si, news of more than ordinary interest has recently reached us: the inhabitants of Huo-i, a village of about twenty families, have destroyed their idols. How much is implied in this brief announcement! These are conservative people, and their abandonment of idolatry is not due to caprice or sudden impulse, but is rather, we believe, the result of deep conviction—the outcome of a series of spiritual impressions received largely through one of their number, a humble crofter, who, having himself been influenced by the Gospel, has sought to share with his needy neighbours the blessing which has come into his life. To him who has been instrumental in bringing it about, this change has involved much earnest and patient labour amid discouraging conditions; whilst to those who have become the subjects of the change, it has meant the acceptance of a new standard, according to which their lives are to be regulated. There has entered into the village a new light, a new conscience, a new authority, and the result will probably be the same as at Ta-ku, a village in the same province, where in 1903 the inhabitants destroyed their idols, and turned their two temples, which adjoined each other, into a chapel, where the Gospel of Christ is preached, and the people are summoned to worship by the bells which were formerly used in connection with heathen festivals. Here the swearing, cursing, gambling, stealing, opium-smoking, and other vices, which less than two years ago, characterized the residents, have been superseded by praying, hymn singing, and humble endeavour to live for the advancement of the Kingdom of God. Such is the power of the Gospel to transform the character and conduct of heathen men and women.

Mr. Beauchamp, who some time ago opened, as a station, Kwei Fu, an important city on the upper Yang-tze, informs us that there is a widespread interest, touching five or six counties, in Sin-suen and Hu-ren. Thousands have bought Scriptures and call themselves Christians. They are only waiting for leaders, and upon this the whole movement will turn for good or for evil. "Motives," he writes, "may be mistaken or entirely wrong; but the responsibility is ours, that we should give them the teaching which they are so ready to receive."

Mr. G. W. Hunter reports that, at Lan-chau, in Kan-sun, where the work has been disheartening for many years, the attendances at the services in the new chapel are encouraging, and many of the people are manifesting interest. He hopes before long to baptize a few converts.

At An-king, Mr. Westwood has recently held a series of special evangelistic services. On the first three evenings over three hundred people were present, and on the succeeding nights, between one hundred and fifty and two hundred attended and listened with intelligent interest.

On the first Sunday of the Chinese New Year, Mr. R. Gillies arranged special meetings for the business men of Hu-tien, who are, as a rule, a most difficult class to reach. From morning to night the chapel was filled and re-filled, and interest never flagged, while the preacher, who was changed every hour, preached from a "Wordless Book," which had been previously prepared and distributed throughout the chapel.

Mr. Windsor has opened a street chapel in Tsen-i Fu, and on the first Sunday he was encouraged by the attendance of a number of students, who listened very attentively, while he spoke for an hour, and afterwards admitted that Christianity was better suited to the needs of men than other religions. Prayer is asked that the impressions made may be deepened.

Mr. Traub reports that, in Lin-king, Kiang-si, many scholars, who were entering for the literary examinations to be held shortly, had visited him, asking questions about Western things; but he found that quite a number of them were interested in the Gospel.

The Chang-teh gentry (in Hu-nan) have issued a booklet, entitled Moh nao kiao ("Don't trouble the Church"). Mr. Clinton, who sends a copy of it, says it is, on the whole, favourable; but that there are sentences he would like to see expunged, and as he has had an opportunity of calling the attention of one of the responsible parties to them, he expects that in the second edition, which is about to be published, they will not be reprinted. Our brother says the people in this district are very respectful.

On behalf of the Ch'en-tu Anti-Footbinding Society, Mr. Grainger and Dr. Kilborn, of another Mission, called upon the Viceroy recently, and were respectfully received. He seemed to be in hearty sympathy with the aims of the Society, and promised to reprint and distribute Viceroy

Chinese Trading Vessels Crossing the T'ung-ting Lake, Hu-nan.
Mr. Stevenson on the 26th ult., and to find that he had been refreshed by his sojourn in England, as also by his voyage to Germany for a brief furlough.

Mr. Saunders reports that at Yang-chau, the widow of an official has been publicly accepted as a candidate for baptism, and will now be on a few months' probation and preparation.

At Taiping, in Chekiang, Mrs. Richardson conducts a weekly meeting for heathen women, and at a recent one nearly one hundred women were present.

Mrs. A. Menzies writes that a revival has begun in connection with the Wun-chau Women's Bible School, which is being held just now. Seventeen of the fifty-four women attending have professed faith in Christ, and four others are under conviction of sin.

In the Church generally, whilst there are causes of sorrow and disappointment, there is also much to cheer the hearts of our workers and call forth thanksgiving to God. In several districts the converts are awakening to a truer sense of their privileges and responsibilities, and are becoming more aggressive and whole-hearted in their efforts to make the Gospel known. The liberality of some of the poor Christians is very touching. In a number of our stations a generous response was made to the appeal from the British and Foreign Bible Society on Bible Sunday. As a beautiful example of liberality on the part of a convert, we mention the case of a man at Tsin-uin, in Chekiang, who recently brought to Mr. Röhm, as a donation towards the cost of erecting a new chapel, the sum of $8, being the amount which he would have spent for idolatrous purposes on his fiftieth birthday had he not been a Christian.

During the current month seventy-three baptisms have been reported.

Special prayer is asked on behalf of Ping-i Hsien, near K'uh-tsing, in Yunnan, which has been opened by Mr. Harding as a new centre, and will probably be occupied by Mr. Hanna.

At Wun-chau, in Kiang-si, Mr. James Lawson, while journeying in the Uan-tsai district recently, received somewhat rough treatment at the hands of an irresponsible crowd, who took advantage of the absence of the official to manifest their disapproval of his presence there. He went to the Yamen and remained there until the mob dispersed, and afterwards returned to his inn without having sustained any personal injury.

At Wei-shu, in the province of Kwei-chau, a rebellion recently broke out and threatened to become somewhat serious in its consequences. Owing to the prompt and vigorous action of the local officials, however, it has been suppressed and order restored in the disturbed district.

These occurrences emphasize the need of constant prayer on behalf of the Imperial Government and all in positions of authority, that they may be enabled to maintain peace throughout the country.

On the 8th inst. Miss M. C. Petersen, whose health has been in an unsatisfactory condition for a considerable time, sailed for Germany for a brief furlough.

On the 9th inst. we had the joy of welcoming back Miss Margaret King, from North America, in renewed health.

May 1st.—I need hardly say it gave us sincere pleasure to welcome back Mr. Stevenson on the 26th ult., and to find that he had been refreshed by his sojourn in England, as also by his voyage to Shanghai, which he informs us was calm and pleasant. His return will relieve Mr. Hoste of some of the strain inseparable from the direction of a spiritual enterprise, the magnitude of which is constantly increasing; and in resuming his important duties here, he will, doubtless, have the support of your prayers.

Mr. Hoste contemplates visiting some of the stations of the Mission in the provinces of Chekiang and Kiangsi at the conclusion of the next session of the Council, which will begin on the 4th inst.

If the correspondence of our missionaries reflects the general condition of the country, peace and quiet prevail throughout the Empire as a whole; though there is unrest in the province of Ho-nan, where anti-dynastic, if not anti-foreign feeling, has recently, in one or two districts, been manifested. Much prayer is being offered to God that the fumes of disorder may be dispersed.

You will be pleased to learn that Mr. Sloan’s visit to Ho-nan was greatly appreciated by our workers, and that the Conference held at Chau-kia-keo was the means of spiritual refreshment.

Mr. Fawcett Olsen, of K’iong-chau, in Chekiang, informs us that scarcely a week passes without someone bringing his household idols and burning them, while at the same time professing faith in Christ.

Mr. H. J. Squire writes that since his return to Kiang-tsien, in the same province, two men have asked him to conduct services in their homes, as they wish to testify for Christ by taking down their ancestral tablets. There is much in the work at this station, our brother says, that gives encouragement, though there are also causes of disappointment.

Miss F. H. Culverwell, of Nan-pu, in the Eastern part of Chekiang, reports that, during the first three weeks of the Chinese New Year, over 2,000 women visited her and her fellow-worker. During the early days of the year many came “to look round”; but later on it was “to hear the Book” that the people came. On the first two Sundays the numbers were too large for the temporary chapel, and it was necessary to hold an overflow meeting in the court of the new house.

Mr. D. W. Crofts, who is endeavouring to secure a footing in Chen-yuen, an important centre in Kwei-chau, writes that everything looks promising for his early settlement. During the five days he had been there he had met only kindness on every hand, and there seemed to be entire confidence in offering houses. May I bespeak your prayers on behalf of our brother and his wife in the evangelization of this new district?

Mr. W. J. Doherty, writing from an out-station in the Sin-chang district, in Chekiang, on the 4th April, says:—

Yesterday the chapel was full, and the enquirers, who are "rough diamonds," showed signs of the transforming influence of the Word of God in their individual and family life.

Mr. Kenneth MacLeod, in reporting the baptism of eight converts on the 10th April, at Ninghai, in the same province, writes that a most promising feature of the work, and a sure evidence of its stability, is, that when one is won to Christ, as a rule the whole family is won. Thus the Church at Dziang-ka, one of his out-stations, is made up of families.

Mr. Blom informs us that now and then he visits one or other of the numerous fairs in the neighbourhood of Ho-nan Fu, where he always draws attendtive and mostly courteous crowds.

Mrs. Foucar finds the work amongst the women at King Hsien, in the province of Gan-hwuy, very encouraging.

At Ping-yao, in Shan-si, three former Church members were recently restored to fellowship by Mr. Falls.

From I-shih, in the same province, Mr. Linder writes that the Church there has developed a real missionary spirit. On Sundays a number of the Christians, both men and women, have been visiting the neighbouring villages and fairs, bearing witness for Christ, with the result that five or six families have come out as Christians.
THE LATE MR. R. M. BROWN.

New Postal Arrangements.—The rapid development of the Chinese Imperial Post Office is resulting in many new postal regulations. For the sake of friends at home, special attention is called to one of these. On April 1st, a new regulation came into force in China, according to which an extra charge is made in China upon all books, newspapers, or parcels sent to places in the interior which do not enjoy the facilities of communication by steamer or train. So far as we can learn at present, this extra charge in China cannot be met by extra postage at this end; consequently the recipient of all books, newspapers, etc., will, in China, have charges to pay on these. This charge is made by the Chinese Imperial Post Office, and is made independently of the British Post Office. Friends at home will probably be hearing sooner or later from their correspondents in China, but, meantime, we venture to call attention to this fact.

It should also be noted that the British 1d. postage to China does not refer to the whole Empire, but only to those ports at which there is a British Post Office.

The Present Opportunities.—As one turns to a consideration of the present, it is hardly possible to avoid the conclusion that God is to-day giving special opportunities to the Christian Church. China's future may be one of blessing, not of peril. On all hands there are indications of the working of God's Spirit, and from all parts of the field come appeals for reinforcements. Space does not permit us to do more than call attention to the fact that in the March issue of the Chinese Recorder was printed "An Urgent Appeal" to the home churches, and in the Student Movement for June was printed "A Message to the Christian Students of all Lands" from three hundred and forty-three student volunteers in China.

The bare mention of the heads under which this letter is divided will enable our readers to appreciate its important points.

The Situation in China.—No thoughtful Christian can give much consideration to the progress of events in the Far East without feeling the urgent importance of seizing the present opportunities for evangelizing China and Japan. One who has been an eye-witness of Far Eastern events from the earlier sixties, in a letter to the Times of May 10th, writes: "My conviction, slowly, and in some measure even reluctantly, formed, is that in no quality whatever, moral or mental, are the Japanese, or their earlier instructors, the Chinese, one whit inferior to any European people. They are fully capable of entering into that inheritance which the three great peoples of the ancient world left to the human race and not to any one portion thereof."

The present war is revealing to the world the possibilities of Japan, and there are many signs which go to show that China is following as rapidly as possible the example of her inland neighbour. In the Times of May 27th, some details were given of Sir Robert Hart's scheme for the reorganization of China, according to which, at the end of ten years, there is to be an army on peace footing and in reserves of 500,000 men and a navy of 240 men-of-war of all classes and torpedo boats. Whether Sir Robert Hart's scheme will be successful or not does not concern us here. It is only mentioned as one of the significant indications of the trend of events in that great empire, the future of which must profoundly affect the world. The successes of Japan cannot but encourage China in her efforts to free herself from a situation which she keenly feels as a national humiliation.

China does not forget the wrongs of the opium trade, and she is still smarting under her obligation of indemnities, which will burden her for another thirty years. The more the situation is considered, the more certain does the conviction appear that, unless the blessings of the Gospel are given to China to-day, the future cannot but see an empire comprising one quarter of the world's population not only animated by anti-foreign tendencies, but able to give expression to them.

The Situation in China.

JULY, 1904.

China's Millions.

101.

Editorial Notes.

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In Memoriam.—The sad news of the death by typhoid fever of Mr. R. M. Brown reached London by cable on May 30th. Mr. Brown having passed away the previous day. Mr. Brown had been in China since 1895, had been preserved through the terrible days of 1900, and was very soon to have come home on furlough. His removal is a great loss to the Mission, and has come with great suddenness to his friends who were looking forward to soon welcoming him home. At present we only have the bare news of his death by cable; for fuller details, the arrival of the letters must be awaited. May He who holds our times in the hollow of His hand, graciously comfort all who have been bereaved and provide for the needs of the work which he has left.

We ask your attention first to the following considerations:—

1.—The remarkable unity of the Chinese race.

2.—The immense possibilities of the Chinese.

3.—The plasticity of the Chinese people at the present moment.

We wish further to declare our deliberate convictions:—

1.—That the religious forces at work in China, apart from Christianity, have failed to save her.

2.—That Christianity is proving its ability to meet every one of China's needs.

3.—That the present favourable conditions for Christian leadership in China may not last.

4.—That the missionary work in China affords full scope for every diversity of talent.

Essential Conditions.—In connection with the subject of prayer for more workers, and the widespread desire that the present opportunities should be utilized, the following extracts from Mr. D. E. Hoste's letter to the members of the C.I.M. will be read with interest:—

"After a good deal of prayer and thought as to what might be helpful to refer to in reminding you once again of our annual day of prayer and fasting on May 30th, I have been looking over similar letters written in past years by dear Mr. Taylor and Mr. Stevenson, in the hope that God might be pleased in this
China’s Millions.

JULY, 1904.

Recent Baptisms.

SHEN-SI—Mei Hien ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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THOUGH my private letters to most of you are frequent, there are a number of matters of general interest and importance with regard to which I am anxious to write to the diocese as a whole before I leave it for a time, and it is with this in view that I now address you in this pastoral letter. And in the very first place I desire to remind you all of our urgent need of the outpouring of the Holy Spirit upon us and upon our work.

1. In some directions, as you are aware, our work has been greatly extended during the last two years; new stations and out-stations have been opened; a large number of persons have sought to join themselves to us, attending services, buying Christian books and putting themselves under instruction; many have been admitted as catechumens; and some have already been baptized.

Is there any special need in these places? There is no doubt at all in my mind that there is a special need. Without in the least disparaging the earnest and useful work for which I am deeply thankful, I am deeply convinced that there is urgent need of an outpouring of the Holy Ghost in all these places.

2. In other directions the old work has become more stablished than it was, and is being better organized; converts are continually being added to the church; off-shoots from it are springing up in places round about. All this is most cheering and encouraging. But is there no special need in these places? Has none of the freshness of the early spring passed away? Has none of that unselfish devotion to the Master's cause, which is generally found when confession of the faith is surrounded with difficulties and opposed by persecution, been lost? Are these older churches producing all the witnesses for Christ that they might—those, for example, who might be sent forth as catechists and Bible women to help in evangelizing new districts? Or a more serious question still, do no grievous sins ever come to light, showing the possibility of worse evils being hidden beneath the surface?

The answer to these questions is evident, and shows that there is deep need for the outpouring of the Holy Spirit in power on the older stations.

3. But there is yet a third direction. Much earnest and diligent work has been done. The Gospel has been preached from day to day. Efforts of many kinds have been put forth.

But the soil seems terribly hard and unproductive. Notwithstanding all the labour that has been expended very little harvest has been reaped, and we are in danger of getting downcast and discouraged.

What is our need in these places? Ah! my brethren, the answer is unmistakable; we need above all things an outpouring of the Holy Spirit in quickening power.

I want then, before I go home, to sound out a fresh call to earnest prayer for the outpouring of the Holy Ghost upon all our work in whatever direction. We must stir up ourselves to take hold of God. We must get together where this is possible, or where it is not possible, we must wait singly or in little groups and cry to God "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

I have spoken of the great need of our work; but what of our own need as workers?

1. Some of us have suffered from the hardening and irritating tendencies of this land. We have come short, and it may be increasingly come short, in respect of that tender, gentle, compassionate spirit which was so characteristic of our Divine Master. Do we not need a fresh incoming of that blessed Spirit, whose fruit is long-suffering, gentleness, meekness?

2. Some of us have failed in the manifestation of that "good and pleasant thing," of which the pilgrims sang as they converged on Jerusalem, journeying from all parts of the land. Is not our need a fresh descent of that precious oil, of that heavenly dew, of which the Psalmist tells in the same song?

3. Some of us, again, have greatly lacked wisdom and a right judgment in the many difficult problems of our work. How many opportunities we have neglected, how much hurt we have brought upon our Master's cause by our foolish mistakes or unwise actions! Must we not seek earnestly for the wisdom "which the Holy Ghost teacheth"; and pray in the words of our Whit-sun Collect, that God "would send us the light of His Holy Spirit, and grant us by the same Spirit to have a right judgment in all things."

The Development of the Native Churches.

It is the unexpected which often happens; and though peace seems now secured in China, we have had in the past sufficient warnings to urge us to press on with everything which will make our Churches more fit to be left alone, should any fresh catastrophe fall upon us.
And our first great aim must be the development of a true spiritual life, independent of us, but intensely dependent upon God. We must seek to raise up men who have “a faith that fears no trial, a hope that fears no darkness, with truth that fears no light,” as well as a fire of devotion that no flood can quench.

But the truest spirituality cannot dispense with a wise organization. The deepest enthusiasm is often terribly wasted when it is not ordered by a well-directed discipline. To some extent we saw this illustrated in 1900. It was undoubtedly those Churches in which Catechists and Churchwardens had been definitely appointed that bore best the terrible shock of that year. In such places the services were continued, the classes were maintained, the offerings were collected, the people kept together, and even a few fresh Catechumens admitted. Where there was no such organization the Christians were scattered, the services were suspended, and the Churches suffered greatly.

But the organization which we must aim at developing must be one that springs forth naturally, and is in accordance with native ideas, whilst it does not overstep those primitive and well-tried lines which have been handed down to us. In those parts of the Diocese where there has been a strong movement towards Christianity during the last two years, we have seen with some surprise what the people could do when left quite to their own resources in the way of organizing, getting others to join them, and collecting money.

Why should these native powers be lost when the people are converted and admitted to the Church? Ought we not to see to them for the advancement of the Lord’s Kingdom, instead of allowing all organization to be of a foreign type from the missionary.

It is terribly true that in some senses we are doing far too little. But it is also true that we are in danger of doing far too much.

We are in danger of not allowing our converts sufficient scope for natural development, pressing them into too narrow channels, of moulding them in Western moulds which have no necessary connection with the Christian religion.

Christianity was founded in Asiatic soil, and, it may be, it will yet reach its fullest development in an Eastern atmosphere. We must give our converts sufficient room for this atmosphere to play round them freely. With regard to practical suggestions I would say:—

Give the Christians much more freedom in the matter of electing their own Churchwardens as long as they are Church members in good standing. The Churchwardens that have turned out badly have more often than not been those that have been elected under the direct control of the missionary.

When the Churchwardens are appointed, do not keep them too much in leading strings, but let them have as much scope as possible for carrying out their own ideas.

Let Catechists be assigned some definite work of their own which they are free to develop.

When they are in charge of sub-districts encourage them to originate new plans and to start fresh efforts.

The men who have been longest in leading strings won’t do it, but there are others who will respond. It may be that the lack of originality, that we sometimes complain of, is the result of the repress which some of the men have previously received.

And now, what shall be my farewell word to you, my dear fellow-workers, before I leave you for a time; to return, I trust, through your prayers and the supply of the Spirit of Jesus Christ, much better equipped for the work which is so much on my heart?

I would give a brief expression to two matters which I feel deeply.

First, I would urge:—Let devotion to our glorious Lord be more than ever the constraining power in our lives. He is the chiefest among ten thousand and the altogether lovely. He alone satisfies all our hearts and never disappoints. Let us give ourselves wholly to Him, and submit ourselves wholly to Him. Let His glory increasingly be the guiding star of our lives.

Secondly, I would plead:—Let us remember that we are the body of Christ, and “severally members thereof.” If this was true of old of the Church of God gathered in parts of Achaia it is equally true now of the Church gathered in these regions of Northern and Eastern St-Chuen.

I believe deeply that one of the causes of the failure of the Church of God in many parts—its lack of holiness, its lack of progress, and above all its terrible and (shall I say?) growing dissensions, is its failure to realize this important truth, that it is the body of Christ.

And shall not we here in this Diocese earnestly endeavour to avoid this failure by laying firm hold of this truth? God has in His Providence knitt us together in a common work, our circumstances are very similar, our methods are largely the same, we have many common interests. All these things ought to help to draw us together. But a far more powerful motive is this, “Ye are the body of Christ and severally members thereof.” We need one another.

Every member of the Diocese is a limb, which has its part to play and without which the whole body will suffer loss. Isolation is an impossibility, dissension is a grievous harm.

We need one another. Yes, but Christ needs us! needs us each and all; each in the place which He has determined for us, all of us striving together for the edification of His body.

To Him I earnestly commend you all. May you and I be ever found in Him.

Brethren, pray for me!

I am,

Your affectionate brother in Christ,

W. W. Cassels,
Bishop.
A Year's Work in the District of Fu-shuen.

BY WM. S. STRONG.

NOTHER twelve months' work has been completed, and although one feels that in one sense little has been accomplished, yet the Master has placed His indelible seal upon the work done, and we are thus privileged to see a certain amount of fruit as the result of constant plodding. Much ground has been touched, though much of it is still like the heath and peat country, where years of labour is often looked upon as lost. From toilets on such ground we can draw a lesson of patience, and as they wait and do not count the waiting lost, so may we all the more take courage and wait, with a sure hope that, according to His promise, His Word shall not be void of results.

This being practically only the second year of active and systematic work done in this district, much time has, of necessity, been spent in the preparation of the soil, which, however, has never been genial to its turning, nor very sensitive to these new conditions. There has been a certain amount of opposition in the acquisition of new and untouched ground, but thanks to the Power behind the labourer all these obstacles have been overcome, and now, at the end of two years, every town and village is not only accessible to the preacher of the Word of Life, but the inhabitants extend to him a warm welcome. They also give him a good hearing, and are eager to know about this new doctrine, and Scriptures also find a ready sale.

During these two years I have disposed of some 90,000 to 100,000 Scriptures.

Two years ago this district had no settled missionary, although work had been done in some parts, and when the writer came to take up the work there was already one established church with ten members. These were the result of hard and faithful labour, done by friends before the troubles of 1900, when obstacles of many kinds, and even hostilities, had to be reckoned with. Those who thus in the past have turned the first sods will rejoice over the whitened harvest of to-day, and the one now in Glory (Mr. E. J. Farent) would not think his labour lost. During these two years we baptised fifty-eight inquirers throughout the district, representing six organized churches, beside one established church with ten members. These were the seeds of itinerations which were opened with our first General Conference held at Siao-chi, when, at the same time, we held our first meeting to open doors.
these places of worship we have eleven meeting places, and with this number of chapels, which are well distributed, no one in my parish of nearly 4,000 square miles and a population of 1,4 million need to travel more than three miles to a place of worship. In the Salt City, with 600,000 people, we have two churches, which are managed entirely by native helpers, who are self-supporting. My aim is to educate them on the question of self-support, and encourage them to strive for independence, holding before them the fact that they may not always have foreigners to help them, and that their faith must be in God and not in man. They realize fully, I think, that they are members of the Church in China and even as regards their own poor in the church they must hold themselves responsible, and I am glad to say that they do this. Being alone in this work, it is comparatively little one can accomplish, but the Lord has graciously raised up many willing and voluntary helpers, and in every place we find that when a real need appears the Lord also gives the helper. I have only one paid helper, and one of us is always acquainted with the work all round. From time to time Christians are staying in my home, when they usually pay for their own rice, and during such times they profit by daily instruction, and at the same time I learn to know more about them. As we have very poor accommodation in this city, this kind of work has as yet been on a very limited scale, as well as other agencies for the efficiency of the work in general.

This district has one walled city and two sub-cities, but one of the latter has a larger population than Chung-king. There are also forty-eight market towns, some of which have a population of 30,000.

At the second General Conference held in this city in the beginning of this year we rejoiced to see the formation of the Fu-ahuen Church Evangelisation Society, with the distinct aim of "by their own means scattering the Word of God in their district." The Christians put on record that the formation of this Society was but the outcome of their feelings of responsibility in the work. A committee was formed, and steps were taken to carry the proposals into effect.

We have had two free schools in operation during the year, the expenses of which have been defrayed by the churches. The native collection and contributions during the year have amounted to Tl. 845 (£99) for all purposes.

During the months of October and November we had our first Bible School, when a number of Christians came up for a course of Bible study. This will henceforth become a half-yearly school. We find this to be the best way to impart Bible knowledge to the Christians, as we have so few opportunities when visiting them on account of the large number of outsiders who at such times usually fill the chapels, and to whom the Gospel must be preached.

We are looking forward in faith to a year of much work, praying that, in all our endeavours to extend the kingdom of God, we may have the guidance of the Holy Spirit, in order that no agency shall do its work without having the assurance that He has set His seal to it. The need of the millions is pressing hard upon us, and we long for the day when we shall be able to say that the Gospel has been preached to them. To this end we will attempt great things in His name, for here truly the field is white unto harvest; but alas! the labourers are few.

If I should ask the reader for one prayer, it would be that the Lord should speedily raise up, in the native church, consecrated men and women to enter the many doors which the Lord should open. We have had two free schools in operation during the year, and have lately bought a new chapel, partaken of by eighty men and women. When the old chapel became too small, they borrowed money from us, and have lately bought a new compound. They have been busily engaged during the New Year, putting the place in order, while other people have amused themselves. About two hundred days' work has already been done on wall building round the compound. We have arranged for a large gathering of Christians from that and the

Self-Support.

I- shi, Shan-si. — "We have had not a little encouragement during the past year. The Church in Pei-chuang has developed a real missionary spirit. On Sundays, quite a number of the Christians—both men and women—used to go to the neighbouring villages and to fairs, bearing witness of salvation through Jesus Christ only. The result is, that five or six families in one village have come out as true Christians, and the number of worshippers on Sundays has multiplied. The Christians of Pei-chuang have also undertaken to hold services in the above-mentioned village. On Christmas morning, they had an early service in Pei-chuang and a subsequent feast in the chapel, partaken of by eighty men and women. When the old chapel became too small, they borrowed money from us, and have lately bought a new compound. They have been busily engaged during the New Year, putting the place in order, while other people have amused themselves. About two hundred days' work has already been done on wall building round the compound. We have arranged for a large gathering of Christians from that and the

Chinese Cemetery erected at Ho-tsin, Shan-si.

In memory of Mr. and Mrs. McConnell, Mr. and Mrs. J. Young, Misses Burton and King, who were martyred in this district during the "Boxer" troubles of 1900.
neighbouring Church (Suen-chuang), in their new chapel, in a few days, to meet Mr. Franson.

"The latter Church has mortgaged a chapel on about the same condition as the above church. We help them by taking part of the house (with expenses) for our own use when visiting. Another Church (Lin-chin) has rented a place; in two other places enquiries for chapels are proceeding. We are trying to work out the self-supporting principle, and find that the Christians are waking up to see their obligations as God’s people.”—

L. H. Linder.

A Seeker after God.

K’oeh-s’ing, Yun-nan, January 16th.—“During my visit to Ping I Hsiien, I had an interesting talk with a man that you will be glad to hear about.

"This man lives at a place called Kiu-u-an-li (ninety thousand li). [A “li” is a Chinese mile.] I was out with the teacher, Mr. Tai, and this man followed us as we went towards the city-wall. Getting into conversation, he told us that he had been seeking a way of salvation for years. At one time, he nearly made up his mind to be a Buddhist priest, but thought that there was a great deal connected with their belief and practice that was unreal and untrue, so gave up the idea. Later on, he was about to take the Vegetarian vow, but found that there was a great deal of insincerity connected with these sects also, and therefore altered his mind. He said that he had also enquired about the Roman Catholic religion, but found, unfortunately, that many who professed to be disciples were not good people, and so he kept away from them. At last he made up his mind that the only thing to do was to be filial and good, not to steal or swear, or tell lies, or smoke opium, or drink wine, or use tobacco, and then to leave his future to Heaven. I told him of the work of our Saviours, and of the plan of salvation through faith in Him, and I have never, in China, met a man who drank in the Truth so eagerly, and seemed to grasp every idea so quickly. We stood talking for quite an hour, and then I invited him to the inn, where we had another chat. I gave him some books, and then we had to leave. His home is two days from Ping I Hsiien, and he promised to do so some time.

"We may never see him again, and I do not like to say too much about him, but I have never met a Chinese who seemed to be at once so much interested in the Gospel, and I mention his case because I am sure that it will call forth prayer that he may be led into the light.”—D. J. Harding.

Si-chuen—Past and Present of Missionary Work.

Mr. Montagu Beauchamp writes:—“Some seventeen years ago I entered this province of Si-chuen from the north, coming overland from Pekin. At that time there were two Protestant mission-stations and five men working in the province, three of whom had just arrived and were consequently raw recruits.

"We settled down, some two or three of the above, to open a new district in the north of the province. Workers increased and other societies began to push west, until after ten years six societies were represented by about one hundred workers in twenty stations.

"Just before the great outbreak of 1900, our position was improved considerably, we had seven societies with about one hundred workers in some fifty stations and out-stations. . . .

Last year (1903) the work in Si-chuen went forward by leaps and bounds, the natives spontaneously opening many gospel halls, although from queer and mistaken motives. Counting these as centres, or mission-stations, we had about three hundred, and our European mission staff, men and women, numbered two hundred. These, however, still confined their labours to the larger centres.

"We are in a very isolated part of the field: to the west we have our nearest station, four or five days distant; to the north—six days; to the east—eight days; to the south—none within any known distance. I have the valuable help of one worker, who joined me in December, but he does not enjoy robust health, and so far has not moved from this centre.

Since beginning this letter we have held a ten days’ Bible School, a most remarkable event in a district where settled work was only started last August. We had an attendance of seventy or eighty. About half attended very regularly. The remainder either came late or left early. They were representatives of six counties in Si-chuen and Hsi-fen. About one-third were from this city and two-thirds came from a distance, several from one hundred miles and more away, who had come a day through snow mountains. All came on foot: all had Bibles, and were seeking instruction: all paid their own expenses, with a small margin over for lights and lamps.

"We finished up with two evenings for praise and testimony, which came from over twenty individuals with a freshness and individuality which was wonderful. ‘A God who hears prayer and who heals our sickness,’ was perhaps the strongest note throughout. Now my readers, all! What can you do—what will you do to help in this great work? My report is poor and feeble, yet it may interest some of you. Were you to see the work your heart would be stirred and you would be divided between joy on the one hand and the burden of it on the other. We need your help and long that you may share in the joy.

"May you hear in all this God’s voice speaking to you, perhaps calling you to immediate action.”
China's Millions.

AUGUST, 1904.

Editorial Notes.

AUTUMN Valedictory Meetings. — Arrangements are being made for the holding of some valedictory meetings in connection with the departure of workers for China in the autumn. Apart from those who are returning after furlough, there are about twenty-three going out for the first time. Fuller particulars with regard to the meetings will be published in our next issue, but meantime we shall be glad if friends will note that the Central Valedictory meeting will be held in Exeter Hall on the evening of Tuesday, September 13th.

The War and Christianity in the Far East.— The war between Russia and Japan has compelled Japan to show somewhat plainly what is her attitude toward religions not native to the country. The fear lest she might, as the antagonist of a so-called Christian power, be regarded as an antagonist of Christianity, has led Count Katsura, the Premier of Japan, to officially declare that all religions are to be treated with becoming respect, and that at a conference of all the religious bodies in Japan (members of the Greek Church being included), which met in Tokio on May 16th last, a resolution was adopted declaring that differences in race or religion had nothing whatever to do with the present complications. It is even reported on good authority that the Japanese Government have ordered that only Christians will be allowed as interpreters to the war correspondents. Japan has also given permission for Christian chaplains, both native and foreign, to accompany the troops at the front.

With regard to the effect of the present war on the Christian Churches in the Far East, some of the missionaries in Japan are already recognizing the fact that, the Japanese successes in battle are causing the Christians to feel some sense of shame at their dependence upon foreign funds and control by foreign missionaries. The missionaries recognize that things cannot remain as they are, and that, after the war, the Japanese Christians will not long submit to control from without. The same spirit of independence will certainly, sooner or later, be more and more felt in China. There is therefore much need for prayer, that both missionaries and native Christians may have much wisdom and forbearance in the organization of a preparatory stage was to arrange a system of street lamps for the lighting of the city. Two thousand lamps were mounted on posts about six feet high at intervals of about one hundred yards. The shape of the lamp is similar to those used in small towns or railway stations in the homeland. A small tin can, holding about two ounces of vegetable oil and a rush wick, is raised about five inches from the bottom of the lamp by means of a tripod made of tin attached to the bottom. Each police district is responsible for the lamps in their respective district; the police collect the tins every morning, and return them trimmed and replenished at night. Five catties of oil are allowed for each lamp monthly; and the annual sum expended on oil is $14,400. Two tinsmiths are employed by the chief office to repair breakages and make new lamps. Any person wilfully damaging the lamps or lamp-posts is liable to the severe penalty of decapitation.

During the time the lamps were being erected, a number of coolies were employed to remove the rubbish heaps which had accumulated at the street corners and open spaces; cesspools and malarious puddles were filled in and the streets swept and cleaned; walls were also built in front of urinals to screen them from public view, and other necessary measures carried out to make the city clean and healthy. After the proper police force was appointed, a force of eighty scavengers were employed to keep the streets in order and remove the refuse deposited at the doors of dwelling-houses and shops. These men have a distinct uniform, with "Scavenger" sewn on the back and front of tunic. Two scavengers are attached to each sub-office; they are provided with a wheelbarrow, a wicker basket, and a broom. They commence their daily round at seven o'clock, and go their respective beats collecting refuse and sweeping the streets.

The Central China Religious Tract Society.— From the last report of this Society we learn that, during the twenty-eight years of the Society's existence, no fewer than 20,938,213 publications have been issued. The rapid advance which has been made of recent years can be seen by a comparison of the following figures. In 1876, the year the Society was formed, the circulation was only 9,000. In 1889 this had risen to 1,026,305, while last year the issue was 2,171,655. The rapidly increasing circulation of Christian literature is one of the hopeful features of work in China to-day, and evidences of its helpful influence are continually being received.

West China Religious Tract Society.—In connection with this Society, which is only one of the tract societies at work in China and but recently established, the report shows that upwards of 131,000 tracts and books were sent out during last year. This is an advance over the previous year's circulation of no less than thirty-three per cent. During the year 200,500 books and tracts were printed and paid for, and the year closed with 165,000 tracts and books still on order. One new feature of the recent annual meeting of this Society in Chung-king was the presence of English-speaking Chinese, one of whom desired to be enrolled as a member of the Tract Society.

The Province of Hu-nan.— At the first Conference of Missionaries in Hu-nan, held in June, 1903, a resolution was adopted extending an invitation to the Yale University Mission to establish an educational centre in Ch'ang-sha, the capital of the province. The Conference recommended all missions working in this province to entrust the higher education in the sciences, arts, and medicine, to the Yale University Mission, should it accept the invitation. This action on the part of the missionaries in Hu-nan was
China's Millions.

A Chinese Ambassador and Christianity.—Without attaching undue importance to a testimony addressed by a Chinese Ambassador to an American audience, the following words of the Chinese Ambassador to the United States of America are not unworthy of remark. Speaking on the invasion of China by Western civilization, so long resisted by Chinese people, he said: "It is to this conservative people that the heralds of the Christian faith have come, and it may be frankly considered that to them belongs the major portion of the credit for opening China's closed door. These words not only refute foolish statements sometimes made, but show that the Chinese are astute enough to recognize the real effect of missions.

Imperial Edicts.—Among recent Imperial Edicts issued by the Chinese Government, the two which we print below are of special interest. The first reassures Chinese neutrality in regard to the present war, and the second relates to the incorporation of the Chinese Red Cross Society in the International Red Cross Society:

"22nd May.—Although there have been copious rains this spring, the price of grain still keeps its abnormally high mark, while the various kinds of marketable goods continue to demand high prices. An investigation reveals to us the fact that this has been due to the war now in progress in the Eastern portion of our domains, which, coupled with the numerous rumours flying about, has compelled merchants to hesitate in embarking in business, thereby causing a block in the free transportation of goods and cargoes. This is a matter affecting greatly the welfare of trade and of our subjects. Be it known, therefore, that the Imperial Government is at present in China's closed door to our minds a special significance as marking not only the high calling thus set before us. The invitation has, moreover, the Imperial Government is at peace with all nations, and our relations with them are both friendly and cordial. When the war between Japan and Russia began, we at once declared our neutrality in the contest, and we have continued strictly neutral ever since. In consequence of this there is perfect peace and contentment within and without the city walls of Peking. We hereby command our Tartar Generals, Viceroys, and Governors of the various provinces to reiterate in their proclamations to the people the strict neutrality of China, which enables merchants and baniherators to work peacefully at their avocations without let or hindrance, and to call upon the people to go on with their trades and businesses, and not to believe in rumours which would only hurt them."

"24th May.—We have received the following commands from Her Imperial Majesty the Empress Dowager: -- The other day the Waiwupu memorialized us to the effect that the Secretaries of the Chinese Red Cross Society had asked the Imperial permission (to join the International Red Cross Society), in which case it was necessary that an Imperial decree should be sent to the Chinese Minister in London, Ch'ang T'eh-ya, to sign certain documents there and. The permission has now been given authorizing the said Minister in London to sign same (on behalf of China). As the aim of the Red Cross Society is to succour and heal the wounded on the field of battle and also to help our people suffering from the effects of the present hostilities, some a project is indeed a charitable one, and as a number of Chinese officials and gentry have subscribed and collected funds for the prosecution of these deeds of charity, it has greatly touched our hearts also, and we therefore command that the sum of Tael 100,000 be forthwith taken from the privy purse and given to the said Red Cross Society with our earnest hope that those who have given their time and strength towards the good work will work zealously and energetically." — North China Herald, May 27th, 1904.

The Chuen-han, or Si-chuen—Han-kow Railway Company, which has been started under the auspices of Viceroy Hsi Liang, of that Province, according to a Chung-king despatch, will begin work next July by surveying for a preliminary line from Ch'en-tu, the capital of Si-chuen, to Chung-king, the most important commercial port of that province. — North China Herald, May 27th.
May 20th.—In the correspondence which has reached us from our missionaries during the last fortnight there are many indications of progress and blessing in the work throughout the Empire, amongst which not the least cheering is the renewed evidence we have received that a wonderful change has taken place in the attitude of the people of YUN-NAN towards the Gospel. From our four stations in this province, where there has been so much determined opposition to Christianity, news has come which shows that the labours and sacrifices and prayers of devoted workers in past years have not been in vain, and that against this citadel of the enemy the power of God has begun to prevail. May it stimulate our faith, and act as an incentive to increased prayer on behalf of this great province, so rich in possibilities.

Mr. Quinmbach, who has made a tour of the five centres of work in the Nan-chau district, reports that he visited seventy odd families, of whom forty have put away every vestige of idolatry. He had splendid opportunities for preaching the Gospel, and amongst hundreds of enquirers he accepted and baptized nine converts.

Mr. Clinton informs us that, at Ch’ang-teh, he recently received into the fellowship of the Church, by baptism, six men who had given satisfactory evidence of conversion. One of them had been a victim of the opium habit for twenty years, whilst another had been a gambler and wine-drinker. Thus the power of the Gospel of Christ to transform the lives of the most depraved in China is demonstrated.

Mr. Kampman writes that he has returned from a sixteen days’ visit with Mr. Heinrichsohn through the district to the south of HANKOU. Everywhere they were well received, and on the journey they sold twenty-nine New Testament portions, and hundreds of other books and tracts.

Dr. Barrie, who lately joined the C.I.M. in China, writing from CH’ANG-SHA, the capital of the province, reports that they had had a short call from the Governor, who “seemed to thoroughly enjoy a cup of good coffee and foreign jelly cake.” Despite his alleged “anti-foreign sentiments and his open animosity to Christianity,” he proved an agreeable visitor. Drs. Keller and Barrie are kept very busy with their medical work amongst the sick. They are crowded, and the sitting accommodation is taxed to its utmost capacity.

From Sin-tien-tsi, in Shensi, comes news from Miss Williams that two brothers have burned their idols.

From YUN-NAN, in the same province, Mr. Walter Taylor reports the baptism of nine converts. Whilst rejoicing in this accession to the strength of the Church, he has had to mourn the necessity for suspending one young man from its membership.

At Fu-siuen, to which station she has recently been appointed, Miss Glanville reports great encouragement in the work amongst the women. The meetings are crowded, and the sitting accommodation is taxed to its utmost capacity.

Mr. Hampson, who has laboured in the same station, recently visited Ling Hsien, to which, as far as he knows, no foreigner had ever been before. The people were very friendly, and showed no signs of hatred, and our brother was cheered by the result of his journey.

From Sin-tien-tsi, in Shensi, comes news from Miss Williams that two brothers have burned their idols.

From Uan Hsien, in the same province, Mr. Walter Taylor reports the baptism of nine converts. Whilst rejoicing in this accession to the strength of the Church, he has had to mourn the necessity for suspending one young man from its membership.

At Fu-siuen, to which station she has recently been appointed, Miss Glanville reports great encouragement in the work amongst the women. The meetings are crowded, and the sitting accommodation is taxed to its utmost capacity.

Mr. Windsor, writing from Tzen-i Fu, in Kweichau, says that in every home she and her sister visited, they are treated kindly and respectfully, and their message receives an attentive hearing. They feel encouraged by the opportunities for service that are offered in the city, as also by the prospects of the work.

Mr. Graham McKie reports that, in I-cheng, Shan-si, the annual gathering has taken place. Between seventy and
eighty people were present, nine-tenths of whom were decided Christians. A spirit of harmony prevailed throughout the conference. Eight men and seven women were baptized. Mr. Knight and Mr. Trudinger were present, and rendered valuable help.

Miss Cable, writing from Hoh-chau, in the same province, says:—"We have had over forty women staying with us for eighteen days during the winter, and a good number of women opium patients. We have seen idols put away, and many new villages have opened up. For all this we do praise God." During the last fortnight, seventy baptisms have been reported.

Special prayer is besought on behalf of the station of Ning-hsia, in Kansu, which has not been re-occupied since the crisis. Mr. Robinson, who, with his wife, recently paid a visit to the city, reports that there are sixteen Christians in Church fellowship, and that there are about the same number of enquirers. Few of these converts are able to read, and it is not possible for them to comprehend the Gospel, as they have been, for four years, order and discipline in the Church have become somewhat lax.

Last month we reported unrest in some parts of Hsian. From letters since received we learn that prolonged drought was the cause. Now that there has been an abundant downfall of rain, the exciting rumours will probably cease.

On the 11th inst. Mr. Hoste and Mr. Ernest Taylor started on the visit to the stations in Chih-kiang and Kiang-si, to which reference was made last month.

We are glad to report decided improvement in Miss Saltmarsh's condition. She recently visited Shanghai, and seemed to be quite herself again.

Miss Alice Hunt, we regret to say, still seems to be suffering from a subtile form of malaria which is slow to yield to treatment, and is in a most unsatisfactory state of health. She will probably go to Kuling, and spend the summer there.

We are sorry to say that the health of Mr. Kauderer is in a most critical condition. Dr. Anderson writes that he is quite unfit for any mental or nervous strain, and is unable for even a moderate amount of physical exertion. He is now at Ning-p'o, and it is hoped that rest and treatment there will result in his restoration. In view of the great needs of the work in the Huang-ien district, his breakdown is the more regrettable.

On the 13th inst. Mr. and Mrs. G. T. Howell were working back to China. They will, for the present, be located in Shanghai, where Mr. Howell will give needed relief in the treasurer's department.

June 3rd.—The correspondence from the field continues to reveal cause for encouragement, and also increasing need of prayer. Though only thirty-one baptisms have been reported during the past fortnight, this fact must not be taken as indicative of the extent of the progress made. A very large number of enquirers have been enrolled, many of whom would be baptized if at once were it not that workers feel that prevailing conditions call for the exercise of increased caution and discrimination, and make it seem wise to defer the final acceptance of many of those who appear satisfactory, in order to give opportunity for further testing. It would be an easy thing, at the present time, to swell the church roll almost indifferently; but it is felt that a smaller and more spiritual church is to be preferred to a larger and less spiritual one.

Mr. C. F. E. Davis reports that in the Ku-hsien district there are over five hundred adherents—that is, there are over five hundred people who, "more or less regularly," come under the sound of the Gospel—two or three hundred of whom have expressed a desire to enter the church.

From the same station Miss Fearon writes that on the 1st of the Chinese New Year over a thousand women visited the new house for ladies, and from that date to the 15th there was an average of several hundred visitors each day. Our sister was struck with their seeming earnestness in desiring to hear something from the Word of God.

From the same province, Mr. Barham sends an interesting item of news, which is encouraging in that it is another proof that the Chinese convert is not altogether lacking in initiative. Mr. Ho, a member of the church at Siao-shi, who is in charge of the prison, has commenced morning and evening worship among the prisoners. At present eighteen men attend the service. They are all provided with Bibles and hymn-books. Some of these men are condemned to death; but one of them is very clear in his hope in Christ.

From the Ta-ning district in Shan-si, Miss Gaultlett sends a report of a week's visit to the larger villages in the district. In one of these sixteen out of twenty-one families have put away their idols. Our sister was able to give the women some regular instruction. Openings for work in these villages are numerous. Almost everywhere the women are ready and anxious to learn, and their cry is "stay longer."

In a village in the Ho-tain district, Mr. Gillies tells us, the oldest member of the Church, who is the village elder, has, with the unanimous support of the community, pulled down the two village temples, and is using their material to build a new chapel.

In Lan-chau, in the province of Kansu, where much earnest work has, in years gone by, been done with little apparent result, two men and three women were baptized on April 24th. One of these men had been kept back for years on account of his growing opium. This year he planted his usual crop; but having been convinced that he had committed a grievous sin he harrowed it all up. Surely this triumph of grace, involving considerable loss, is a fresh proof that God is in our midst, influencing the lives of men. One of the women has suffered much for the sake of Christ; while another is a member of a family all of whom are opposed to the Gospel.

Mr. Bloom reports that in Ho-nan Fu, where he has at length succeeded in obtaining possession of the premises rented some time ago, there are two enquirers.

From Ho-keo, in Kiang-si, Miss Gibson reports that two scholars, one of whom is a B.A., have commenced to attend the Sunday services. There are other three B.A.'s in the district who are more or less interested in the Gospel.

Mr. Entwistle relates a pathetic incident. In the year 1897 he baptized an old woman, who shortly afterwards returned to her home thirty miles north of the city. On taking up work again in this district, our brother made enquiry with regard to this convert, but could find no trace of her whereabouts. Indeed it was alleged that she had died. Lately, however, she came into the city, bright and earnest as ever, and on being asked how she managed on Sunday, she said—"I shut my door, take out my books, and repeat all the texts and hymns I know, and then pray to God." Very soon she will return to her distant home, a solitary witness for Christ, cut off from the public means of grace. Owing to the limited staff at Lu-an-chau, it will not be possible for the workers there to visit her. Pray for her!

Mr. Orr-Ewing has returned from his visit to the stations down the Kan river. He found many indications of progress and blessing, and his visit was the means of refreshment to the workers. Such journeys involve considerable self-denial and the endurance of not a little hardship, as the inns are far from comfortable, especially when the weather begins to get warm. Mr. Orr-Ewing walked all the way from Ki-an to Yuen-chau, a distance of 1,000 li [333 miles]. He has now gone to the Kiang-si river stations to join Mr. Hoste.

The harvest prospects in several of the provinces are excellent.
Mr. F. Franson's Tour in Shan-si and Shen-si.

[Mr. Franson is the Director of the Scandinavian China Alliance Mission.]

The following extracts from a letter received from Mr. F. Franson will be read with interest, as also with thanksgiving to God:

"After a few days' Union meetings in Chefoo, Tientsin, and Peking—all laden with blessings—I began my long inland tour, visiting many of the C.I.M. stations in Shan-si and stations of two Swedish Societies besides our own—all associated with the C.I.M. Although it is quite true that the Boxer trouble, and all that followed thereupon, caused a great drawback to mission work in a number of places, it is also true that the churches, as a whole, are recoverable and fast recovering from the evil effect.

"Almost at every station I was happy to see how sinners were brought under the conviction of sin, sometimes very deep conviction, and seemed to accept of Christ. In some of our meetings even mandarins and teachers have been among those prayed for. I may point out a few of the many changes for the better in these Northern provinces, and which apply more or less to China all over.

"Hardly once during these six months which I have already passed in China this time have we been called foreign devils—a common occurrence on my tour eight years ago. On the contrary, the mandarins have shown us all possible respect; exchanged visits with us, sent soldiers to escort us whenever we have given the least hint about it; yes, even when we have not cared to apply nor yet desired an escort.

"The work against two of the great evils of China—opium and footbinding—is getting sympathizers from all quarters.

"The singing in the churches is better than before. There was a time when the missionaries feared they could never make good singers of the Chinese. Now they—especially the younger generation—sing beautifully.

"Bible study and Bible knowledge have increased. The many Bibles brought to the meetings by the natives, and the readiness with which many of them find the passages referred to, are cheering aspects of the work. The truths of the Bible have gotten hold of the people. I was told the last time I was in China that tears in the eyes of Chinese was a sight hardly ever occurring; I saw tears then, and I have seen many more this time. They weep when they hear about the love of God, and while praying for themselves or for unconverted relatives; they rejoice when the truths about Christ's coming again are preached to them, just as at home.

"The voluntary contributions for the mission increase year after year; also the number of evangelists either supported by the native churches or supporting themselves, that is, using the Sundays for Gospel work. One of the C.I.M. missionaries showed me a long list of such evangelists (mostly composed of superintendents of self-supporting opium refuges, and farmers) whose preaching tours be arranged Sunday after Sunday.

"Further, I noticed a more earnest longing for the salvation of unconverted relatives and neighbours, and more intense prayers about it.

"Also in the point of Sunday observance there is progress. The Holy Spirit leads His Church here in China as He did the primitive Churches, and as He does in the homelands, to set apart a day of the week (Sunday) to be spent (exclusively, if in any way possible) for mutual edification, and for the work of Christ. The Christians also are led by the same Holy Spirit, who is always endeavoring to get this people to use as much time as possible for Himself, to set apart the first week of every year for special meetings.

"On arriving here in Si-an Fu, the capital of Shen-si, and the headquarters of our Mission in China, I find things very encouraging. Fifty of our China missionaries are up here and in full activity. A few of them are new workers busily engaged with the language. Souls are being saved here and in the Si-an Fu region. Quite a few have been baptized lately, and a far greater number will be in a little while. Some new stations have been opened.

"Our missionaries have arranged a three months' tour for me, including an eight days' Chinese Bible course for evangelists, elders, and Bible-women; and the Annual Conference of our Mission has been fixed to be held in June in Kan-suh Province. Quite a few decided for Christ in the Si-an Fu meetings now closing. Our missionaries are full of hope for great things.

"With many thanks to the Lord for journeying mercies, and to all the dear workers of C.I.M. and associate Missions, directors, superintendents, and missionaries for all kind assistance, and hoping you will continue to pray for me many still remaining tours in China, India, and Africa, I am, yours in His service."

Cave houses abound in North China. They are cut out of the "loess" at the base of some of its straight cliffs, and afford homes to millions of the people.
A Glimpse of the Possibilities before Missionaries in China.

Mrs. Phillips, C.M.S. missionary in China, and a member of the Mildmay Association of Women Workers, has written two very interesting letters home, giving an account of the various places and "Missions" visited by herself and her husband during their absence from Kien-ning, for a time of holiday. The following extracts are from the second letter, dated January 21st. One of the C.I.M. stations visited was Kwei-chi, which may be said to be their central, and, perhaps, most important station on the Kwangsin River. Mrs. Phillips writes:

"It was Wednesday evening, and after tea we went in to the weekly Bible reading. Truly it was an inspiration to go into that little hall and see about fifty men and women, each with his or her Bible, keenly waiting to be taught. Before the meeting began we felt the presence of God and the really spiritual atmosphere that surrounded us. Next morning, after prayers, when each woman repeated a verse of Scripture, Miss Marchbank kindly took us to see their Home for old Christian women. There were twelve of these dear old ladies, all over seventy, bright and happy, true Christians. Were it not for this Home many of these, the Loud's own children, would be half starving amidst heathen surroundings. Then we went over to the Girls' School, and found about thirty nice little girls sitting in the sunshine doing needlework. In the afternoon Miss Marchbank took me to see Mrs. Lin, an earnest Christian, whose husband had died quite lately. They had a son, also a Christian, who when but twenty-two years old, went into rapid consumption. Before his death he said to his friend, 'I wish I had had more time to do God's work.' This remark was told to his parents, and they felt that as God had left them strength and health, they must do what their son was unable for. They rented a little house seven miles away, and then gave yearly the produce of eleven acres of their rice fields to support a preacher for this village. They have done this for the past eleven years, and when Miss Marchbank had visited that little church there were forty-five communicants who met together to commemorate the Lorn's death.

"Next day I had my first experience of the pleasures of a wheelbarrow, and enjoyed a ride of about twenty-four miles in one! I should say 'on' one, for a Chinese wheelbarrow is slightly different from an English one. Take away the sides of an English barrow and you, practically, have a Chinese one. The big wheel is in the centre, and on either side a little flat seat, perhaps 2ft. long and 12in. wide. Your luggage is tied on to one side, and a pillow or rug tied tightly on to your little seat, and there you sit, with your knees almost touching your chin, to enjoy the level road, or be ready to get off at any minute should your wheel get into too deep a rut or the road be too stony or uneven to make riding on a wheelbarrow desirable. That evening we reached I-yang, and got a warm welcome from Miss Mackenzie, Miss Macdonald, and Miss Standon. There, too, there are about two hundred baptized Christians, and many are the interesting stories which those ladies told us. "I have not time to tell you all the beautiful things we heard at these different stations. If only those who do not believe in Missions could see and hear what we saw and heard, truly, they would alter their opinions, and feel rather ashamed they had ever held them.

"Another twenty-five miles on a wheelbarrow brought us by Saturday evening to Ho-Keo, a busy, bustling market town, with a very large trade, and constant coming and going into Fuhkien. Miss Macdonald came, on with us, and we got a most hearty welcome from Miss Hall, who was just then alone, Miss Gibson being at Kwangsin. The prayer meeting that evening was bright and hearty, and we looked forward to a delightful Sunday. By nine o'clock in the morning a large number of women had arrived. I went and had a look at them in all their different classes, reading and learning at the top of their voices. At 10.30 the ladies go down to the prayer meeting for men and women. By that time there were fifty or more women there, and as many men. This went on till noon, when the sliding doors were removed, and the rooms formed one large church. What do you want with a choir when everyone in a large congregation is singing with..."
all their heart, soul, and strength? Such a bright, hearty service until about 1.30; the folding doors are then put into place, and the men on their side, the women on theirs, prepare for dinner. This is cooked in a large kitchen and carried into smaller rooms, where are tables and stools, and before long I counted fifty women at dinner. Way is this! Many of these dear people live at a distance and could not otherwise return. Those who live near find, if once they go home, it is so hard to keep Sunday a day really holy to the wise return. Those who live near find, if once they go home, it is so hard to keep Sunday a day really holy to the Lord, so they each bring their own rice and vegetables, cooked but cold. The ladies provide the kitchen and firing, and all the dinners are heated up there. In some cases the dinner is brought by a servant, son or father, hot and all ready to be eaten. How my husband and I wished that our Christians in Kien-niing would follow this plan.

At three o'clock came the afternoon service. At this a dozen men each repeated fifteen verses of Scripture that they had learnt during the week. The service was over soon after four o'clock as the days are short and some had long distances to go. Off these dear ladies trundled on their barrows, often pushed by a son or husband. Others who lived near walked home. At about eight o'clock a well-filled evening service ended a very happy day. It was striking to us to see so many well-to-do people in church, and to hear that fourteen of the large shops are owned by Christians and close on Sundays. This is a heathen town, where Sunday is unknown, is a wonderful witness to the Lord's work and the Gospel's sake and ours.

After this we had prayer together, when she told me as only He can. The schools at Chefoo are lovely, and Jesus took her closely in His arms, and sustained her as only He can. The next change of our journey was into sedan chairs, and we received a very warm welcome from old fellow-workers, and after two days left by cart for our old home and station. News had reached us that a very serious illness was at last again. This separation is entirely for Jesus' sake. We have put her definitely into our Heavenly Father's keeping, and are fully assured that He is able to keep that which we have committed unto Him. Please continue to pray for our darling, that she may be kept for Jesus Christ.

We had the privilege of meeting many old friends, both in Shanghai and also Hankow, to which place we travelled by Japanese steamer. The days were very full, busy buying in stores, and arranging for our long inland journey, buying pots and pans, roll-up wadded beds, and other simple things, but absolute necessities to travel in China. Two small house-boats were taken for our party, which included the Misses Norden and Peterson (our nearest neighbours now), also returning from furlough. They shared our boat, while Mr. and Mrs. Fiddler (on their honeymoon) of course needed a boat to themselves. The boat journey took us seven weeks, returning from furlough. They shared our boat, while Mr. and Mrs. Fiddler (on their honeymoon) of course needed a boat to themselves. The boat journey took us seven weeks, and the beautiful scenery by day quite compensated for the discomforts we endured at night. We called at two stations by the way, and at Lao-ho-k'eo had the joy of seeing dear Miss Black, with her sisters, back again in their old home, and so happy among the people again. We passed numberless villages without a single messenger of the cross, and we longed to be able to stay longer to tell of Jesus. But very often we had to hurry on to keep pace with our journey, and after two days left by cart for our old home and station. News had reached us that a very serious illness was at last again. This separation is entirely for Jesus' sake. We have put her definitely into our Heavenly Father's keeping, and are fully assured that He is able to keep that which we have committed unto Him. Please continue to pray for our darling, that she may be kept for Jesus Christ.

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The next change of our journey was into sedan chairs, and oh, how we did enjoy the lovely mountain air and scenery. Stopping for a halt at noon and a very impromptu meal, in a decidedly dirty hut, with an even dirtier crowd of faces and half-clad people, was our greatest event each day. At night we rested in the inn by the wayside, and despite one's surroundings and the hard brick or board beds, tumbled down walls, and no doors, we slept soundly and quite enjoyed the rest. One got so completely tired out by the stiff climbing each day. On reaching the capital of the province of Shen-si we received a very warm welcome from old fellow-workers, and after two days left by cart for our old home and station. News had reached us that a very serious
A Month's Bible School in Sin-ch'ang, Cheh-kiang.

BY WM. DOHERTY.

"We have just concluded our month's Bible school for the instruction of Christians in the Hsin-chang and Dzing-yun districts, and have to return thanks for prayer answered abundantly above all that we have asked or expected. This being the first attempt of the kind in the district, we were met with that stalid inertia and clannish feeling, as well as the dislike to anything new, that is so characteristic of this people. That such a school would have been 'champions' of the effort; also in the removing of some of the barriers that clan and custom had formed; and in the spirit of unity that was prevalent amongst the men."

Recent Baptisms.

SHEH-SI—
  Si-an Fu .................................. 4
SHAN-SI—
  Huen-tun .................................. 17
  I-cheng .................................... 16
HO-NAN—
  Jen-cheng .................................. 1
SI-CHEEN—
  K'ü Hsien out-stations .................. 14
  Chen-tu out-stations ..................... 15
  Sui Fu ..................................... 8
  Ying-shan .................................. 3
  Wan Hsien .................................. 9
GAN-HWOU—
  Hwei-chau Fu and out-stations .......... 13
KUANG-SI—
  Kuang-teh Chau ............................. 2
  Fu-chau .................................... 4
  Ih-yang .................................... 1
CHEH-KIANG—
  Tien-t'ai out-stations ................... 9
  Ning-hai out-stations .................... 14
  Wu-chau and out-stations ............... 14
HUC-NAN—
  Nan-chau .................................. 2
  Chang-teh .................................. 6

Arrivals from China.

June 23rd, Owen and Mrs. Stevenson and two children.
China's Millions.

August, 1904.

Across Siberia with a Baby, and a Visit to a Chinese Prison. Published by George Bell & Sons. 2s. net.

This little book consists of two papers by the Rev. A. T. Polhill, M.A., and is edited by Dr. Robert Sinker, the well-known author of Jan Keith-Faulkner’s life. The vivid sketch of the Siberian journey is interesting reading to anyone who would know something about that route now so vital to Russia. The second paper deals with Chinese prisons, a subject not much written about. The book is well illustrated, and has an outline map.

“Into all the World.” Published by Marshall Bros. Price 1s.

This is an Appeal to the Christian Church on the Cause of Missions, by the Rev. C. E. Macalpine, B.D., and has an introductory note by Dr. Alexander Macalister, of Manchester. There are six papers on the duty, need, motive, claim, and hope of Missions. The book should do much if it gains, as it deserves, a wide circulation.

Church of God, Awake! By Pastor Stockmeyer. Published by the Christian Herald Office. Price 6d.

This little book is compiled from addresses given by Pastor Stockmeyer during April, 1904. Though the subjects cover a good deal of the ground treated of in some of Pastor Stockmeyer’s other books, we feel sure that these messages, so much needed to-day, will be welcomed by all who have been helped by the author’s other works. There are more than one hundred pages of letterpress, well printed, and neatly bound in stiff paper cover, for the small sum of sixpence.

Report of the Third International Conference of the Student Volunteer Missionary Union, 1904. Published by S. V. M. U. 1s. net.

This is a much abbreviated report, but gives a good summary of the Conference, and naturally gives Mr. Mott’s addresses the lion’s share.

PUBLICATIONS.


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“The Afflictions of Christ.”

An Address delivered in Exeter Hall, at the Annual Meetings of the China Inland Mission, on May 10th, 1904.

By ARTHUR T. PIERSON, D.D.

Price One Penny.

Further Comments on “Pastor Hsi.”

“As a tonic for prayer and faith, this is the book. If we could supplant the modern novel—so often sensational, impure, and atheistical—by the romance of missionary life, what a blessing to our young people it would prove! No novel is half so fascinating as this charming book. Let all who can read it.”—Experience.

“Quite recently I have read that remarkable story of a Chinese Christian called Pastor Hsi. I beg you to read it if you have not seen it hitherto. For fifteen years he led a life in China which is exactly the life of St. Paul in Asia Minor and Italy at the beginning of our era. Just the same thing is produced—the man’s untiring zeal, crucified, spending himself, moving, toiling, suffering, that he may save men.”—Dr. R. F. Horton.

“The story of Pastor Hsi, the most wonderful book of record on this subject that I have seen, gives scores of instances in which this humble native convert in China unquestionably exercised evil spirits by the simple power of prayer and faith.”—Dr. A. T. Pierson.

“We have never read a more wonderful or beautiful missionary story than this. He who reads it will go on his knees as the result.”—The Methodist Times.

“We are perhaps too ready to speak of ‘Modern Acts of the Apostles’; but there can be no doubt that Pastor Hsi was a Christian of the true Apostolic order. In many respects, indeed, this story takes us straight back to the days of the early Church.”—The L.M.S. Chronicle.
By the kindness of Mr. Hudson Taylor and of Mr. Theodore Howard, we are permitted to publish the two following letters, which tell of the sore bereavement which has befallen Mr. Hudson Taylor and the China Inland Mission. The privilege of reading this correspondence with its details of pathetic and sacred interest will, we feel sure, be much valued by all. It is not necessary to ask that the beloved survivor, in his sorrow and weakness, be upheld by constant prayer.

Letter from Theodore Howard, Esq., to the Rev. J. Hudson Taylor.

Westleigh, Bickley,
Kent,
August 1st, 1904.

My dear and honoured Friend,—I feel as if I were trespassing on your sorrow in writing to you just now, but I cannot refrain. I have been thinking much of your beloved one in her weakness and you in watching her fading away from before your eyes, but I had no idea that the entrance to the unseen and eternal, the immediate presence of her Lord, was quite so near.

I long to hear some particulars of her falling asleep. I feel as if the heavens had just opened to receive her, and that some rays of the glory must linger with those who watched beside her when she entered in. These lines have dwelt with me:—

There is no death; what seems so is transition:
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.

She is not dead, but entered into Life.

I think of her whole-hearted following of her blessed Lord and Master; of her entire consecration to His work in China; of her unswerving devotion to her beloved and honoured husband, unwearied in service, unhindered in attention amid a multiplicity of claims, unswerving in absolute loyalty to you; I think of her love to all the saints and entire willingness to spend and be spent for the good and happiness of others—and I feel as if a bright light had gone from earth, a grand example, to be followed now only in remembrance. The world in its highest interests as well as the Church in its service have lost more than we can estimate in losing her.

But you, beloved Mr. Taylor, God only knows what you have lost, and He alone can fill the blank—through the presence and power, love and fellowship, sympathy and hope of the Lord Jesus Christ Himself. In the arms of loving faith and prayer we bring you to Him. He will stand beside you and weep with you, and pour the oil of His consolation into your bereaved and stricken heart.

Yet a little while, a very little while, and He who shall come, will come, and will not tarry. And until then He says, "I will never leave thee."

Yours ever in deep sympathy and affection, in which my beloved wife joins with me,

Theodore Howard.

Rev. J. Hudson Taylor.
Reply from Mrs. Howard Taylor to Theodore Howard, Esq.

Dear Mr. Howard,—Your kind letter is more than welcome to my dear father, who deeply values its sympathy and true appreciation of the loved one now at rest. Unable to answer it himself, and anxious to respond to your desire for fuller information concerning her illness and departure to be with the Lord, he has asked me to write for him, giving full particulars and expressing his heartfelt thanks.

On the wall of the little sitting-room occupied by dear father and mother hangs an illuminated text-card bearing the French version of Heb. x. 23:—

"Celui qui a fait les promesses est fieUle."

It was the last purchase they made together, a few months ago in Lausanne, and during the difficult days since then it has often spoken to their hearts. Yes, the faithfulness of God so long their joy and strength for service has been more than ever real and precious in days of suffering and bereavement. He has indeed compassed them about with mercies, and in the hour of extremity has been their consolation and stay.

You may remember that it is just a year since my husband and I were called by telegram from the Keswick Convention (1903) to come to dear mother at once, on account of serious illness. That was the first intimation we had of anything amiss. Up to that time father had been the one thought of as needing rest and care, and nothing could have exceeded her watchfulness and devotion in anticipating his every wish. It seemed strange and sad indeed to find her suffering; and the more so that the trouble my husband hoped at first might prove temporary turned out to be of a most critical character.

As an indication of the tender care of Our Father all through those anxious days, I may mention one answer to prayer that cheered us greatly.

Realizing the gravity of the case, Howard was much in prayer for guidance as to consultation with other physicians, and finally made an appointment with a distinguished specialist in Lausanne, for whose accessibility we were deeply thankful. It was difficult for mother to take the journey, and no little trial to us all that Dr. Roux, though of worldwide reputation, was personally a stranger, and could not speak much English. Before the visit could be made, however, it occurred to my husband that our dear friend, Dr. Howard Kelly, of Baltimore, might still be in Europe. He had come from the United States to speak before the Medical Association in Madrid, as one of the most distinguished of American specialists. He of all men was the one we could most have desired to see, on account of his high professional attainments and rare Christian character. (He is a member of the Council of our Mission in Philadelphia.) But we had no idea as to where he could be found. We telegraphed at once to London, and to our great joy received a reply from his agents, saying that he was at that moment within fifty miles of us,—in the Chamounix Valley. Next day he was here, by dear mother's side, all strength and sympathy. Was it not wonderful! And so we had the comfort of an expert opinion before seeing Dr. Roux at all, from an intimate friend equally high in the profession.

The visit to Lausanne was indeed a time of testing; for as far as we could tell a most critical operation was necessary, and in father's feeble state of health it was almost as serious for him as for the dear patient. We all went together, and took rooms near Dr. Roux's private hospital, Dr. Kelly very kindly meeting us there for further consultation.

The peace of mind in which mother was kept through all the suspense and apprehension on dear father's account, was most beautiful. She seemed to live out of herself altogether. Her every thought was for him, for us, for those around her. We could hardly get her to speak of herself, except to express the gratitude that continually overflowed her heart for all the tender care of God.

While in Dr. Roux's hospital, waiting for the examination, she wrote several little notes to father, who was too ill himself to remain with her. One of these has never left him since, and is among his most precious treasures. He gives me permission to copy it for you now, because it shows, as no words of ours can, her sweet selflessness and joy in God.

It was early morning, and she was all ready for the operation when she began this note. Unfortunately, other serious cases detained the surgeons, and there was long delay. For two or three hours beyond the time appointed she was kept waiting in what would have been to many an agony of suspense. But her one thought was for father, and she managed to send him by special messenger a few lines of cheer. I shall never forget their arrival, nor how he read them with flowing tears.

"Saturday, August 15th, 1903.

"My Own Darling,—

"'He led safely, so that they feared not.' Dear Geraldine would tell you that I have had a very good night and am resting happily in the lounge. I had a long comfortable rest in bed, too, from six o'clock, when I woke, and now I feel so well.

"I do hope you, too, have slept, my darling. All is well, so do not be afraid for me. 'Let not your heart be troubled.' If only I could have spared you it all!

"Your ever fond "Jennie."

"P.S.—11.25 a.m. Have not seen Dr. Roux yet, but—perfect peace."

Nothing seemed to disturb that deep joy and rest in the Lord. Speaking of this only yesterday, father said he had never known her to question the will of God in matters great or small, and added, sobbing, "She never thought that anything could be better."

The operation was not performed, for under the anaesthetic it was ascertained that surgical interference would probably do more harm than good. And so for almost a year matters took their natural course. There was much prayer, and all was done that could be in the way of palliative treatment; but it was impossible to check the steady progress of the disease. To our loved one had come the home-call. In an ordinary case, Dr. Kelly assured us, the sufferer would be in bed, covered with constant variations, but no gain in strength; always a little thinner, a little weaker, a little less able for the tasks for those about her up to the very last, long night.

In the mercy of God her suffering, though great occasionally, was not continuous. Latterly, every two or three weeks, she would have a "bad day," when the pain was severe; but between times she was fairly comfortable, though growing steadily weaker. It was just a quietly ebbing tide, with constant variations, but no gain in strength; always a little thinner, a little weaker, but somehow less able for the tasks she was so reluctant to lay down.

The winter was spent in Lausanne, to be near Dr. Roux; but early in spring they returned to this lovely spot among the hills above Vevey, welcomed home again with genuine
China’s Millions.

love to the Pension in which they had already spent more than twelve months. Two rooms on the ground floor opening on to a pleasant verandah, and a convenient addition in the form of a glass-room, or enclosed balcony, that just accommodates dear father’s photographic arrangements, afforded them a small but cozy “appartement,” with beautiful views of mountain and lake. The house being large, Amy has had a room beside them, and it has also been possible to enjoy the visits of friends.

Here, then, the last four months of mother’s pilgrim life were spent. She was rapidly growing weaker, though we hardly realized that the end was quite so near. Nothing could exceed the love and kindness of Monsieur and Madame Bonjour, to whom the Pension belonged, and of others in the village and neighbourhood who have become dear friends. It is wonderful to see the way in which father and mother have been made a blessing in this life of quiet retirement, and how their love and sympathy have awakened a response in the hearts of rich and poor.

Immediately after the Annual Meetings of our Mission in May, Miss Williamson came over for a visit, which was a great cheer. And a month or so later my husband returned, bringing Mrs. Broomhall, senior, who only left again last week. This long visit from their beloved sister was an untold comfort and pleasure to dear father and mother, as also the forethought that my husband’s younger brother (Charles) was able to spend with them.

And so the end drew on. From time to time Howard wrote me of his fears; for the “bad days” became more frequent, and dear mother was painfully weak and thin. But she rallied wonderfully, and he still thought it possible that she might be spared to us a few weeks longer.

A telegram of sympathy from the Keswick Convention was one of the last things over which she and dear father rejoiced together. She had been thinking and praying much about the meetings, and almost the last letter she wrote was one that reached me there. I long that it might be to others the blessing that it was to me, coming from that loving heart already touched with radiance from the other shore.

The “lovely spot among the hills above Vevey,” left by Mrs. Taylor on Saturday morning, July 8th, for the lovelier home “in the paradise of God.” The rooms occupied by Mr. and Mrs. Taylor open out on the lower verandah, the middle room being that in which she “fell asleep.”

But I only live by the day now, not knowing what the next may bring; ‘my times are in Thy hand’; so blessed that it is so!

“You will well know the comfort that dear Howard is, and Amy, and dear father, all so loving and ready to spoil me in everything. So tenderly the Lord is dealing with us; there seems nothing to wish for, only to praise.

“Your ever loving

“Mother.”

After that, a few more precious letters and hopeful messages, showing how her heart went out to loved ones far and near; a gift, her last gift to the Mission, of one hundred pounds that had just come to her from her father’s will; a few days so peaceful and tender that those about her could not but feel the stillness and glory of a presence, to them unseen, reflected in those deeply shining eyes, that dear, pale, almost transparent face.

And then the end came suddenly. It was Friday of last week when I set out (the Student Conference at Ulverston being over) to come to her. News had already reached us that dear mother was suffering more than usual, but it appeared that the attack was passing off; as others had before; so that evening Mrs. Broomhall left her, compelled at length to return to London; and we met in Paris the next day. How little we knew what had been passing here during the hours of that long, sad night.

For toward midnight a turn came for the worse, and dear mother sank rapidly. Father and Howard watched beside her as the hours wore slowly by. In the mercy of God she was free from suffering, and kept saying gratefully, “no pain, no pain.” But the weakness was distressing, and little by little the difficulty in breathing became very severe. For about two hours at daybreak it was so terrible that she begged father to pray the end might come quickly, and he could not but cry to the Lord to take her to Himself.

And then He did. In great tenderness He cut short sufferings that might have been much prolonged, sparing her
the weeks of distress my husband feared as usual in such a case. At eight o'clock on Saturday morning, July 30th, with her three loved ones near her, she passed through the dark portals into the immediate presence of the King.

"Who is this that cometh up from the wilderness, leaning upon her Beloved?"

"His left hand is under my head, and His right hand doth embrace me."

"He brought me to the banqueting house, and His banner over me was love."

Almost a week has passed since then. Dear father is wonderfully sustained. To us it is a daily miracle, for his life, so long bound up with her's, seemed as if it scarcely could go on without her. Day by day kind letters reach us, and at almost every mention of her he is moved to tears. But though heart-broken and desolate, he rests in the will of God, just living moment by moment on the faithful promise, "My grace is sufficient for thee," the last scripture she quoted, adding a little later, "He will not fail."

When the time came for laying the precious remains in the quiet spot dear mother herself had chosen, we almost feared that the strain would be too much for his very little strength. But it just seemed as if he were carried in the Everlasting Arms. He came with us into the Salon, where a brief service was held, and, though the room was crowded with friends, many of whom were in tears, he went through it without breaking down. Meanwhile all was made ready, and the coffin—covered with beautiful wreaths and flowers, gifts from many friends who had come from Yevey and across the lake. One even who is eighty-four years of age, and at almost every mention of her he is moved to tears. But though heart-broken and desolate, he rests in the will of God, just living moment by moment on the faithful promise, "My grace is sufficient for thee," the last scripture she quoted, adding a little later, "He will not fail."

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It is deeply touching to see his loneliness and constant heart-hunger for the loved one who is gone. From time to time he speaks of the fragrance of her life, showing that his thoughts are much in the past. "From the first moment on the 'Lammermuir,'" he said to me yesterday, "until the moment she drew her latest breath, she was always the same—faithful, self-forgetting, devoted."

There is much more one might add, dear Mr. Howard, but this letter has grown long already. Her solicitude for the highest welfare of those her influence could reach, passed on beyond the limits of life itself, and led her to write earnest, loving messages to be given, when she was gone, to some for whom she was concerned. In the frailty and suffering of last week, she penned these, among other lines, to speak when her voice was silent:—

"Live only for God and depend upon Him. May the Holy Spirit make the Bible full of light and blessedness to you."

"Thou wilt show me the path of life."

A solemn resolve, darling, not merely a desire, to make the most and the best of every day for God; depending upon His teaching daily."

"Dear friend, as a living last message I want to say, 'Consecrate yourself to God's service now, and you will always be so glad that you did.'"

J. E. Taylor.

Oh to follow her, as she followed Christ.

Yours in His love and service,

M. Geraldine Taylor.

Memorial Service in London.

After singing and prayer, and reading part of the seventh chapter of the Book of the Revelation, Mr. B. Broomhall, who conducted the service, said:—

The removal of Mrs. Hudson Taylor from the scene of earthly service is an event which will touch the sympathies of every member of the China Inland Mission, and not these only, but also the friends of the Mission throughout the world.

It is, therefore, fitting that the meeting to-day should be made a memorial service. Her life, her work, her influence on the China Inland Mission, and in her devotion to that work there had been no withholding, but the absolute surrender of every power of body and mind. What she has been as a devoted wife to Mr. Hudson Taylor is only fully known to herself and to God. She lived to help him and the work to which they had both given their lives.

Since Mr. Taylor's partial failure of health, and so long as he continued in active work, she was unwearied in her endeavors to lighten his burden. The probability of her own failure of health was altogether unexpected. But about a year ago, there were indications of serious internal trouble, and from that time her strength steadily declined. Some months since, it became manifest that the end was drawing near. This she fully realized—but all was peace. Her confidence in the wisdom and goodness of the will of God never wavered. In her last letter to me, she said:—

"You ought to have had a loving letter before this, and thanks upon thanks for letters, beautiful verses, &c., &c. You will have had tidings, however. My strength seems fast ebbing away, and I trust I may not be spared in a helpless condition; but, however it is, it will be all right."

Adding a few lines some days later (June 28), she wrote:—

"Weak, but surrounded with loving-kindness. Will not keep this to add more. All is well. He fainteth not, and He sees and is controlling all the myriad threads of individual and national life."

"Your ever-loving sister,

"Jennie."

This, I concluded, would be the last word from her own pen, but a few days later brought a post card, the concluding words of which were:—

"Many thanks for papers to hand. I am feeling that power in prayer must 'move men' on many matters, if England is to be saved. If the Christians would have days of prayer about..."
the Education Bill and the Licensing Bill, they would do more than demonstrations, don't you think? Publicly-acknowledged dependence upon God and helplessness without Him would in itself honour Him before the nation. I am getting lessons in the lovely power of helplessness and dependence.

Only a few days before the end I sent her some lines written and sent to me by one who was herself an almost helpless invalid:

"O think! to step on shore,
And that shore Heaven!
To take hold of a hand,
And God's hand!
To breathe a new air,
And find it celestial air!
To fear surmounted,
And to know it immortality!
O think! to pass from the storm and the tempest,
To one unbroken calm;
To wake up,
And find it Glory!"

"We praise and thank Him for the sunny days,
But nobler heights are reached by him who dares
To sing God's praises when the mists enfold,
When all the way lies hidden, unperceived,
When hands must lie inactive in God's hand,
And blindfold trust believes the way is best."

About two days later Mrs. Taylor entered into rest.

In the prospect of being left, Mr. Hudson Taylor said to his sister, "I wonder what I shall do without her. I am hanging on to three texts —'Sufficient for the day is the evil thereof,' 'My grace is sufficient for thee'; and 'Celui qui a fait les promesses est fidèle' — the French rendering of 'He is faithful that promised.'"

Dr. Howard Taylor writes:

"You will be thankful I know to hear that dear father is being most graciously upheld in his overwhelming sorrow. We know that this is in answer to many prayers, including your own, as well as a token of the Infinite Love."

Dr. Thomas Neatby, who had known Mr. Hudson Taylor from boyhood, and who had visited Mr. and Mrs. Taylor at Chevalleys, when with them, was impressed by what he felt was the unspoken "Even so, Father."

Upon hearing of Mrs. Taylor's departure he wrote to my wife:

"Thank God for the rest and blessing she finds at this hour with her Lord! Her spirit is not asleep, but fully awake to the love wherewith she is loved, and to the unutterable joy which is hers through the blood of the Lamb! What a change from the tabernacle in which she groaned (although so patient) to the full bliss of His presence where in fulness of joy! Oh, the triumphs of redemption as the Saviour sees of the travail of His soul.

"My heart goes out to the beloved survivor, but I believe —I know that it is no idle word in which he trusts—'My grace is sufficient for thee!' Indeed, he has need of it now, and it will be our pleasure still to bear him up that he may abundantly prove its truth.

"I am not surprised at what you say of beloved Howard's devotion. The Lord be more and more his portion!"

Mr. James E. Mathieson writes:

"Mrs. Hudson Taylor was unbounded in devotion to her consecrated husband and the life-work which the Lord appointed for him; and in which he had the joy of seeing unmistakably the seal of Divine approval, and what people call 'success' in his great mission.

"Our hearts go out more than ever to this remarkable servant of Christ, as now he is deprived of the solace of his wife's presence and sympathy; but he is in the keeping of One who is beyond compare as the Comforter of them that are cast down; able to lift up out of all earthly trial and sorrowful circumstances. May you and your family, as well as the Hudson Taylor family, find in Him, Who is our Hope, all the strong consolation which now you need."

Mr. Brounshall then said he agreed with those who said we ought to think more about heaven.

Baxter wrote in the early years of his ministry his wonderful book "The Saints' Rest," and there could be no doubt that all through his subsequent life of physical weakness, the great truths concerning the "rest that remaineth" were a great comfort to him. It was another example of the difference between an ordinary assent of the understanding to a great truth, and the powerfully vivid realization of that truth.

It called to mind the remarkable experiences of Dr. Dale, who, when writing an Easter sermon, had such a sense of the living Christ as he had never before felt. This can be best told in Dr. Dale's own words: "Christ is living! I said to myself; alive! and then I paused;—alive! and then I paused again; alive! Can that really be true? Living as really as I myself am. I got up and walked about repeating 'Christ is living!' "Christ is living!" At first it seemed strange, and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. My people, I then said;"
shall know it; I shall preach about it again and again until they believe it as I do now.' That led him to write his book, "The Living Christ," and it led also to an Easter hymn being sung every Sunday morning in Carr's Lane. Dr. Dale said to one who expressed surprise at this: "I want my people to get hold of the glorious fact that Christ is alive and to rejoice over it; and Sunday, you know, is the day on which Christ left the dead."

The poor woman to whom reference had been made was visited by a minister, who said she had not a penny or a relative, and was suffering from cancer of the tongue. "Her face," he said, "had already the calm, the serenity, one might almost say the sweetness, which is seen in the countenance of the holy dead. I was answered before I asked, yet I ventured the question, seeing her Testament open upon the bed, "You find happiness in your hope of heaven, do you not?"

"'No,' she spoke with difficulty, "I cannot say I often think of heaven—at least, the Bible doesn't say much about it," and there was a smile upon her face as of superiority to heaven as well as to earth. It was a novel experience to me. She remained looking at me as if what she said required no explanation; I would understand, of course.

"'You are happy, then,' I asked, 'in—?'

"'Christ,' she said for me.

"I wish I could give the absolute sufficiency which she managed to put into the Name. 'The Bible says more about Him than it does about heaven,' she added. 'No; I do not often think of heaven. He is here with me, and He is enough.'

**Editorial Notes.**

RS. HUDSON TAYLOR.—All friends of the China Inland Mission will learn with deep sympathy and sorrow of the sore bereavement which has recently befallen Mr. Hudson Taylor. After about twelve months of failing health, Mrs. Hudson Taylor fell asleep in Jesus on Saturday morning, July 30th, and was laid to rest among the Swiss mountains, where she had spent her last days, on Monday, August 1st.

In her removal not only has Mr. Hudson Taylor lost all that a faithful and loving wife can be, but the Mission has suffered the loss of one who, as wife of its Founder and Director, was ever a devoted servant of all.

As Miss Faulding, she sailed for China in the "Lammermuir" in 1866, and was in 1871 married to Mr. Hudson Taylor. In all the trials and hardships of a missionary's lot, whether as pioneer or busy worker at headquarters; whether in long and lonely separations from her husband or as sharer of his joys and sorrows, she has set a high example of loyalty and devotion to God's cause.

The letters published in the foregoing pages give the details of the last few months, and cannot be read without calling forth sympathetic prayer for Mr. Hudson Taylor in his deep sorrow.—'Death is swallowed up in victory.'

**Valedictory Meetings.** —As intimated in our last issue, we are arranging a series of Valedictory Meetings to be held in the London district in connection with the departure of workers for China in the autumn. Thirteen missionaries are returning to the field, and twenty-three are going out for the first time.

A Central Meeting will be held in Exeter Hall, on Tuesday evening, September 13th, at 7 o'clock. Our Home Director, Mr. Theodore Howard, will preside, and several of the outgoing missionaries will speak. The Rev. B. Wright Hay, of Talbot Tabernacle, will give the closing address.

Other meetings are arranged as follows:—One on September 5th, in Christ Church, Westminster Bridge Road, at 8 p.m. The Rev. F. B. Meyer will preside. On September 8th, at Byne Lane Chapel, Peckham, at 7.30 p.m., the chair will be taken by the Rev. J. W. Ewing, M.A., B.D. On September 9th, there will be a second meeting—one in Battersea Baptist Church, at 7.45 p.m.; chairman, Sir Andrew Wingate, K.C.I.E. At Spurgeon's Tabernacle, on September 12th, and at the Aldersgate Street Y.M.C.A. noon prayer meeting, on September 6th and 12th. Then on September 14th, a meeting will be held in Wandsworth Baptist Chapel, the minister, Rev. W. Townsend, presiding. Hour of meeting, 7.30 p.m. A second meeting on this date will be held in Shoreditch Tabernacle. Several outgoing missionaries will take part at each of these meetings. The attendance of friends of the Mission and their assistance in making these meetings known to others will be much appreciated.

**The Situation in China.** —In the Times for July 25th was a telegram from China telling of the murder of three Roman Catholic missionaries—one a Bishop—in the province of Hu-peh, not far from the city of I-chang. Although it is not possible to sympathize with the methods of the Roman Catholics in China—methods calculated to cause serious trouble—all will deeply regret that personal violence against Europeans has been again resorted to. It is yet too early for details of the disturbance to come to hand, and possibly the
real facts of the case may never be fully known, but friends at home need not regard it as indicative of wide-spread unrest.

Now that the Vatican and France have openly declared their hostility to one another, China’s attitude towards the question of Roman Catholic missionaries and the official status gained for them by France is of no small importance. It would be of infinite gain to the future peace of China if this opportunity were seized for rectifying the error of 1899 in this matter.

Missionary Motive.—In the introductory note by Dr. A. MacIaren to the little book, Into all the World, noticed in our last issue, there are some words worthy of note in connection with the subject of increasing missionary interest. He writes:

“The missionary spirit is but the Christian spirit in a particular direction. Therefore it is vain to try to increase it by appeals to secondary motives, such as even compassion or sense of duty, or still lower, by appeals to rivalry or eagerness to spread distinctive dogmas, unless the quantity of spiritual life is increased and its quality elevated. If the central reservoir is full, the water will flow freely through all the connected pipes. But, on the other hand, the Christian spirit becomes the missionary spirit only when it is directed and informed. Nothing is more certain to increase it than that it should be informed of facts and have the appropriate considerations pressed home earnestly and affectionately.”

Missionary Literature.—The ever-increasing supply of missionary literature—which, while it helps to create interest, also meets a demand—may be safely recognized as one evidence of a more thorough appreciation of foreign mission work. Not only are books on missionary topics obtaining more favourable notice by the public press of the country and commanding a larger circulation, but what is more significant, is the increased demand for books which are solely intended for the student of missions. Mere thirst for reading might largely account for the welcome accorded to interesting missionary biographies and records of work, but it is necessary to recognize something deeper and more serious to account for the sale of handbooks, and now a new series of handbooks, and now a new handbook, is published by Messrs. Macmillan at 2s. 6d. net in cloth. It is most interesting to note that since 1872 the number of handbooks which demand study has increased and its quality elevated. If the central reservoir is full, the water will flow freely through all the connected pipes. But, on the other hand, the Christian spirit becomes the missionary spirit only when it is directed and informed. Nothing is more certain to increase it than that it should be informed of facts and have the appropriate considerations pressed home earnestly and affectionately.”

A Short Handbook of Missions.—Another book, and one of more general import, is A Short Handbook of Missions, by Mr. Eugene Stock, published by Messrs. Longmans Green & Co., at 1s. and 1s. 6d. net. This is a truly instructive piece of work and workers. We must confess to being both delighted and humbled. The book is divided into three sections: one on the history, principles and methods; one on the work done, being a brief historic summary; and another on the work to be done. A list of some two hundred notable missionaries, with references to sources of information and other biography, add to the value of thismultum in parvo.

While referring to missionary literature it may be mentioned that the Rev. A. H. Smith, the well-known author of Chinese Characteristics, etc., has undertaken the preparation of a handbook of Protestant Missions in China from the date of Dr. Morrison’s landing in 1807. The book is to be published in connection with the Centenary of Protestant mission work in China, in 1907, when it is hoped the next General Conference of China workers will be held.

Missionary Progress.—One question which forces itself upon the mind as one recognizes the increased facilities for the study of missions to-day as compared with years gone by, is this—Is zeal and consecration keeping pace with the advance of information? On this subject it is instructive to turn to the chapter on “General Progress since 1872” in Mr. Stock’s book mentioned above. Here it is shown that there has been progress in the study of missions, in regular and intelligent prayer for missions, in offers of service, in funds, and in the increase of workers in the field.

In connection with offers of service it is stated that between 1892 and 1902 no less than 2,000 students in colleges in the United Kingdom signed a declaration of their purpose, “should God permit,” to be “a foreign missionary,” and of these over 800 have already sailed in connection with different societies.

Concerning the increase of workers in the field it is encouraging to note that during the sixteen years from 1884 to 1900, the missionary workers multiplied three-fold. In 1894 the missionary force was estimated at about 5,000, whereas in 1900 the number had increased to about 15,500. These figures are given by Mr. Stock as follows:

- Ordained Missionaries: 4,800
- Physicians (men): 480
- Physicians (women): 280
- Laymen (not physicians): 2,000
- Single Women: 2,600
- Wives: 4,400

Total: 15,500

Women’s Work.—Of all the late developments of missionary work the most remarkable is the employment of women. It is shown that, according to a reasonable estimate, the single women workers on the mission-field have multiplied seven-fold during these sixteen years. The figures given above show that the total number of women workers, including wives, in the mission-field exceeds by about one thousand the male workers.

While there is much cause for praise with regard to the general progress since 1872, as evidenced by the figures given, there is nevertheless reason to fear that the last year or two have seen an ebb in the tide of enthusiasm, so far as the offers of personal service are concerned. Several societies have recently had cause to call attention to the fewer number of applicants for work abroad. There is, undoubtedly, need for prayer that the churches at home may be revived, and revived in such a way that it shall be felt to the uttermost parts of the world.
A Chinese Patriot.—A geography of China has just been issued in Chinese which is the work of a Chinese Christian. In the preface to this work there are some passages full of interest, passages which reveal the spirit of the true patriot. The author writes:—

"I have tried to give Chinese students a true estimate and knowledge of their own country, for alas! even to this day many of them still think of China as ‘the Middle Kingdom’ and believe that the ocean is just beyond the borders of St. Crises. It is my earnest hope that these volumes will increase the love of our own country in the hearts of my countrymen. We should try to realize that God has allowed us to be born in China for His own wise purposes. It is a good land, of numberless people, large extent, great resources, and an ancient history. We should be thankful to be natives of such a kingdom and have hearts to love it and uphold its greatness. That each one of the students of these pages may endeavour to be a faithful and true citizen of my beloved native land is the wish of the writer."

There is great hope for a land which has sons who can write thus.

Lhassa.—On August 3rd, at mid-day, the British mission under General Macdonald and Colonel Younghusband reached Lhassa. This city, the seat of the Dalai Lama, and stronghold of Buddhism, has been the goal aimed at by not a few ambitious travellers and missionaries, but Tibetan and Chinese policy has strictly excluded all foreigners. The supremacy of Buddhism has, in the minds of the people of Tibet, been made way for the preaching of the Gospel. Should we not hope and pray that some measure, gave way only before political pressure, and made way for the preaching of the Gospel. Should we not hope and pray that God will use this mission to break down the barriers which Tibet has erected against the Truth, and commence an era which shall see Buddhism give way to Christianity? Not a few missionaries have been patiently labouring on the borders of the country for many years. May their prayers now be answered by an open door!

Japan as Coloniser.—The conduct of Japan in her administration of Formosa is in striking contrast to the British policy in her trade with China. According to Mr. Consul Playfair’s report for 1903 on North Formosa, the value of the opium imported fell from £153,822 to £116,819, or a decrease of £37,000.

Mr. Consul Playfair says:—

"The authorities are doing their best to put down the opium habit, and appear to be meeting with a fair measure of success. No one but the Government is allowed to deal with opium in any way, save those who are licensed. Only those proved to be addicted to opium are given permission to buy and smoke it. Exceptionally heavy penalties are inflicted on those detected in importing, selling, or smoking the drug without permission."

While all must regret the bloodshed in connection with this mission to Tibet, it is impossible, in the light of history, not to hope that it will be for the ultimate good of the country. The exclusive policy of China, and of Japan in some measure, gave way only before political pressure, and made way for the preaching of the Gospel. Should we not hope and pray that God will use this mission to break down the barriers which Tibet has erected against the Truth, and commence an era which shall see Buddhism give way to Christianity? Not a few missionaries have been patiently labouring on the borders of the country for many years. May their prayers now be answered by an open door!

Chinese Treasure.

BY WILLIAM J. DORRERTY, HSIN-CH’ANG, CHEH-KIANG.

"C an you help me? I want your assistance." The speaker was a quiet, unobtrusive, stolid-looking Chinese tailor, of forty odd summers, and the person addressed was a missionary, who had learned to love these apparently loveless heathen people.

A look of mystery, depicted on the yellow-skinned face, as he stepped to a small cupboard and brought out a little roll of blue cloth. Carefully unfolding it, his eyes began to gleam, and with joy he produced six dollars, saying:— "Yesterday, when it was mentioned that at this centenary of the British and Foreign Bible Society an opportunity would be given to show our appreciation of the blessings we have received from the Bible, I felt it would be impossible for me to show my gratitude. Last night I tried to thank the Lord for the unspeakable blessing the Book had been to me, and if I had ten times more I would gladly give it, in recognition of God’s goodness. Will you help me by taking this small thank-offering, and send it on to the Bible Society?" With a heart overflowing with wonder and joy at what grace had accomplished, the money was received. Just then the wife of this tailor entered, saying:— "Will you please do me a favour by sending on these four dollars to the Society, as a little token of gratitude for what the Gospel has done for us?" The receiver could scarcely repress the tears that would flow at the thought that these...
sums represented the hard earnings (exclusive of food) of the one for almost three months, and of the other for half a year. Yet they were given gladly for Christ's sake and the Gospel.

A few minutes later the same worker was surrounded by a group of Mission School-children, who came bringing their ten-cent pieces—their only pocket money for the year—and with beaming faces said:—"Teacher, please send this to where the Bibles are printed." The teacher's head was bowed, for the heart was too full to find expression in words.

The scene was changed. The missionary stood in a little Chinese blacksmith's shop, where worked a young man of about thirty, earning a little over ten cents per day. Begrimed with soot and dirt, and perspiring freely, he could not be called prepossessing; yet under that uninviting exterior there lay one of the Lord's most precious jewels. It was but recently that he had become an enquirer, and desirous of being able to read the Word for himself, he spent his leisure moments in learning to read the Romanized colloquial. Now he may be seen every week, with that courage that characterizes true Christians, shutting up his shop, hanging out the sign, "This is worship-day," and trudging to Church, with his Bible carefully folded in his handkerchief. By a gift of four dollars to the Centenary Fund he testifies his gratitude; yet still more by a transformed life.

A few days elapse, and the missionary finds himself twenty-five miles from the city, amongst the mountains where but few have learned to know the Word that became Incarnate, and still fewer have read the written page translated into their tongue. Yet even in these remote places that Living Word has had its best translation—in transformed lives. See this poor labourer as he comes with smiling face, bearing something in his hand. He unfolds a sheet of smoked, dusty paper, all moth-eaten, and crumbling to pieces. This is the god that he and his ancestors have been bowing down to for so many long years! To propitiate this imaginary deity, they have wasted their money, burning incense and making offerings. Yet all the while they have been under the galling bondage of superstitious fear, and knew no rest of soul. What then has delivered this poor fellow, and filled his soul with a joy that manifests itself in his wrinkled weather-beaten face? "The grace of God and this precious Book" is his answer, as from a carefully-rolled packet he produces a Testament, and gives a dollar to the Bible Centenary Fund.

These are but a few of many instances that might be cited of what the Gospel has done in this corner of China, and of how the Scriptures have found their double translation in the language of the people, and in regenerated lives.

Truly the Gospel is still "the power of God unto salvation," and that even in dark benighted China. May we who have been put in trust with it, prove faithful stewards, so that at our Master's coming we may hear His "Well done."

Ho-nan.

Ho-nan Fu.—"I have made a couple of trips of a few days each lately, visiting some Christians and enquirers. It is refreshing to get out amongst them, and also to preach the Gospel in comparatively new districts. One is apt to get a rather gloomy view of the work and the people by staying too much on one spot. Moving about one sees more how things are changing, and the good seed growing. We every now and then go out to one of the numerous fairs in the neighbourhood, and always draw attentive and mostly courteous crowds. A good many visitors come in as a result of this and the street preaching. At the Sunday services very few outside people attend so far, only some enquirers from the city and the country side. Lately we have hung out a board with the announcement of next Sunday's date and an invitation to the services. We have also posted calendars all over the city, with good results."—C. Blom.
Our Shanghai Letter,

Containing the Latest News from the Field.

June 17th.—During the last fortnight over two hundred baptisms have been reported from twenty stations in seven provinces. These unmistakable proofs that God is working in China are very cheering to those to whose self-denying labours they are due, and should be the cause of encouragement to the faith of all who seek by the exercise of the ministry of intercession to have fellowship with them in their service.

Besides these baptisms, there are many other indications of progress and blessing in the work. In several districts the lives of the converts have received spiritual quickening, and in Chen-chau, Ho-nan, backsliders have been restored, whilst at Wan Hien, in So-ch'ung, expensive idols have been destroyed, and a number of men and women who have been influenced by the preaching of the Gospel have expressed a desire to enter the Church.

Everywhere there are openings for the propagation of the Gospel and for the dissemination of Christian literature, which have been largely utilized. Who can say what the result will be? Influenced by all kinds of motives men of all ranks are willing to listen to the missionary. There perhaps never was a time when tact and wisdom were more needed in dealing with professed enquirers than at present. In view of the changed conditions which prevail, and the harm which may result from hasty or unwise action, the importance of praying much for those who have to deal with the situation will be obvious.

Mr. Sloan's presence at the various local conferences in Shan-si has been much appreciated, and his ministry has proved to be a means of spiritual refreshment to natives and foreigners alike. He was expected to arrive at Chefoo last Monday, and is due here about the 25th of the present month.

On the 14th instant we were sorry to receive a telegram from Ho-nan, saying that Miss Wallace, an Australasian worker, had contracted typhus fever, and that the doctor had been sent for. Our sister is a capable worker, and we earnestly hope that in answer to prayer her valuable life will be spared to the work.

A letter which we have received from Chin-kiang mentions that Miss Beschnidt is ill with fever at Kao-yu, and that Dr. Cox had gone up the canal to give medical advice and assistance.

[Later.—We are able to report that Miss Wallace is now convalescent, and hopes shortly to be able to go to Kuling for a change. Miss Beschnidt also is improving. She is probably now at Chin-kiang.]

We are sorry to learn that Mr. A. E. Arnott, who has been suffering from lung trouble, has lost rather than gained by his stay at Chefoo. Acting in accordance with the medical opinion received, it has been arranged that he and Mrs. Arnott and their child sail for Australia on the 27th instant. Mr. Arnott, who has rendered efficient service in several departments of the Mission in Shanghai, is a man of an excellent spirit, and will exercise a helpful influence wherever he goes. We sincerely trust that residence in the more hospitable climate of the colonies will, with God's blessing, arrest the disease, and result in his complete restoration to health. We would bespeak for him and Mrs. Arnott a special interest in the prayers of our readers.

Mr. Kauderer, to the critical condition of whose health reference was made last month, arrived in Shanghai on the 16th instant. He has benefited by rest and treatment in Ning-po, and it is hoped that a time spent in the sanatorium of Moh-kan-shan will obviate the necessity for his leaving the field at present, as was thought might be the case.

July 1st.—From nine provinces news of baptisms has been received during the last fortnight. In all, one hundred and eighty-seven men and women have thus publicly confessed Christ; and much information of an encouraging character has reached us with regard to the progress of the work of the Mission throughout the Empire.

In announcing the baptism of ten men in the Nan-chau prefecture in Hu-san, Mr. Quirbach reports that there are now, in this district, at least two hundred families who have abandoned idolatry, and that a very much larger number, including about ten B.A.'s and not a few wealthy farmers, profess interest in the Gospel.

Dr. Barrie, writing from the capital of the same province, informs us that his teacher, a B.A., has asked for baptism.

From Kwan-yuen, which is said to be a specially idolatrous city, Miss Allibone sends news of one woman having burnt all her idols and her ancestral tablet at the grave of her deceased husband during the funeral. She had long desired to give up idolatry, but her husband had forbidden her. Now that she is free, she has embraced her earliest opportunity of doing so.

The position of women in China being what it is, it is not often easy for them to follow their convictions when they are out of harmony with those of their husbands, especially amongst the better class. As an example of this, mention...
should be made of two cases in Kwei-yang, to which Miss Pusser refers in a letter recently received. A lady who has become interested in the Gospel desires to accept it; but her husband says, “It is not convenient.” They have no children; so she must burn incense. Another lady in the same city has expressed to her husband her intention of joining the Church. He has replied: “Then you must choose between your home and Christ.”

To confess Christ in China often involves, to men and women alike, much suffering. Mr. Argento reports that...in the Kuang-chuan district, this has been specially the case; but in spite of fierce persecution, converts remain steadfast.

Mr. J. B. Martin writes that, in April, during the biennial examinations at Tsien-chau, he received many visits from the students, whose behaviour was a great improvement on previous years. He had good opportunities for earnest conversation with them, and it is hoped that the books which were distributed at the final examinations will be read and bring enlightenment and blessing to many of these men.

Miss Churcher reports that she and Miss Richardson, who in the absence of Misses Culverwell and Kolkenbeck had been residing with her, had recently been doing a good deal of house-to-house visiting. Everywhere they received a welcome, and generally a good hearing.

Mrs. Ford mentions that a woman who lives nine miles away very often attends the Sunday services at Tai-k’ang. For twenty-six years she had been a vegetarian, but now she seems truly to believe the Gospel, and is growing in “love and knowledge.”

In announcing the baptism of seventeen converts at Lung-te’uian, in Kiang-si, Mr. Horne tells us that the work there has been very encouraging from the commencement, and still shows signs of expansion amongst the country scholars in the hill district to the west of the city. Lung-te’uian, which will henceforth be regarded as a station, will be occupied by Mr. Bunting.

Mr. Wohlleber, who, with Mr. Brauchli, recently made a journey in the Lin-kiang district in the same province, reports that the people manifested a good deal of interest in his message, and that he was able to sell a large number of books.

Mr. Dickie writes that the work in Lan-ki, in Chekiang, where Misses Palmer and Twizell live and labour, is very encouraging. There are always large audiences, and there are a number of adherents who seem to be sincere enquirers.

Mr. Klein informs us that the people in the Song-yang district are now much more friendly than formerly.

Though there are many signs of encouragement and blessing in the work, our workers are not without their disappointments and difficulties. The exercise of Church discipline has been necessary in several stations, and unfaithfulness on the part of those who have given promise has tried the faith and tested the patience of more than one of our missionaries.

An extract from a letter written from Han-chung by Mr. Easton speaks for itself. He writes:—

“I find a dreadful condition of things here—the whole plain is literally covered with opium, now being gathered in. No food has been grown except on small patches of ground that are too poor for opium. Our small bushel of rice is now 1,500 odd cash, wheat 1,000 cash, meat, firing, etc., are all in proportion. Consequently work is stopped. Trade cannot be done, and thousands are wellnigh starving. The officials have opened the granaries, and are selling bad rice at 800 cash per bushel! Riotous attacks on the wealthy, some of whom are holding back food, have commenced. Things are the same price here now as they were in the terrible famine of 1877, when we gave famine relief. Opium is dirt cheap, and will not pay its expenses.”

From several districts we learn that the Imperial Government has increased the tax on locally-grown opium, as also on tobacco and wine. It is to be hoped that the result will be a diminution of the amount consumed.

On the 24th, we had the pleasure of welcoming Mr. Sloan back to Shanghai from the north. He is looking well tanned after his long overland journey from Shansi, the greater part of which he walked. We are now enjoying his fellowship and ministry, while we await the arrival of Mr. Stuart Holden, who is expected here to-morrow.

On the 25th, Mr. Coulthard returned from a visit to the district in Chekiang, where the members of the German-China Alliance work. The progress of the work since he last visited these stations greatly cheered him.

On the 28th, Mr. and Mrs. Gracie left for Yung-k’ang to take charge of the work there. In entering upon this new sphere of labour, they will value an interest in the prayers of our readers.
A Visit to the Late Pastor Hsi’s Home and District.

BY WALTER B. SLOAN.

On Wednesday, the 4th of May, in company with Mr. Knight, I rode out from Ping-yang to visit the home of Pastor Hsi, and to call on his widow. The distance is about twelve miles, and it took us three hours, which is considered good going for Chinese horses, as they are accustomed to walking most of the time at their own pace. However, they will do thirty-five or forty miles in the day, and keep that up for several days in succession.

Mrs. Hsi is very enlightened for a Chinese woman, and, having been a good deal in the company of our missionary ladies, she understands our way of looking at things, to some extent.

She received us most courteously, and gave us a warm welcome, and there was the usual provision of hot water to wash in, only she actually had soap and a nice clean towel! Then we had tea and cakes. The room in which she received us was the one where Pastor Hsi used to carry on his ordinary business, and where he received his visits and where he was hidden during the time when the Boxers were in the neighbourhood. When we had been round the whole place, she insisted on our having a rest, while she prepared food for us, and, after a little, we sat down to a splendid meal. In accordance with Chinese custom, we had to invite her to sit at the table and eat with us, otherwise she would not have done so.

While we were eating she told us of the days when her husband first heard the Gospel, and how she was then so steeped in the darkness of heathenism. I told her that, in addressing meetings at home, I had often spoken of how she had sold her jewellery in order that an opium refuge might be opened in Ho-chau, and she was quite interested. Mr. Knight acted as interpreter in our conversation. On our way home, we went and saw Pastor Hsi’s grave.

On Thursday, May 5th, I left Ping-yang Fu, and, in company with four of the missionaries, proceeded to a large village in the Hung-tung district, where an important gathering of Christians and enquirers was to be held next day.

On reaching the village, the Christians welcomed us with the usual salutation, making a low bow, and saying, “Ping-an, ping-an,” i.e., “Peace, peace.” They had a rough sort of tent erected in front of their usual place of worship, and our meetings were held there. As the sun is already becoming quite hot, it is necessary to have some covering to protect from its rays, and, in view of the heat, it is essential to let the air in all round.

The work has taken quite a hold in this village, and the people who are not connected with the Church presented a banner, that was hung up at the entrance, desiring good for their neighbours when they gathered together in their meetings to hear the Gospel! Then there was a scroll welcoming the teacher, who had come 50,000 li (15,000 miles) to be present at their gathering!

We slept overnight in the chapel, and our first meeting was at 7 a.m., followed by another at 10. After that, a brief interval and a third meeting followed before dinner, and there was to be one in the afternoon, and a closing one at night. After dinner, I left, in company with Mr. Lutley and others, in order to spend the night in Hung-tung.

We reckoned that there must have been 250 people present in the meetings, and we were conscious of the Lord’s presence with us in a special way. I spoke twice, Mr. Dreyer kindly interpreting the first time, and Mr. Lutley the second. All over that district there is a spirit of enquiry, and our visit there was like going into a place at home, where a revival was going on.

We spent the night in Hung-tung. The premises there were destroyed in 1900, but we still occupy the same ground.
September, 1904.

and enough remains to call up to remembrance the labours of Mr. Hoste and Pastor Hsi in past years.

We left the city on Saturday afternoon, and rode out to the home of Elder Hsi, which is situated in the hills that border the plain on its western side. Elder Hsi is now the leader in the work of the opium refuges. He is a tall man, of good appearance, and in many ways he seems marked out as the future leader of the Church in all this district.

It was quite surprising, away up in the hills, to find such a large and complete place as his house. In the room where I slept there was a bed with a spring mattress, an easy chair, a foreign lamp, and a nice table. In his own business room, he has a large writing table, with pigeon-holes for his letters, accounts, etc., all arranged as carefully as it could be in an office at home. The thing that surprised me most was the chapel that he has erected for their large central gatherings. It could seat 800 people, and more could be accommodated if necessary. This has all been planned and carried out by himself, without any foreign help of any kind. There is an opportunity for much help by prayer on behalf of Elder Hsi. He occupies an outstanding position, and it is against such a man that Satan is so ready to make his attack in this land, where his power is so great.

On Sunday morning we went on to a village some four miles distant, and there some 300 people were gathered, and we had another series of most interesting meetings. The village consists of caves cut in the soft rock, on the side of a deep ravine, and a man lives there who is the leader of the work, and many in the surrounding country have heard and received the Gospel. In 1900, the Boxers attacked this place. The people escaped down into the ravine, and hid themselves there, but all their furniture was burned, and all the windows and fittings of their houses. After the troubles were over, these people received compensation, and out of that money, some contributed a fifth, and some a tenth, for the erection of a place of worship, and so they got a very good chapel, altogether Chinese, and built entirely at their own cost. They had a collection when we were there in order to help these people, as they are more and more seeking after light. The day that I have just been describing (10th May), was the date fixed for the Annual Meetings in London, and we thought of our friends at home, and had united prayer that the Lord, by His Spirit, would speak to the people's hearts. As one sees the need out here, and also the wondrous possibilities in a district like this, one wonders more than ever that so many lives are being lived for comparatively unimportant ends at home, while out here there is such a demand for men and women, truly filled with the Spirit, to help these people, as they are more and more seeking after light.
Book Notices.

"The Wonderful Story of Uganda." By Rev. J. D. Mullins, M.A. Published by the Church Missionary Society. 1s. 6d. net.

The title of this book correctly expresses its contents, for it is truly a wonderful story. It is a vivid and picturesque account of God's work in Uganda, which, as the preface says, is "a Christian miracle of modern days." Twenty-five years ago this nation had not received the Gospel, and had not even a written language. To-day there are 30,000 Christians, with the whole Bible in their own tongue. It is impossible to read this book without one's heart being filled with praise. No one who buys it can be disappointed. We most heartily recommend it.

Reminiscences of the late Adam C. Dorward, C.M. Missionary to China. By Wm. Reavely. Published by Ormehead Bros., Galashiels. 1s. 6d.

Adam Dorward went to China in 1878 and died in 1888. The greater part of these ten years were spent by him in working in the province of Hu-nan—then bitterly anti-foreign and opposed to all missionary effort. This little book is an appreciation by an old friend, and contains many of Mr. Dorward's own letters. It is an informal but loving tribute to the memory of a friend, almost forgotten now that he has gone. The book is open. The book is, unfortunately, issued in a style not fitted to China. By Wm. Reavely. Published by Ormehead Bros., Galashiels. 1s. 6d.

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Departures for China.

Via America:—
* Brumton, J. F., on September 1st.
* Staskey, Miss
* Curtis, H. H. in

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*Torrance, Thomas
*Briscoe, W. F. R.
*Lewis, B.
*Macpherson, A. K.

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*Botham, Mrs., and three children
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*Anderson, Miss K.
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*Clarke, Miss L.
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"The Afflictions of Christ."

An Address delivered in Exeter Hall, at the Annual Meetings of the China Inland Mission, on May 10th, 1904.

By ARTHUR T. PIERSON, D.D.

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Further Comments on "Pastor Hsi."

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"Quite recently I have read that remarkable story of a Chinese Christian called Pastor Hsi. I beg you to read it if you have not seen it hitherto. For fifteen years he led a life in China which is exactly the life of St. Paul in Asia Minor and Italy at the beginning of our era. Just the same thing is produced—the man's unflinching zeal, crucified, spending himself, moving, toiling, suffering, that he may save men."—Dr. R. F. Horton.

"The story of Pastor Hsi, the most wonderful book of record on this subject that I have seen, gives stories of instances in which this humble native convert in China unquestionably exorcised evil spirits by the simple power of prayer and faith."—Dr. A. T. Pierson.

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"We are perhaps too ready to speak of 'Modern Acts of the Apostles'; but there can be no doubt that Pastor Hsi was a Christian of the true Apostolic order. In many respects, indeed, this story takes us straight back to the days of the early Church."—The L.M.S. Chronicle.

LONDON;
CHINA INLAND MISSION, NEWINGTON GREEN, X. MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.
Christian Privilege and Missionary Responsibility.

An Address by the Rev. R. Wright Hay, of Talbot Tabernacle, London, delivered at a Valedictory Meeting of the China Inland Mission, held at Exeter Hall, on Tuesday Evening, September 13th, 1904.

We all remember how our Lord Jesus Christ, coming up out of the dust of death in the power of an endless life, greeted the little company of His disciples with the benediction, which was also a benediction, "Peace be unto you." So has He greeted us here to-night; so is He greeting our hearts at this moment. We remember how, a little later, coming to His disciples, coming to them by appointment somewhere on a mountain side in Galilee, coming to them closely enough to challenge the doubts of those who were not quite sure that it was their living Lord they saw, He said, "I am with you all the days." So has He been saying to us to-night. So is He saying now.

We remember how, yet again, just before His feet left the Mount of Olives that He might step into the place of universal sovereignty on the right hand of God, He said, "Ye shall receive power." So has He been saying to us to-night. So is He saying to us at this moment.

The Divine peace, the Divine presence, the Divine power—there is no Christian experience apart from these great facts of redemption. And in a meeting such as this the great truth is brought home more deeply to the consciousness of us all that our Lord Jesus Christ has put these three facts of Christian experience in the closest possible relation to His great missionary purpose. For we all of us remember how He, immediately after greeting His disciples with His "Peace be unto you," said "As my Father hath sent Me, even so send I you." We remember how, before He gave that assurance of His constant presence with His people, He gave the command, "Go and make disciples." And we remember how, when He gave that great promise of the coming of the enduement of power from on high, He added, "And ye shall be witnesses unto Me unto the uttermost parts of the earth."

Whenever God makes a Christian He makes a missionary. Everything that constitutes Christian privilege creates missionary responsibility. If I know anything of the peace of God, anything of the presence of Christ, anything of the power of the Holy Ghost, I stand, by that very knowledge, bestowed by grace, divinely committed to missionary praying, missionary living, missionary giving, and missionary going forth. Each of these our brethren and sisters goes forth with the peace of God, the presence of Christ, and the power of the Holy Ghost, as the central realities in his and her life; and we who are not privileged to go forth, (or go we would), and others of us not willing to go, although in our deepest heart we have a suspicion that God would have us to go, are called to ask ourselves, "Is our experience of the Divine peace, the Divine presence, and the Divine power sufficient to make us missionaries in heart, missionaries in influence, missionaries in our conception of what the Christian life ought to be?"

These dear missionaries go out with a message, which, when it is presented to heathen hearts in China, will demand that, wherever the heart is touched by that message, there should be a willingness to give up everything in order that the message may be accepted in its life-giving power. I know what it is, as a missionary, to stand face to face with a convert brought under the consciousness of the fact that there has come to him with the missionary One who claims an undivided heart, One who claims absolute submission of the will to Himself. I know what it is to be asked by such a convert, "Must I forsake home? Must I incur the reproaches and the hatred of my kinspeople for the sake of this Jesus whom you tell me about?" I know what it is to have to turn to the Book and let Jesus Himself speak in answer to such a question.

But I wish to ask you friends here to-night, do you not want the message that our missionaries carry to be accepted? Are you not here and now praying—do you not mean to pray—that hundreds and thousands of hearts in China may be opened to receive the Gospel of the Grace of God? And will you not rejoice if you should hear of these hundreds and thousands turning their backs upon everything that they may make this message which we send in the name of the Triune God their own—God's word to them of life eternal? And, if the message that we send be so worthy as that we reasonably expect souls that have only begun to hear it to be
willing to make the most stupendous sacrifices in order that they may embrace it with the whole heart, shall we not take blame and shame to ourselves to-night that we have never yet come near touching the verge of self-sacrifice in order that we may give this message, after our land has had it for so many generations, and after our individual lives have felt the benediction of it from our very infancy? And, just because the peace of God, the presence of Christ, and the power of the Holy Ghost are glorious realities in our deepest life—or else our Christianity is the merest sham—shall we not lay ourselves low at the pierced feet of self-gratulation into the heart of any one of you, confess the sin of it now; seek cleansing in the blood now. Entreat the Lord Jesus Christ to fill you with His Spirit now.

To the Missionaries.

May I be suffered to say a word to the missionaries themselves? I have asked the Lord for a word, for I would not presume to speak any word of my own to you, brothers and sisters. The word which the Lord has seemed to lay upon my heart as I have looked forward to this meeting you will find in the first Epistle to Timothy, the fourth chapter, and the sixteenth verse. Perhaps you will at your leisure read the whole verse, but will you note particularly the words at the opening of the verse: “Take heed to thyself.”

The Lord Jesus Christ makes everything of Himself, and, next to Himself, “thyself.” “Take heed to thyself!”

May I speak frankly to you and tell you that I have been sitting here praying for the missionaries while some of you have been speaking, and all of you have been spoken about; for I remember a valedictory meeting a little over twenty years ago when I was just on the threshold of my own missionary service. Up to the time of that valedictory meeting, somehow, by God’s grace, my mind had been clothed with the sweetest simplicity in regard to the fact of my going forth as a missionary. It never had occurred to me to think that I was doing anything that was worthy of being noted by anybody. But in that valedictory meeting, because of the kind things that were said, pride came into my heart over the fact that I was going out while so many stayed behind. I felt, “Satan is here, and he is not seeking to affect the doctrine that I go out to preach, and he is not seeking to affect the purpose that has been wrought in me by divine grace, but he is seeking to do harm to me.” “Take heed to thyself.”

If Satan in this solemn hour has breathed a suggestion of self-gratulation into the heart of any one of you, confess the sin of it now; seek cleansing in the blood now. Entreat the Lord Jesus Christ to fill you with His Spirit now.

And all the way along let it be “Take heed to thyself.” On board ship. I think the world is never so worldly as on board ship, and the worldly world never gets so near to you as during a long sea-voyage. “Take heed to thyself.” Be out-and-out for Christ from the very start of the voyage. Fly your colours at the mast-head. Do not be discouraged if some very staid conventional Christian should look askance upon the manifestation of your ardent love for the Saviour. “Take heed to thyself,” and carry out to China not simply all the love for Jesus that you have to-night, but more. Let Him give you on the way out.

And then, may I be suffered to say, when you reach China “Take heed to thyself.” You will meet experienced workers in China. It may be that some of them will be very tired, and it may be that some of them have been discouraged somewhat by now. “Take heed to thyself.” See to it that you carry to these workers in China the very atmosphere of Pentecost—the native air of missions. Go out to the other workers filled with the Holy Ghost, so that your going will be a revival to those who are already there.

And then when you apply yourselves to the language “Take heed to thyself.” A heathen vernacular is a very engrossing thing. One has had some little experience of it. While you are applying yourself to the language take heed to yourself. I remember how one of the missionaries of this China Inland Mission told us in a frank talk that we had in our home one day that, when she had
her first contact with her Chinese teacher, and thought that everything was clear for the lesson to begin, the native teacher hesitated to begin, and gave as the explanation that the last missionary lady whom he had had as his pupil always looked up and asked God to help her with her study before she began the lesson. That heathen teacher had been looking at the missionary. "Take heed to thyself."

Someone has said "What you are speaks so loudly that I cannot hear a word you say." "Take heed to thyself," that your life may be so beautiful that, while you cannot yet speak the language, those around you will wish that you were able to do so, in order that they might get at the secret of the beauty that thrusts itself upon their attention.

And then my last word is this. When you have the first consciousness that God has used you to lead a soul to the Lord Jesus Christ. "Take heed to thyself." Only recently in reading the life of Sir Arthur Blackwood I was struck by a sentence or two in a letter written to him by Miss Marsh when he had written to her telling of his having been used to move the heart of a boy to an interest in the Saviour. These were the words that Miss Marsh wrote: "Whenever self comes up in the service of the Lord it clouds the spirit; so I am glad that you prayed not to be proud of that boy's tears. God bless the boy and the heart that spoke to his heart; but remember that whatever was of you in that influence will pass away. Whatever was of God, and only that, will abide." That being so give God all the glory when He uses you.

"Take heed to thyself" that thy place is ever at the pierced feet.

On earth for Christ this day, each day, are we.

On earth that Christ in us on earth may be.

As He in heaven our surely doth appear,
And we by faith in Him to God draw near,
So would He now by miracle of grace,
In us, through us, draw near to our poor race.

God make each life, through sacrifice, a way

Whereby the Christ may reach some soul each day.

Let us pray.

Continue to speak to us, O Thou living God.
Thou knowest the frame, Thou knowest the mental make-up, of each of us. Thou knowest all the intricacies of the heart, of thought and of feeling. We bless Thee that "all things are naked and open unto the eyes of Him with whom we have to do." And as we go hence to-night we pray for that stillness of soul which shall make it possible for us to hear God say more to us when the meeting is over than He has said during the meeting.

We would that each of us might be drawn into the secret place of the Most High and have to-night, again, a vision of Calvary and a vision of the glorified Lord Jesus Christ; that the peace of God and the presence of Christ and the power of the Holy Ghost might become fresh realities to each one of us, that under the constraint of these realities we might yield in consecrated love and service that which our Master is waiting to accept at our hands.

We commend to Thee again Thy servants whom Thou art leading forth, giving Thee thanks for all the leading by which they have come to where they stand to-night, thanking Thee for their witness to us this evening, thanking Thee for the appeal that Thou hast made to us through them. And we pray that, step by step, each of them may know what it is to abide in Christ, and to discover that He, the Way, is as "a shining light that shineth more and more unto the perfect day." And may the brightness of the glory that there is in the face of Jesus be reflected from the face of each of them upon the gross darkness of China.

Hear us, our God. Be with the missionaries who are now upon the sea. Keep them in the hollow of Thy hand, draw them very near to Thy heart, and use them mightily for the upbuilding of the kingdom of our Lord and Saviour Jesus Christ.

And may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost abide with us and with the whole Church of God for ever. Amen.
Mrs. Wang, of An-tong,
From Whom Jesus Cast Out a Devil.

By Miss M. A. Reid.

MRS. WANG first came to our house on Sunday, May 3rd, 1903. As soon as I saw her I was struck by her appearance. She looked so ill, tired, and worried. At once I asked her age, name, and the reason for her appearance of illness. She then fearlessly told me the whole story.

She was only thirty-one, she said, and had been troubled for ten years by an evil spirit. Up to the age of twenty-one, to use her own words, she was a strong healthy young woman, living with her mother. She went at twenty-one years of age to her husband’s home, and from her first entrance into his home had been troubled, sometimes by day, sometimes by night, for ten long years by an evil spirit. This spirit had, before she came to this house, more or less troubled its inmates, but by constant offerings at the shrines near, and where the cross-roads met across their land, and by offerings of food and paper-money in the graveyards near their home, the devil had been kept, for longer and shorter periods, from annoying them. From the time she entered their home, however, its attacks were constant and applied mostly to the young bride. Her appearance changed, and the fresh young girl became the haggard, lifeless woman whom I first saw last year.

Life was abhorrent to her, and, but for her mother, whom she dearly loved (she is an only daughter), opium would have brought rest to her wearied body.

From the first, she says, she understood my words, though everybody said she would not. This she took as a special mark of divine favour, and from this she got her first glint of hope. She listened eagerly as I told her of Jesus who had come to destroy the power of the devil, and who could deliver her from his power if she would trust Him. I said: “You must never, never burn any more paper or offer any more offerings to him, or visit any of the shrines again.” The magnitude of such a complete severance made her silent, and then she told me how eight years before by an old man of eighty—a spirit medium—that he never would allow her to breathe that he, who had intercourse with the devils, and oh! she was frightened. I said: “There is no other way for you but just to cut it out of it all, tell your people that Jesus can save you when you are afraid say ‘Jesus, save me!’” She promised and went home, refused to burn paper or offer food, and did her best to remember what she had heard about prayer.

From that time she came regularly to services—proved an apt scholar—and at home she burned the paper, but her husband and father-in-law did it for her. At last she pleaded with them not to do it that Jesus could save her when she was afraid. She would eat no food offered to the idols or to her dead ancestors of her husband’s family, and tried to get them not to worship their ancestors, but they had not followed her so far. Seeing, however, that her health was improved, and that she was able to work instead of being motionless like a dead person as formerly, they let her do her way.

Then a crisis came. The old spirit medium heard of it. A feast, the season for offerings at the shrines, was coming on, and one of his devotees would not give her her gifts to him and to the devil. He threatened her father-in-law to get all the devils he had intercourse with to worry the poor woman. The in-law was so afraid, but the woman was not. She came to us saying that she must meet the spirit medium, and destroy the incense the godess who was eating her.

“Would you not like our ‘B’ to go with you and tell him a little of the Gospel?” I asked, “Surely there is no other way for you but to go.” She asked us to take her to the medium. “We have our servant, with our man, fasted and ayed, and I must meet the medium at a fixed place. I shall never go alone. The next day we shall go there.”

“God has given us our blessing, and we have our bibles and books, and we shall have a nice time.”

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“God has given us our blessing, and we have our bibles and books, and we shall have a nice time.”

From the first, she says, she understood my words, though everybody said she would not. This she took as a special mark of divine favour, and from this she got her first glint of hope. She listened eagerly as I told her of Jesus who had come to destroy the power of the devil, and who could deliver her from his power if she would trust Him. I said: “You must never, never burn any more paper or offer any more offerings to him, or visit any of the shrines again.” The magnitude of such a complete severance made her silent, and then she told me how eight years before by an old man of eighty—a spirit medium—that he never would allow her to breathe that he, who had intercourse with the devils, and oh! she was frightened. I said: “There is no other way for you but just to cut it out of it all, tell your people that Jesus can save you when you are afraid say ‘Jesus, save me!’” She promised and went home, refused to burn paper or offer food, and did her best to remember what she had heard about prayer.

From that time she came regularly to services—proved an apt scholar—and at home she burned the paper, but her husband and father-in-law did it for her. At last she pleaded with them not to do it that Jesus could save her when she was afraid. She would eat no food offered to the idols or to her dead ancestors of her husband’s family, and tried to get them not to worship their ancestors, but they had not followed her so far. Seeing, however, that her health was improved, and that she was able to work instead of being motionless like a dead person as formerly, they let her do her way.

Then a crisis came. The old spirit medium heard of it. A feast, the season for offerings at the shrines, was coming on, and one of his devotees would not give her her gifts to him and to the devil. He threatened her father-in-law to get all the devils he had intercourse with to worry the poor woman. The in-law was so afraid, but the woman was not. She came to us saying that she must meet the spirit medium, and destroy the incense the godess who was eating her.

“Would you not like our ‘B’ to go with you and tell him a little of the Gospel?” I asked, “Surely there is no other way for you but to go.” She asked us to take her to the medium. “We have our servant, with our man, fasted and ayed, and I must meet the medium at a fixed place. I shall never go alone. The next day we shall go there.”

“God has given us our blessing, and we have our bibles and books, and we shall have a nice time.”
to pray for them all. The place was only distant about two miles. After about two and a-half hours they returned, no longer solemn, but with faces and tones full of laughter. After the strain was over, and I could picture the scene, I too laughed as I, in fancy, saw the woman, with her bound feet getting over the ground as fast as she could with the little old man behind her.

The medium was beside himself with rage at the audacity of the women daring not to fear the devils. He used all the words his evil heart could gush out to curse us, the God we worship, and the woman who would listen to us. He would not allow her to destroy her patron goddess, or to destroy the incense pot, but she, when she got him busy scolding our evangelist, rubbed her handkerchief (first dipped in water) on the bottom of a sooty pot, and completely rubbed out the goddess' image. Catching up the incense pot under her arm she ran off out of the door. The old medium, stopping in the midst of his flow of words, saw the running woman, and picking up a spade handle and calling his dog he made chase. Across the ploughed fields they ran. The dog got up to the woman, sprang on to her shoulder and tried to bite her, but she, putting her wide-sleeved upper garment over her head, ran on.

Coming to a big stone she dashed the incense pot to pieces against it, and ran on. Soon the old man and his dog gave up the chase, and the woman sat down on the ground breathless and cried for joy. She told me afterwards that it was God who gave her legs strength to run that day. The old medium returned to our Bible-woman and evangelist, now standing outside his house praying while the woman ran.

They tried to speak to the old man, but he drove them off, and they went to where the woman was and thanked God for His help and deliverance. Needless to say the woman and her flight from the medium became the talk of the countryside, and has, if as yet nothing else, resulted in that part of the country hearing of the wondrous power of the foreigners' 'God. Some have come to see us, and tell us of her escape, thinking we did not know. She is growing in grace, but need I say, like ourselves, has her faults. She is a woman of strong character, and alas! that woe of a Chinese woman, has no sons. She is constantly being taunted with this by her people, and with threats of another wife being brought in. She often gets very angry, but her people say that since she heard the gospel she is wonderfully changed. For ten years this is the only year that her husband has not had to hire men to cut the corn. This year she is so well that she can work in the fields herself, and works late into the night so that she may be free to keep the Sunday and come to the services.

She needs your prayers. Will you pray for her?

The following letter is published with great reluctancy. Only the hope that it will call forth earnest prayer for the writer in his position of great trial and difficulty and for the poor oppressed people leads us to do so. Though this is probably a very extreme case, it is not perhaps generally known that most if not all Ya-mens have instruments of torture.—E.

The Chinese are best left alone. "They are quite happy without the Gospel." "They have their own religions, and the splendid teachings of Confucius!"

There are people in Western lands who still believe in such foolish sentiments. To them I would give the simple statement of facts concerning a Devil Incarnate.

I purposely refrain from mentioning names of either men or places for publication.

There are over one hundred people on the street whose anklebones have been beaten to pulp by this Confucianist Mandarin. I have met some of the leading scholars of the city: several of them well informed on principles of Foreign Government, Free Trade, Protected Trade, Great English Statesmen, Turning Points of European History, &c. The Confucianist Magistrate is a great ignoramus: opens his eyes and mouth as though he would like to swallow those scholars who make his office and country look so small! He hates the scholars. They have petitioned the Viceroy to get him removed. Scholars may only be beaten on the hand, and are not submitted to lower forms of chastisement. A number of people in the city have been beaten till only one, or not even one, finger is left.

Two boards are fixed up at the Ya-men door. They are now nearly full, being decorated with the hamstrings of seventy to eighty miserable victims. How he can find "underling devils" to do the work astonishes me. A hole is made in the back of the leg, the hamstring hooked out, five inches torn upwards, measured and cut, five inches torn downwards, measured and cut—one foot of human body nailed up on the Ya-men Gates "as a public warning;" and yet the people get no more obedient or devoted to their "Father and Mother Magistrate."

He "squeezes" people for large sums of money, and it is natural that they will pay large sums to preserve their bodies from such inhuman tortures.
THE Outlook.—In trying to rightly gauge the situation in the Far East to-day, there is need to avoid the one extreme of being over-zealous as to the dangers which exist, or the other extreme of being so impressed with the wonderful opportunities which abound and the readiness of the people to learn, that prayer for peace and quiet should be almost thought unnecessary. With the open door there are also combined certain dangers.

Reports have recently appeared in some home papers telling of a "revival of Boxerism." The term "Boxerism" has, through the terrible experiences of 1900, become, in the minds of many, almost synonymous with wholesale massacre, and the use of such a term when reporting some local rising may give rise to an alarm altogether out of proportion to the danger. Telegraphic news tells of a local rising in south-west China which has necessitated the withdrawal of some American missionaries with their families. Although the local telegraph office refused to transmit a message from the missionaries, the Viceroy of the province despatched urgent orders for the protection of the foreigners immediately on receipt of news as to their danger.

While there is no reason to regard this as other than a local disturbance, there is need that prayer should constantly be made that peace may be maintained.

Again, in some parts of West China, as our Shanghai letter on page 143 tells, there is great distress through failure of the harvests, and few things predispose the people to riot more than this. The harvest season is the great time for riots in China. It will be remembered how the massacres and riots of 1895 occurred in summer, as was the case again in 1900. The fact that no bad news has been received by cable up to the date of going to press affords ground for believing that the time of greatest danger has been passed. None the less, the distress that must exist in parts of China, and the irritation caused by Roman Catholic policy in many districts, combined with the Chinese knowledge of Japanese successes over a Western foe, should impress upon Christian people the importance of prevailing prayer that the Far East may not be further darkened than it is at present by the terrible war which prevails.

Prayer and the War.—No Christian can read the briefest descriptions of the awful conflict which is being waged between Japan and Russia without feeling sick at heart. How long is such a cruel and wicked struggle to be allowed to continue? Surely if the pride of Russia and the national interests of Japan will not permit of intervention being offered, is it not time that the Christians of this country united in definite prayer that this reckless and awful waste of life and treasure should be terminated? Who shall say what might not be accomplished if united and believing prayer were made that this war might be stopped? "Oh, Satan does most truly prove himself the subtlest and most crafty of enemies in beguiling and leading us away from prayer when he knows that we should soon become too strong for him. And there is scarcely a point in which, against the convictions of experience and reason, he is able to do so much, as in keeping us from a constant and regular habit of communion with our King and High Priest in stated prayer."

Miss Mariamne Murray.—Most painful news has recently been received reporting that Miss M. Murray has met with a serious railway accident in America, when on her way back to China. It is twenty years since Miss Murray first sailed for China, and this summer, after a much-needed furlough, she started back for her long-held post in the Women's Training Home at Yang-chau. Leaving the Keswick Convention, she sailed from Liverpool on July 27th, and on Tuesday, August 30th, proceeded from Toronto by the Canadian Pacific Railway Trans-Continental Express. The train, being a heavy one, was divided into two sections. The first of these, including baggage and day cars, started first. The second section, composed of tourist and Pullman sleepers, followed about half-an-hour later. This latter section crashed into a freight train at Sintaluta, about 300 miles west of Winnipeg. It is supposed that the freight train had been turned into a siding to allow the express to pass, but that through some error the switch had been left open, which caused the express to leave the main track and collide with the freight train in the siding.

Five persons in the car occupied by Miss Murray were killed on the spot, while Miss Murray received very serious injuries. Miss Coombes, who was travelling with her, was providentially uninjured. Miss Murray has been removed to Calgary, where there is one of the best hospitals in the country, and she is there receiving every possible attention. Mrs. Scott has also gone forward so as to be with her. Although Miss Murray's injuries are of a grave nature and paralysis has been feared, the latest telegraphic information tells of some slight improvement in her condition. Prayer for her in this time of deep trial, for her relatives, and for the work she is unable to resume, will be much valued.

Mr. W. B. Sloan.—A cablegram recently received reports that Mr. Sloan hopes to leave China on October 4th, and expects to be in England about the middle of November, which is just one year from the date of his sailing for China. The meetings which he and the Rev. Stuart Holden have been holding in China have been times of much blessing. Just at the commencement of the meetings at Ku-ling, Mr. Sloan was laid aside by a somewhat severe attack of fever. The cable which tells of his home-coming reports that he was providentially uninjured. The cable which tells of his home-coming reports that he was definitely better. It will be remembered that on Mr. Sloan's last journey home from China he was shipwrecked on the China coast. For him on his homeward way, and for the parties on their outward journey to China, prayer is asked.

Mrs. Hudson Taylor.—The short "In Memoriam" life sketch of Mrs. Hudson Taylor, which appeared in a recent issue of The Christian, from the pen of Mrs. Howard Taylor, together with the letters, portrait, and other illustrations which were printed in the September number of CHINA'S MILLIONS, are being printed together in leaflet form, suitable for enclosing in court envelopes. It is neatly printed on light paper, and although it runs to some forty odd pages of letterpress, it is being published at the price of 1d., postage extra, so that it may be widely circulated. The price, unfortunately, will not allow of any reduction on orders of a dozen. So many friends have expressed their appreciation of the articles as originally published, that it is hoped the reprinting of them in this handy form will be found useful.

Friends will be glad to know that Mr. Hudson Taylor has been wonderfully sustained in this time of deep sorrow, and that he is in fairly good health.

The Autumn Dismissals.—A number of well-attended and deeply interesting valedictory services have been recently held, both in London and in some parts of the country, to bid...
God-speed to the parties sailing this autumn. The central valedictory meeting at Exeter Hall was quite over-crowded. The Rev. R. Wright Hay’s closing address, which is printed as the leader in this number, is one of special value. It will not only be read with interest by those who were not privileged to hear it, but a permanent record of it will, we feel sure, be appreciated by those who were there. May God enable all, whether members of the outgoing parties or workers at home, to take its message to heart.

The Land of Sinim.—
Under this title an illustrated report of the work of the China Inland Mission is now in the Press and will be ready for circulation within a few days of this note being in our readers’ hands. It is hoped that this publication will be of value to all the friends of the Mission. Every effort has been made to make it both interesting for the general reader as well as useful for reference, and a few of its contents may here be mentioned.

At the commencement there is a brief survey of the needs of China, in which survey the work of all societies is taken into account. There is also an alphabetical list of all Protestant Missionary Societies at work in China. A general review of the situation in China last year is also given, which is followed by a more detailed account of the C.I.M. work in the various provinces. There is a complete list of the missionaries and stations of the C.I.M., with an alphabetical list as well, also postal information with regard to all these stations. There are two maps, one showing all the stations of the China Inland Mission, and the other showing the railways of China, whether built, in course of construction, or projected. In addition to this there are a number of excellent illustrations on art paper, and the book is bound in a handsome paper cover in colours, a fac-simile of which in black and white appears on this page.

The whole book has been carefully indexed, so that any subject may be easily referred to, and facts and illustrations for missionary addresses may be readily found.

It is published at 1s. net., by post 3d. extra. In past years Reports of the work have appeared in CHINA’S MILLIONS, sometimes scattered over several numbers, or, as last year, in a double number. This is the first time that the C.I.M. has published a detailed report as a separate volume, and the assistance of friends in making it known will be much appreciated. Orders should be sent to the Secretary, China Inland Mission, Newington Green, and these will be despatched in rotation as soon as the book is ready, which, at the most, will only be a few days.

Postal Arrangements.—By a contract dated July 25th, 1904, the Postmaster-General and the P. and O. Steam Navigation Company have entered into a new agreement for the carriage of mails to the Far East for a period of three years from February 1st, 1905, to January 31st, 1908. According to this new agreement there is to be an acceleration of the service by twenty-four hours each way. The time to be allowed for the conveyance of mails from Brindisi to Shanghai is twenty-nine days sixteen hours, and from Shanghai to Brindisi twenty-nine days twenty-two hours; while the following times are allowed for stopping at the several ports: At Aden, three hours; at Colombo, twenty-four hours; at Penang, six hours; at Singapore, twenty-four hours; at Hong-Kong, on the outward voyage twenty-four hours, and on the homeward voyage thirty hours. During the monsoon season a small extension of time is allowed.

The Bible and Post Officials of China.—At the request of the International Postal, Telegraph, and Telephone Clerks’ Christian Association, which has met half the cost, the Bible Society’s Agent at Shanghai has distributed a thousand Chinese Bibles and Testaments among postal clerks in China. With every book, which was done up and addressed separately, the following letter in English and Chinese was enclosed:

To the Post Officials of China.

DEAR FRIENDS.—It is with joy that we send you a copy of the Word of God, which is very precious to us, as it brings light and peace to the heart. We have long prayed for you, and we hope that the Lamb of God which taketh away the sin of the world will send you a message of peace and blessing. May the Lord bless you and make His face to shine upon you, and give you His peace. We shall be glad to hear from any of you who will write to us in English or Chinese.

Yours in Christ’s service,

A. HODGKIN.

International Postal, Telegraph, and Telephone Christian Association, London, E.C.
OME little time ago, as we were journeying homeward after spending several weeks in village-preaching, I was making a sketch map of the scores of towns and hamlets in which the Gospel has not yet been proclaimed. While thinking of the great and effectual "door" now open to us, the question came to me, "What would Jesus do?" and, looking around, the answer came back, "He must needs pass through." Desiring your prayers for this country work, I give you briefly some notes of our last itineration.

We rolled up our straw sleeping mat and cotton-the coolie, who, with this you, as the tears freely flow. Supper, and evening meeting over, now to bed, to awake in the morning to find that the rats have carried off part of your attire.

Opposite you hear the frantic screams of a family cursing its members, and over the door you read the words, "Dwelling in love that flows from righteousness." By the wall two men pass with axes on their shoulders. They are going to strike the first blows in a clan fight. Yonder is a crowd of men possessed with a mania for gambling: loss and suicide will soon reduce the numbers. Near by is a group of nine women, and children, fingerling their rosaries and repeating the name of Buddha. At the approach of the "foreign devils," they shout the name louder to keep their courage up, while the children flee in terror, for from youth they have been taught that the "barbarian" gorges out eyes, steals hearts, and draws human blood to make his efficacious medicine. Into a temple with its hideous clay idols, a woman enters to pray for her dying child, and to carry home some incense ashes, which she forces the little one to swallow. Her aim is different from those behind the scenes who have been strangling the undesirable girls. Shall we draw back the curtain, and glance at the home life? Ah, no!

These are the conditions that face us. Hopeless, do you say?

Come then with us to this village, first visited two years ago. Here is an old dame over seventy, many years a Buddhist nun, now fervent for Christ and the Gospel. Unable to come to the city for Christmas, she gathers a number of children in the little country meeting-house, holds a Christmas service on her own account, and cheers the little hearts with dainties (!). Next day we meet, in another village, a veteran of three score and ten, nick-named "The Old Bear," now tamed by Divine grace. He tells us why he has just given up wine-drinking. In a dream he saw that the hearts of Christians who did not drink were white, those who imbibed were red, and the heathen black! Let us visit another hamlet. We are met by a young man, who first heard the Gospel last year, and now gives cheers the little hearts with dainties. Another village, similar eager crowds, earnest attention, and desire for Gospels and books, which we are only too pleased to supply. It is afternoon, and we
are on route to another large village, when we hear the shouts of a Christian man, who is running after us with a basket. Again it is potatoes, boiled this time, so we sit down in the field and show them that their hospitality is appreciated. For it is fruitless to say that we have food of our own, we must try theirs! And so the days glide by. Sabbath comes, and then from all quarters you see straw-sandalled men and tiny-footed women making their way over the hills, in ones and twos, to the place of prayer. But few months ago most of these were strangers to grace, and now, as they pour out their hearts in thanksgiving and prayer, all our questionings are silenced, and we are filled with praise for what God hath wrought.

“Yet what are they among so many!” Only one in a thousand. The remaining nine hundred and ninety-nine are famishing for lack of spiritual food. Have we the compassion of our Master for the multitude? Do we hear his voice saying to us, “Give ye them to eat”? Let us take of those good and perfect gifts that come from above, and in answer to His “Bring them hither to Me,” gladly give to Him that He may multiply a thousand-fold, and feed the hungry. Then, when we stand at His Judgment Seat, it shall be ours to hear those blessed words, “I was an hungered, and ye gave Me meat . . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

Extracts from Letters.

**“The Lord looseth the Prisoners.”**

SIAO-SHI, SI-CHUEN.—Mrs. Barham writes:—“We left here on May 13, by boat, for Ho-kiang Hien, sixty miles by water, and arrived there in the afternoon. The next two days we spent there. On Sunday morning the chapel was crowded with attentive listeners, both men and women, some of whom are enquirers. In the afternoon we were invited to the prison, where the jailor, Mr. Ho, a Christian, who was baptized last year, has made a good confession of his faith amongst the prisoners.

"First we sat down to a little dinner given by the prisoners, some of them serving us. Then we all assembled in the little chapel. They had obtained permission from the Mandarin to prepare it for the purpose of worship. They have a pulpit and forms, and the black stone walls are papered over with white, and adorned with hymns and commandments and the creed written out, all nice and clean. There were twenty-four of us there, including fourteen men and five women prisoners, all with chains and fetters round their necks and ankles. Some of them are condemned to death, and have no hope of escaping the law, but they trust in the Lord Jesus Christ to save their souls. They have daily prayers, can repeat the catechism, and most of them have their own Bibles and hymn books.

"On Monday we started for Shi-seng, twenty-seven miles by sedan. This market town lies amongst the mountains on the border of Si-chuen and Kwei-chau. A preaching hall had been opened the week before. The people came out some distance to meet us. We stayed there till the following Monday. Every day numbers of people came in to prayers; and at the preaching times the hall was overcrowded, and as many as could stand outside in the street, all listening very quietly. The women came early saying, ‘If we do not get in first we cannot get in at all, because of the crowds filling the entrance.’ The people are ready to listen and learn; all round there is interest amongst both rich and poor.

"I wrote before about a lady, Li Tai-tai, one of the richest people about here. Since our return from Chungking she has come to us often, and a short time ago confessed her faith in Jesus. She is now coming fairly regularly on Sundays, and for a week-day class, though her home is two miles away. She brings her Bible and hymn book, and sits down on a form beside the poor women of the street, though all the people know her as rich Li Tai-tai. She is very attentive and eager to learn, so that she may be able to teach her relatives.”

**A Real Crowd.**

K’TONG-CHAU, SI-CHUEN.—Mr. F. Olsen writes:—“Next morning we moved on to the ‘Great New Village,’ although most of the houses seem to date a long time back. Here we had a real crowd. We spread our books in the front of a tea-shop, and were at once thronged. My wife tried to talk with the women in a small back-yard, but was crowded out—they were at once curious and scared, never having met a foreign woman before. Fortunately we had secured an inner room, but our meals had to be served in a shop-front. A crowd of several hundreds gathered in the street to see the foreigner eat. We were recompensed with a good quiet meeting at night. Our stock of books by this time was sold out, and we returned to Pu-kiang for Sunday. In each place we were respectfully treated and got an attentive hearing. At the last place an old woman, a seller of opium, listened most intently, bought a Gospel, and went away saying, ‘I never heard this doctrine before.’ How many such there are in China!”
On Monday, we left again to pay a long-intended visit to Sheo-an-chen, the largest of the P'u-kiang villages, and almost as large as P'u-kiang itself. There has been considerable interest here, and a small group of enquirers gathered together. We put up at an inn in the main street, where we had a shop-front for meetings and a sleeping room behind. We spread our books, and sold several hundred Scripture portions and tracts in a few hours. It took three of us to hand them out and take the money. No Protestant missionary has visited this place before, so the foreigner, and especially his wife and children, were a real curiosity. We stayed here four days, holding meetings each evening. Our audience extended right across the street, and the first night the meeting was fairly noisy, being disturbed by children; but after an appeal to the village elder, subsequent meetings were quieter. The enquirers are anxious for a meeting place of their own, and one of their number, a well-read and even-tempered man, has offered a house which, if repaired, will make a place to begin in. Large numbers of women came to see the foreign lady each day, the majority out of mere curiosity, but several settled to learn hymns and Scripture sentences.

Burial of Idols.
Kuang-yuan, Si-chuen.—Miss Allibone writes:—"This month another house in the city has been cleared of idols. Mrs. Uei was received as an enquirer last year, and has kept very bright, but her husband refused to have the idols put away; however, he died this month, after only a day's illness, and at his burial Mrs. Uei had all the idols and the ancestral tablets taken to the grave and buried there. We praise God for this, it is so difficult to get rid of the idols in Kuang-yuan—the people are very idolatrous."

A Dream and its Sequel.
Mr. Coulthard, who recently paid a visit to the district in Ch'eh-kiang worked by our German brethren, relates the following interesting incident:—
"One case of conversion is well worth recording. At Ch'ing-tien lives a gentleman of higher rank than the magistrate of that city. One night he dreamed that he saw a man clothed in white, who urged him to go either to Lung-ch'iien or Siao-mei, where he would hear words whereby he would be saved. Next day he set off to the nearer place, Siao-mei, and it happened that Mr. Bender was visiting that out-station. The gentleman explained his errand and listened eagerly to the Gospel as it was told him. He accepted its truth. Being an opium smoker he was hindered while, his wife urging him not to break it off lest he should have a return of the complaint for which he began to smoke the drug. Failing to obtain peace, he determined at all costs to be rid of the habit, and by prayer with determination he was saved from the power of the opium in five days and entered into peace. He is now an earnest worker, and acts as an evangelist."

A Goatherd's Devotion to Christ.
Ku-cheng, Hu-feh.—Mr. H. A. Sibley writes:—
"A few years ago there was not a Protestant in this entire Hien, but lately we have had evidence that our friends are not a few. Some months ago we bought some goats and hired one of the Church members to look after them. His father, mother, and uncle had cursed and beaten him and done everything possible to keep him from the chapel, as also from the Lord. When they had tried to force him to worship an idol or be beaten, he replied: 'You may beat me to death, but I will not bow down to any idol. You can kill this body, but cannot kill my soul.' His brother and sister-in-law also beat, cursed, and starved him, but all to no purpose. On June 8, this young man was watching the goats near the city wall inside the moat. One of the goats fell into the water. The young man, Ren, went in after it, but was drowned, for he could not swim. A little girl, whom Mrs. Sibley was attending for a dog bite, came to tell us, and we were soon at the place. We found his hat, whip, and foot-tracks. We soon had friends to help drag the place, and after a while they brought up the body. We did all we could to resuscitate him, but without avail. We carried him to the grassy drill ground near his home and prepared for burial and services. The young man was only twenty-six years old, but it took three rolls of cloth to adorn the heads of young and old who wanted to put on mourning for him. We had two services besides the one at the grave, with several hundred people at each. His elder brother, who had
persecuted him, was at our morning service on the following Sunday, and says he is going to follow his brother's example. I have seen few Christians who would equal Ren, and few have stood the persecution he did. He nearly always had a Bible or tract in his bosom to read; he never sat idle, but would read his Bible on every opportunity. Those who once reviled him now praise his honest and peaceful life."

"Asking how to Pray."

LIANG-CHAU, KAN-SUH.—Miss A. Mellor, writing on April 19th, says:—"I have just returned from a ten days' visit to the country. I went first to Shuang-chin-tai, a good fifty li (seventeen miles) from the city; it is the home of our cook, and he went with me. I also took the woman. The women received me very kindly on our arrival. The next day was terribly windy, and at night it snowed quite heavily, but for all that, from early morning until dark, I had crowds of men, women, and children. They remembered Mrs. Belcher, who was there some few years ago, and thought she had come again. I stayed there until Saturday, the people every day coming in larger numbers. I also visited several houses, one day being driven in a large farm cart drawn by a cow. It was a new experience, steady and safe, but terribly slow: we could have walked much quicker. I was pleased with the earnest way in which some of the women listened and questioned me, asking how to pray."

A Bible-Woman's Work.

HO-CHAU, SHAN-SI.—Miss French writes:—"Last week we had a gathering here: it was the first held since the troubles of 1900. Eighteen were baptized—ten women and eight men. Of these ten women, six were in with us during the winter to learn the doctrine, and two others were schoolgirls. Another was an old woman of seventy-seven who has believed for many years back, but has never had the opportunity of being baptized. One old man and his wife from the Tong-kuan of our city were received. They first believed last year, and destroyed their idols at the beginning of the winter. These are fruits of the work done by Mrs. Liang, who acts as a Bible-woman, though not employed by us, and is most earnest in carrying the message of salvation to others, and also patient in teaching them when the Holy Spirit has awakened an interest in their hearts.

"His Face Shone."

CH'ANG-SHA, HU-NAN.—Dr. Keller, in a letter dated July 5th, writes:—"A young man came to the hospital to break off opium, his mother paying his board. At the expiration of his term, and when he completely broken off, his mother asked that he might stay a month longer. Dr. Barrie consented, and by God's blessing on Mr. Wang's preaching, he was soundly converted. He became quite fresh and looked the picture of health, when suddenly 'quick consumption' laid hold of him, and he failed rapidly. As he was very anxious for baptism, last Friday afternoon Mr. Yang and I went to his lodgings and examined him, we found him bright and happy and with strong faith, but suffering greatly. I saw at once that the end was near, so arranged for the baptism to occur that afternoon at five o'clock. About fifteen Christians gathered, and our brother sat in a chair, to which he had managed to crawl from his bed, awaiting us. All the rest stood, as there was no room to sit. After the baptism we joined in the Lord's Supper. As our brother partook of the emblems of the broken body and shed blood of our Lord, such a light shone from his face as I have never seen on a face before—it was glory! At 5.30 we left him; at 6, his suffering became more intense, and he sent for Evangelist Siao to pray with him: Mr. Siao being out, Miss Arndtz went to him, and he recognized her and spoke her name. She prayed with him and bade him trust fully in Jesus, and just after she left him he passed into the presence of the King. On Saturday we had a Christian funeral, and buried his body in the new Mission Cemetery."

Recent Baptisms.

<table>
<thead>
<tr>
<th>Place</th>
<th>Name</th>
<th>Sex</th>
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<td>SHEN-SI</td>
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<td>HO-NAN</td>
<td>Fu-kuo and out-station</td>
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<td>Shanghai</td>
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<td>K't-chau (out-stations)</td>
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China's Millions.

Our Shanghai Letter,

Containing the Latest News from the Field.

July 21.—From six provinces, one hundred and twenty-two baptisms have been reported during the last fortnight, twenty-nine of which took place in Kiong-chau district in Sii-Chi-ten, and the number of promising enquirers is greater than it has ever been. Everywhere there are openings for preaching the Gospel, and there seems to be a growing readiness on the part of the people to respond to it. One of our fellow-workers writes: "We long for reinforcements and for the increase of our own power. The times appear to demand intensity of effort; for there is truly an open door set before us." This sentiment finds an echo in many hearts. If the great opportunity that God is giving us is to be utilized, and the effort that is put forth for the evangelization of China is to be effectual, two things are necessary, namely, more men and more spiritual power; and we would bespeak the prayers of our readers that both may be given us by God.

Miss R. Hattrem, who has been visiting in the district surrounding Ho-tai, in Shan-ai, reports that in one village twelve families have abandoned idolatry, and that there is a widespread interest in the Gospel. Mr. Middleton informs us that, in Mei Hien, Shan-ai, during a recent visit of Mr. Franson, whose ministry has been so greatly blessed of God in China, over twenty people intimated their willingness to accept Christ.

Mr. Burgess writes that, during the fifth moon festival at Hing-an, in the same province, upwards of 2,000 women and girls called upon Mrs. Burgess and heard the Gospel. The number of men who attend the Sunday services is now greater than it has been, but there is still an absence of spiritual power. The best land in the district has been given over to the cultivation of opium, and in consequence food is very dear and opium cheap. Opium suicides have been unusually common, our brother having been called to twenty cases since the new crop was ingathered.

Mr. Walter Taylor announces that, in Wan Hien, in Sii-Chi-ten, a further number of families have destroyed their idols. In the city there had been a destructive fire, when about 400 houses were burnt, involving financial loss to one of the Christians. The prompt, practical sympathy manifested by the Church in subscribing Tls. 10 for this member has been a cheer to our brother.

Mr. J. W. Webster writes that he lately visited eighteen markets in the Kiang-chau district, in the same province, when he was able to sell 10,500 cash worth of Scripture portions, and had excellent opportunities of preaching.

Some time ago Mr. Hutson, of Kuan Hien, while itinerating, on arrival at his inn found a man sitting reading Luke's Gospel with a Commentary. It is an encouraging fact that copies of the Word of God or portions of it have penetrated regions not yet reached by missionaries, and are doubtless preparing the way for future evangelistic effort.

Mr. Lack reports that two carpenters in Yen-cheng have decided for Christ. One of them has not missed a Sunday at the service for almost a year; the other learns a chapter from John's Gospel by heart each Sunday.

Mr. Traub mentions that, in Sul-pel, in Kiang-si, there are many people who have destroyed their idols and their ancestral tablets, and who desire to worship the true God.

Miss Guex, who has been visiting in Tah-tu-ko, a large, busy place in the Chang-shan district, has gained access to the home of one of the wealthiest families who live there. The women had never before heard the Gospel, and they listened with attention and interest, and asked many questions as to the way to worship aright "this wonderful, living God."

Mrs. A. B. Wilson writes of excellent opportunities for work amongst the women in Hien-chu. She finds open doors on every hand, and mentions the need of reinforcements. The district is a populous one, and though it has been worked for many years, there is a village (probably many) fifteen li distant from which several women came to the city and begged that someone should go and preach the Gospel, for, she said, "over two hundred women live there, and not one of them has yet heard it."

Mr. Coulthard, who recently visited Wun-chau and the stations in Chek-kiang occupied by the members of the German-China Alliance associated with the C.I.M., reports that he was greatly impressed with the evidences of the steady growth of the work in the district which he found, as also with the devotion and earnestness of some of the Christians. Since he was last there, the number of converts in the fellowship of the Wun-chau Church has increased from about four hundred to nearly eight hundred. In Song-yang, the membership has been trebled, whilst in Lung-te-han there are now eight times as many Christians as there were when he last visited the city.

Mrs. Tomkinson has been much encouraged by nine girls in the school at Ning-hai, in Shan-tung, professing conversion. Mr. Tomkinson and she had been in the habit of giving Thursday evening to prayer for the girls in the school,
and how it would have gladdened her departed husbands' heart to have seen this result.

Mr. and Mrs. Duffy have been greatly cheered by a visit which they have paid to the Wu-hu outstations. At Tai-ping Fu several men came forward and asked for baptism.

Mr. Young writes of the ignorance of many of the Mohammedans in the Ying-chau Fu district with regard to their own religion. They are a very bigoted people, and most difficult to reach.

Judging us by their own standards, it is very difficult for the Chinese to conceive how we can, from purely disinterested motives, engage in an enterprise involving expense and inconvenience. The following extract from a letter received from Miss Beschnidt, who has been visiting the towns and villages around Kao-iu, in this province of Kiang-su, reflects the attitude of mind which exists:— "An old man, our sister writes, "after having got his many questions answered, went off shaking his head and saying, 'They sell books under cost price, they pay 500 cash a day for a boat, and they take no money for the preaching—why can it be they come,' and they all had a consultation about it in the little village, and the women did not dare to come near." Kao-iu is a very difficult and discouraging field, and our sister would value special prayer on its behalf.

Mr. Samuel R. Clarke's translation of the Gospel of Matthew into the Chung-kia vernacular has now been printed. Pray that its circulation may be blessed to the conversion of souls.

On July 2nd, we had the pleasure of welcoming Mr. and Mrs. Stuart Holden, who, with Mr. Sloan, three days later proceeded to Pei-tai-ho, in North China, where they held a Conference, the result of which greatly encouraged them. They returned here on the 19th inst., and left last night for Kiu-chiang, en route to Kuling, for another Conference.

August 4.—We regret to have to report that nearly the whole of Eastern Szechwan and part of Shensi are threatened with a terrible famine in consequence of prolonged drought. From Mr. W. C. Taylor we learn that, in Wao Hien, no rain had fallen for twenty-seven days; there had been nothing but a blazing sun day by day, giving a temperature of one hundred and three in the shade, so that the crops are nearly all dead. The price of rice had gone up from nine hundred to two thousand two hundred cash for a bushel. A fast had been proclaimed, and for three weeks it was impossible to buy meat, fish, or fowl; for a fortnight even an egg could not be purchased. Miss Culverwell reports that in Nan-pu it was like a fiery furnace—every day there was a scorching sun and high, burning wind. When she wrote, the condition of everything outside was very sad; rice, maize, and vegetables were dying or dead. Mr. Aldis, writing from Pao-nung, says:—"Sad to say we are face to face with a terrible famine—no rain now for weeks, nothing but a blazing sun and dry, high winds. The rice, sweet potatoes, maize, etc., are all dying or dead, and the prospects are really very serious." The following extract from a letter received from Mr. Moodie will help our readers to understand the condition of things in the district of Han-chung, in Szechwan. Our brother writes:—"Great distress prevails here because of continued dry weather. The rice has not been planted, and the condition of things is very serious. The people are exhausting their resources to bring the desired rain. Daily the streets resound with the beating of drums and clanging of cymbals, and the Water-Dragon is carried in procession. Sometimes the main feature of the procession is an idol carried in an open chair—one day it was a dog! Still the skies are blue and the sun is mercilessly hot; or if perchance a cloud or two arise, it is only to awaken hopes which are soon dashed. Meanwhile, many are doubtless perishing of hunger; for the price of food-stuffs has trebled, and the prospect is exceedingly dark."

During the last fortnight, one hundred and twenty-two baptisms have been reported, amongst which are sixteen at Hwuy-luh, where amid many discouragements Mr. and Mrs. Green and their fellow-workers have long with patience and faith been labouring. In announcing these baptisms, Mr. Green mentions the interesting fact that the eight men and eight women who have thus publicly confessed Christ were all enquirers previous to the crisis of 1900. In the district between Hwuy-luh and Shun-teh there are now over one hundred promising enquirers.

Mr. Strong writes that he recently baptized thirteen men in Fu-shun, amongst whom there was a scholar of some repute. He had finger-nails nine inches long, as the result of a vow on account of a bad temper, though at the same time he took great pride in them. When he came to be examined, he brought a pair of scissors with him and cut them off, and they are now, with the bamboo protectors, in Mr. Strong's possession.

Mr. Adam reports one hundred and twenty enquirers at Tsin-lin Chau, an out-station opened four years ago. Mr. Bergling writes that he has just concluded his summer conference in Han-ch'eng. There were present one hundred and seventy people, all of whom are to some extent interested in the Gospel; also eight Mandarins, two of whom earnestly listened from the beginning to the end of four long meetings. At the close of the convention, six men and six women were baptized.

Our friends will be interested to hear that in sixty out of one hundred and seventy villages in the Ta-ning district, in Shansi, there are resident Christians or enquirers.

Ch'ang-sha, in Hu-nan, has been formally opened as a treaty port. Mr. Hampson reports that during the prefectoral examinations recently held in this city, splendid opportunities were afforded for work amongst the scholars.

Miss Croucher writes that in S'in-lin, in the Hu-tung district, several families lately destroyed their idols.

Mr. F. Olsen, referring to the converts recently received into the fellowship of the Church, mentioned that they were well-tested as to their faith, their character, and their knowledge. Among those baptized were a silk merchant, a tailor, a carpenter, a doctor, and several farmers, showing that all classes of society are being influenced by the Gospel.

Miss Gertrude Blakely mentions that amongst the enquirers in the Kwei-ki district there is an one old lady of eighty-eight, whose attendance at the Sunday services renders it necessary for her to walk three miles each week.

Mr. and Mrs. Aldis will have the sincere sympathy of our readers in the loss of their little daughter, who died at Sintien-tsi on the 9th July, as also will Mr. and Mrs. Griffith, who were bereaved of their younger child on the 14th July.

We regret to say that Mr. Stevenson has been suffering from a gastric attack, which has been epidemic in Shanghai and other parts of China this summer. He is now, however, we are thankful to report, convalescent.

Yesterday [August 3rd] we had the pleasure of welcoming back Mr. Hoste and Mr. Ernest Taylor, after nearly three months' absence. Early this morning Mr. Hoste unfortunately became ill with what seems to be a choleraic attack. He has been quite prostrate, but, through God's goodness, there are now signs of improvement, and we trust he will soon be well again.

Mr. Sloan, you will regret to learn, was attacked with fever shortly after his arrival at Ku-ling, and was, in consequence, able to take part in only one or two meetings. It was feared that he had contracted typhoid, but it finally proved to be malaria, and Mr. and Mrs. Stuart Holden, who arrived this afternoon, brought the welcome news that, when they left Ku-ling, his temperature was normal, and that he seemed to be progressing favourably.
Departures for China.

Corrected sailings in September:

Via America:
* Broumton, J. F., on September 1st.
* Stayner, Miss “ ” 7th.
* Curtis, H. H. “ ” 22nd.

September 16th. Per P. & O. s.s. “Macedonia.”
(Changing at Colombo into s.s. “Simla.”)
*Torrance, Thomas
*Briscoe, W. F. H.
* Lewis, B.
*Macpherson, A. K.
*Munseam, H. G.
* Owen, J. W.
* Porteous, R. W.
* Rowe, J. L.

September 20th. Per N.G.L. s.s. “Prinz Regent Luipold.”
*Ramsay, Miss
*Moses, Mrs.
*Bance, Miss
*Allen, Miss R.
*Anderson, Miss K.
*Argento, Miss C.
*Clarke, Miss L.
*Cole, Miss G.
*Nylin, Miss M.

Departures continued:

Sailings in October.
October 18th. Per N.G.L. s.s. “Prinz Ethel Friedrich.”
*Edward Pearce.
*Chas. and *Mrs. Thomson.

Sailings in November.
November 1st. Per N.G.L. s.s. “Seydlitz.”
*Mrs. Botham and three children.
November 11th. Per P. & O. s.s. “Himalaya.”
(Changing at Colombo into s.s. “Malta.”)
*Guinness, Dr. G. Whitfield | Thompson, H. G.
*Returning.

Our New Prayer List. — We have received from Shanghai a few copies of this list, revised to July of this year. It is in booklet form as usual, and will be found of very great value as an aid to intelligent prayer for the missionaries of the C.I.M. It is so arranged, that by following the plan of the book, all the missionaries of the Mission can be prayed for specially, once a week. The names of all C.I.M. mission stations are given, with the missionaries labouring in each, and by using the alphabetical index which has been added, the location of any missionary can be found at once. The booklet may be had, post free, from the offices of the Mission, for threepence.

PUBLICATIONS.

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LONDON:
CHINA INLAND MISSION, NEWINGTON GREEN, N.
MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.
Some Thoughts on
Missionary Work in China at the Present Time.

By D. E. Hose.

There can be no doubt that China, at the present time, presents a vast opening for missionary effort. I need not here do more than allude to the marked and widespread change in the attitude of all classes throughout the country towards us and our work. In place of the sullen indifference and scornful hostility of former days, we find on all hands a willingness, and even in many cases a desire, to learn what the teachers from the West have to impart.

The intercourse which we, as missionaries, have with the people soon shows us that this interest on their part is chiefly, if not entirely, based upon considerations affecting their political and commercial life and progress. The ease with which the Boxer movement was overthrown in 1900, and the flight of the Court to Si-an, have convinced a large number of the Chinese that they have much to learn from Western nations, and that, if their national dependence and prosperity are to be secured, no time must be lost in acquiring such knowledge as will enable them to place themselves abreast of the rest of the modern world.

This change on the part of the people, regarded from a missionary point of view, has both its value, and also its drawbacks. There can be no doubt that it affords us a great opportunity of making known to them, both through preaching and through the circulation of books, the truths revealed in the Scriptures which we have been entrusted to deliver to them. And this is true, not only at the coast ports, but also, to a greater or less extent, in most of the provinces throughout the empire.

It is a common occurrence now for missionaries, working in the interior, to receive invitations, both from gentry and tradespeople in neighbouring cities, to come and teach them the Western religion, halls for this purpose being provided by those giving the invitation. I have advisedly used the words “Western religion” in the above sentence, because the desire which is felt to learn is not on account of any intelligent appreciation of the Christian faith as such. This, in the nature of the case, is impossible, seeing that next to nothing is known about it. As I have already said, they recognize that the West has sources of power which hitherto they themselves have missed; and, as the missionaries, in their eyes, stand as the representatives of the West, and are almost the only people at present accessible, it is to them that they turn for instruction.

How is this situation to be best turned to account for the fulfilment of our definite commission as preachers of the Gospel and teachers of Christian truth? If we merely lend ourselves to the desires of the people for instruction in such Western learning as will enable them, individually, to improve their material condition, and, nationally, to rehabilitate themselves amongst the nations, then it is quite certain that we shall have vast and growing numbers of people willing and eager to learn these things from us, and we shall, in course of time, become, to a considerable extent, the means of introducing Western methods into this country. This, however, is quite another thing from planting true and living Christianity in it.

It is not necessary now to discuss the question whether the Westernizing of China is in itself to be desired or not. Like most subjects affecting a large portion of the human race, it is a complex one, and needs to be considered not only in relation to its effects upon the Chinese themselves, but also in the light of its bearings upon the rest of the world. There are

*Reprinted from the Chinese Recorder.

November, 1904.
some obvious considerations in its favour. The most
superficial acquaintance with the state of China makes
it evident that a vast amount of human suffering and
loss of life can be prevented by the dissemination of
Western knowledge and its intelligent application
to the conditions of the country. Modern engineer-
ing, for instance, would unlock enormous
stores of mineral wealth and would provide for
carriage of food on a far larger and more efficient scale
than is at present possible. No man of ordinary
humanity can travel through China without being
mournfully impressed with the fact that this people
perish for lack of knowledge, not only spiritual and
moral, but also mechanical and scientific. On the
other hand, no thoughtful man can consider without
misgiving the possible results to the human race of this
crime, with its huge population and vast resources,
taking its place amongst the organized military powers
of the world. As we all know, the vision of this has
disturbed the minds of some of the leading men of
action in the Western world, and modernized China
has appeared to them as a portent that menaced the
rest of civilized mankind.

We, as missionaries, however, are not called upon
to decide this question; our concern is with a problem
far higher and of even greater importance. What we
have to consider is, How are we, in the face of the
present situation, to fulfill the solemn responsibility
which rests upon us to make known to this people the
Gospel of Christ, and to found His church amongst
them?

I need not occupy your time by drawing attention
to what, I think, we all recognize, namely, the dis-
tinction between the benefits which can be imparted to
China through instruction in Western learning and
science, and those to be obtained through and from the
Gospel. The distinction is indeed a vital one. The
Creator has given to man certain natural powers of
mind and body, through the exercise of which he is
intended and is able to investigate and turn to account
the forces and resources of nature. In this way the
various arts, sciences, and industries have, in course of
time, been developed with corresponding increase in
the material comfort and intellectual and artistic enjoy-
ment of mankind. Such progress is, of course, in
accordance with the Divine intention, and, when
applied to lawful and beneficent ends, is a source of
immense benefit to the human race. It is not, how-
ever, necessarily dependent upon Christianity; some
of its greatest achievements, indeed, have been the
work of non-Christian races. We find, for instance,
at the present day that in literature the great master-
pieces of the classic authors of Greece and Rome still
hold the field as models for the instruction of the young
men in the colleges and universities of our homelands.
Nor have the sculpture and architecture of ancient
Greece yet been surpassed.

These things are not "the kingdom of God," as
those words are used in the New Testament. It is
quite true that, in the long run, man's natural powers
will be at their best, and therefore his progress,
material and intellectual, will be greatest, when his
moral and spiritual condition is right. Clearly, right
living conduces to sound nerves and brains as well as
strong and healthy bodies, and in this sense Chris-
tianity, as it produces this right condition, is favourable
to the highest and best development of natural
progress.

The fundamental fact, however, upon which the
servant of Christ takes his stand is contained in the
words of his Lord and Master, "Except a man be
born again, he cannot enter the kingdom of God." The
Old and New Testaments are in a very real way
simply an expansion of this pregnant sentence. In
varied language they reiterate the great cardinal truths
that man by his sin has become alienated from the life
of God, that his moral condition is one of enmity
against God, that his spiritual state is one of death and
corruption in the sight of God, and that nothing short
of redemption through our Lord Jesus Christ, and
regeneration by the Holy Ghost, can lift him out of
this awful condition and place him in right adjustment
with his Creator.

Bear with me as I dwell upon what are to us the
very elements of Christian truth, reference to which
may appear superfluous to some. Their practical bear-
ing, however, upon our own attitude as missionaries
to the Chinese at the present time furnishes an excuse,
if such be needed, for drawing attention to them, if
only for a few minutes. My desire is, briefly, to
emphasize the fact that the starting-point of progress
in the kingdom of God is regeneration through the
Holy Ghost, and that, therefore, our work from its
commencement is on a supernatural and not a natural
plane. It is clear that if an individual or community
is not in a right relationship to God, then whatever
progress may be made in the domain of the intellectual
and other natural powers, the end of that individual
or community must, in the nature of the case, be ruin.
Again, the only way in which we shall secure the com-
plete as well as lasting development of human life,
whether in an individual or in a community, is by
bringing them, to begin with, into right relationship
with God. That is to say, the two great facts of man's
guilt as a sinner and his bondage to the power of sin
must be faced and dealt with.

Whilst, of course, as teachers of Christianity, we all
recognize these truths, there is, if one may speak for
others, a real danger lest the very opportunities which
now present themselves for imparting to the Chinese
intellectual benefits should cause us, perhaps without
realizing it, to allow this latter to become in practice
the starting-point of progress.

There is much truth in the German proverb: "The
good is the enemy of the best." We shall do well to
see to it that whatever be the means and methods
which God may lead us to employ, we keep before us
as our direct aim and object the salvation of the Chinese
through the forgiveness of sins and the regeneration of
the Holy Ghost. Woe is unto us if we preach not the
Gospel of...
country has room for and needs variety of agencies. What is on my heart to-day is, with all respect, and with all earnestness, to remind you, as well as myself, of our sacred commission and of the solemn responsibility which God has placed upon us in connection with it. Do we realize sufficiently that we have been put in trust with the Gospel by God, to whom we shall have to render an account of our stewardship? Let me repeat, this is no question of the means we employ, but of the aim which practically and directly we keep before us; and by the attainment or non-attainment of which the real success and value of our work as missionaries will ultimately be measured. Let us also remember that the movements which, as a matter of fact, have ultimately been most fruitful in the intellectual and material benefit of the community, have been those which primarily aimed at the spiritual good of men. In England the history both of the Society of Friends and that of the Methodists at once occurs to the mind as instances.

In connection with this subject of how to make our several forms of work most effective for the direct spiritual good of this people, I venture to bring before you one or two thoughts of a practical nature, which have no doubt at times occurred to some amongst you as well as to myself. I think we shall all agree that the needs of a country like China can, in practice, be best provided for by a number of organizations, each framed with a view to more specially taking in hand one particular department of work. Experience seems to show that the sum total of efficient result is best secured by division of labour and concentration of effort. For instance, greater and better results will, as a rule, be obtained from the labours of two men: one definitely undertaking the preparation of Christian literature, the other direct evangelistic work, than by each of the two attempting to do both. Again, the qualifications requisite for the carrying on of educational institutions are different from those required by men who spend their lives preaching to the people. As a matter of fact, the missionary body as organized in China to-day does, to a considerable extent, give expression to this line of thought. The question which seems deserving of consideration is, whether, whilst frankly recognizing this principle of division of labour and the consequent desirability of each organization concentrating itself upon the prosecution of the work for which it has been framed, there is not room for some action by which we can mutually supplement each other's efforts for the common end of China's good. Allow me to illustrate my meaning. There are in the same city or district two missions, one possessing workers specially qualified for the training of boys and young men, the other having in its ranks a man more than ordinarily gifted as an evangelist. Could not much good be done if an arrangement were made for the holding of a special mission by the said evangelist amongst these young men? This is not a novel suggestion. It has, indeed, been acted upon more than once in various parts of the country with excellent results, but I would ask you all prayerfully to consider if it might not, with great advantage, be extended. A further great good would incidentally accrue from our doing so. With the increased intercourse between various types of workers, thus brought about, a corresponding growth of mutual appreciation and sympathetic interest in each other's labours would be fostered. Our hearts and minds would be enlarged and warmed, and we should be lifted nearer to the realization of the ideal of unity of heart and purpose combined with diversity of operation. We should be saved from the rather chilling mistake of supposing that because another society or mission does not do the particular work in which we are engaged, therefore they do not sympathize with it. Clearly there are certain obvious limits within which this interchange of mutual help and co-operation must be kept. A given organization would not be justified in crippling or interfering with the prosecution of its own particular work in order to supplement the efforts of another form of agency, but with this proviso one cannot help feeling that there is room for a co-ordination and more perfect adjustment of the energies and gifts amongst us as a missionary body which in this way could be turned to better account than is, perhaps, the case at present.

It will be by the cultivation of practical fellowship and mutual helpfulness amongst ourselves as missionaries that we shall succeed in bringing about the essentials of unity amongst the Chinese churches, the desirability of which, as an ideal, we all recognize. It is possible to mistake counters for current coin. Well-meant schemes may be drafted for unification of the churches, but we need to remember that in the long run the actual facts as touching the personal relationships of the individuals concerned will decide the situation. Real unity amongst Christians of the present day is probably far more hindered by mutual prejudices and mistrust, the outcome of ignorance and misconception concerning each other's work and standpoint, than by the official separation of our several ecclesiastical folds. Alas! too, is it not to be confessed that if we were more governed by the Christian precepts to "in honour prefer one another," and "in lowliness of mind to esteem others better than ourselves," our common action would be more fruitful and effective than it is? "Take heed that ye despise not one of these little ones," is a warning uttered by our blessed Lord Himself, and in the Old Testament we have the corresponding saying of Solomon: "He that is void of understanding despiseth his neighbour." We are commanded to "honour all men," and we may be quite sure therefore that contempt for others, especially our fellow-Christians, is an indication of our own littleness and folly.

And may we not as fellow-servants of the Lord Jesus Christ, set apart by Him to this great and glorious enterprise of carrying on His work in China, also take to ourselves the words of the great Apostle? "Let us consider one another to provoke to love and to good works." There is a widespread desire amongst us as a missionary body that Divine blessing and increase should be granted to us in our own labours during the next three years. Let us, whilst we give ourselves to constant and earnest prayer on this behalf, not fail to do what in us lies, by such practical measures as are open to us, to turn to the best account such forces as we already possess.
"Bringing in the Sheaves" at Hwuy-luh.

By Miss J. Gregg.

"O magnify the Lord with me, and let us exalt His Name together."

THIS month [July, 1904] will ever stand out in my memory as a very blessed month, because in it we have received sixteen new members into our little Church, — eight men and eight women.

We had the baptismal service on July 10th. The baptistry is in our back garden, under some lovely trees, and near the well. We began the day by holding a service for the members only at 9 a.m. Mr. Green spoke to them about the duties and privileges of joining the Church. At 10.30 a.m. we held a united service in the chapel, which was well attended. Mr. Green again spoke, taking as his subject "Three reasons why believers in Christ should be baptized." At 12.30 the baptismal service was held. Then followed dinner and the mid-day rest until three p.m., when we all joined for service in the chapel. After this service, all outsiders were invited to leave the chapel, and thereafter the members of the Church sat down to the Lord's Supper. My heart was full. After the Sacrament we welcomed all the new members into the family of God at Hwuy-luh by giving them a Chinese bow, or, in other words, the "right hand of fellowship." After the evening meal we all joined again and had a praise meeting. The dear people never get tired of singing, oh! they do enjoy making "a joyful noise unto the Lord."

I would like to say that all the sixteen new members were enquirers before the troubles of 1900, so one felt they were tried, true souls.

Three were from the city — all women. One was Mrs. Green's serving woman, the other Miss Ware's and my serving women. Three were from our nearest out-station — a father, son, and his aunt.

Then Mr. Green's table-boy and his mother were baptized. The rest, numbering eight, all came from one village, thirty miles away in the south district. Perhaps some readers may remember me mentioning a Mrs. Five and her family, in whose home we have stayed once or twice. [See "C.M." for Sept., 1903.]

They — the mother (Mrs. Five), sixty-eight years of age, her two sons, and their two wives — formed part of the group of eight. Would that out here and in England we could see whole families turning to the Lord! I would ask for prayer for the father of this family; he is still unconverted, a gambler, and a card-player. His wife told me she had prayed so much that he would be willing to let them all come on that day, and be also willing to keep house, for it is not safe to leave your door unprotected in China. So when she mentioned it he said, without any fuss, "You can all go, but I can't give up my card-playing."

The rest of the group from the south were all men. I am not likely to forget what a lovely day the Lord gave us. At noon the sun was shining brightly, in the beautiful blue northern sky of China, and we all stood round under the beautiful trees. At the baptistry we sang a hymn and had prayer, and Mr. Green stepped into the water. I think my English readers can hardly realize what going into the water means to the Chinese, especially to the women. How bravely they stepped in and confessed Christ before all. With eyes and heart full I said to myself, "This is worth coming back to Hwuy-luh to see." I have been at this station nearly ten years now, and this is only the second baptismal service God has allowed me to see. Will you all pray for this little flock of lambs? I count on your prayers, so disappoint me not!

There are several others who are enquirers, and we hope it will not be so long again before we have another blessed day like July 10th. Quite a group of men from the south have applied for baptism.

Dear friends, "the glory of the Lord shall be revealed," and they that sow the seed with tears get the sheaves. We in this province have just lost a valuable worker, Mr. R. Brown, from our next station, by typhoid fever. Who is going to step forward and be baptized for the dead? Then, last week, dear Mrs. Griffith lost her little baby by cholera. In such a short time has this station been twice visited by death!
Incidents of Bible Work in China.

Taken from the British and Foreign Bible Society’s Report for 1904.

In Chinese Cloisters.

Mr. Kunze takes much pains to kindle the fire of the Lord in the numerous cloisters of the Laushan [SHAN-TUNG], founded in some cases as far back as the seventh century by Taoist and Buddhist missionaries among these rugged mountains. One evening Mr. Kunze, with his colporteur, arrived at the old monastery, Hua Yuen Ngan. They had a friendly reception, and were led into a fine guest room.

High book-cases with ancient Chinese manuscripts covered the walls. An old priest brought them refreshments, and questioned them about the story of the Creation and God’s dealing with mankind in former times. Why? In Taimo market-place he had bought a book which told the story. This book is now passing from hand to hand in the monastery. The Abbot, venerable with age, also came in and asked his guests many questions. Later, after the evening meal, the missionary was invited to the Abbot’s rooms. The old man was sitting in his high chair, and around him were some thirty or forty priests. “I beg you, sir, to tell us your story,” said the Abbot.

Mr. Kunze gave Mr. Kunze a curious old book, darkened by age. “Holy men of all generations” is its title, and it contains the pictures of saintly persons. Each of these saints bears a mark of his degree of holiness which he has reached in his life. Some have a small moon, some are marked with one or two little suns. Jesus, the Saviour, is amongst them, drawn as a Chinaman, and He bears the mark of perfect saintship—three suns. Whence came this book, and how did the name of Jesus find its way into that ancient monastery?


“Hsiao Chi shan, because of his longing to get rid of sin and to get into the true light. In his eager search for the way (tao) he lived the life of a hermit, dwelling for many months in a cave and eating dry rice. During this time he heard something of Christianity through a preaching hall just opened at Ch’ang-te [HU-NAN]. But one day, clad in the patchwork robe affected by many Taoists, he was searching in a heap of waste paper for any scrap that might bear the revered character upon it, and came upon a castaway copy of the Chinese New Testament. Instead of being committed to the flames with the rest of the paper, the book was diligently read by this earnest seeker for the Truth. As a result, he again began to frequent the preaching halls, and became a regular attendant at Sunday morning worship. After a few months, he voluntarily dropped the robe and role of a Taoist priest and began to earn his living with his own hands, performing the most menial tasks in a way that showed him to have the Gospel within his heart. From the beginning he took keen delight in the study of the Book that had brought light to his soul. Every day some portion of the Bible, or a hymn, is committed to memory, and every day, in quiet, consistent ways, he endeavours to show in his outward life the effect of the word of God written within on the heart.”

Entering into Life with One Eye.

“At a place seven li (=over two miles) east from Kuang-chau [HU-NAN], a farmer, aged about fifty, bought a Gospel, and as a sequel to reading it, destroyed the idols and ancestral tablets in his home. His family were very angry, and supposed him to have become demon-possessed. After having bound him hand and foot, his right eye was punctured with needles, blinding it for life; and subsequently a chain was fastened round his neck and secured to one of the walls of an inner room in the farm compound. All through the time of his confinement he kept the copy of the Gospel in his breast and read it day and night for over a month he used the words of blind Bartimaeus, ‘Jesus of Nazareth, have mercy on me!’ On Whit-Sunday rain fell in torrents, causing several rivers to overflow and inundate both city and country. Several houses collapsed, and among them the mud building where the farmer was imprisoned. Making his escape, he ran directly into the city and up to our chapel. There, with tears of joy, he got the evangelist to unfasten the chain from his neck, and related his sad story. The chain I have still at Kuang-chau. The man ever since has been carrying the Gospel in his breast, and continually reads from it, telling everybody that although that small book cost him the loss of one outer eye, Jesus the Saviour opened two inner eyes and has given him peace.”
China's Millions.

November, 1904.

Editorial Notes.

The Situation in China.—The persistently repeated rumors of trouble in S.W. CHIN-IL, which have been appearing in certain sections of the Press, have, we fear, been a source of anxiety to some who have friends and relatives in China. Up to the time of going to Press there is nothing, so far as we know, to call in question the opinion of the British Legation in Peking, which is to the effect that the disturbance is not anti-foreign, but anti-dynastic, and will consequently be easily suppressed by the Chinese Government. That China is able to maintain order when she so desires has frequently been demonstrated, and there are not wanting evidences that she desires to do so now.

The fact that she has so carefully maintained her neutrality in regard to the present war, which has now been raging for the best part of a year, is no small testimony to her powers of self-restraint. Speaking on this point, the Times of October 12th says:—

"Since the outbreak of war the attitude of the Chinese has, considering the weakness of the Government and the unwieldy nature of the country they have to control, been as correct as could have been expected. Fearful of being involved in hostilities, they have even carried to excess their zeal for preserving neutrality, and have in many cases exercised the right of prevention over Chinese subjects which international usage has hitherto recognized as a right only to be exercised by the belligerents."

It is hardly probable that China's failure to obtain by an outburst of fanatical superstition what she desired in 1900, and the success that Japan has obtained by self-restraint and the adoption of western methods, can be wholly lost upon her. While, for years to come, there will always exist the possibility of local disturbances, it is not probable that China will attempt a similar folly to that of 1900. China has great and difficult problems to deal with, perhaps more so than any other nation in the world, and she deserves the sympathy of all. Having, on the one hand, to contend with the most solid mass of conservatism in existence, she has, on the other hand, to submit to the radical and revolutionary influences of foreign powers. Aware that the two are incompatibles, she has had to choose between them. She has attempted to appease the conservative element and resist the foreign pressure, and has found it hopeless. There is now good reason to believe that, even against her will, she has had to recognize that her only hope lies in the adoption of that policy which has, in so short a time, raised Japan from an insignificant nation into a world power. While, therefore, it must always be admitted that the unexpected may happen, we feel there is good reason to be hopeful as to the immediate future, and to refuse to attach too much importance to alarmist telegrams, especially those which emanate from Shanghai. On the other hand, while not really apprehensive as to the future, the situation does call for continued and earnest prayer that peace may be preserved, that "the Word of God may have free course and be glorified."

Since the foregoing was in type a telegram has appeared in the Times of October 17th, from its Peking correspondent, confirming our view. Part of this telegram is as follows:—

"Telegrams published in European papers, and in some treaty-port papers in China, allege that a condition of unrest and of anti-foreign disturbance exists in the northern provinces. We believe here that the Russian Legation is the chief instrument in disseminating these stories with the obvious policy of diverting attention. While it is admitted that there is perennial trouble in CHIH-LI, in the extreme south of China, reports of disturbances in the northern provinces have only the slightest foundation in fact. In one small restricted area on the border between HO-RAN and CHIH-LI a secret society called Tsai-yuan, which is professedly anti-dynastic and anti-foreign causes occasional solicitude to the neighbouring missionaries. Chinese officials assure the ministers that there is no reason whatever to apprehend that its activities will lead to any breach of the peace. Other portions of the three northern provinces have never been more tranquil. My experience on my journey, which occupied one month, was that I was not only treated with complete friendliness, but never heard any insulting words. There was complete order and tranquility. The people are contented, and the harvests have been excellent."

Dr. and Mrs. Howard Taylor are at present engaged in holding meetings throughout England and Scotland, their time being fully engaged up to the first week in December. Beyond that date arrangements have not yet been finally made, and should any friends be willing to assist in organizing other meetings, Mr. Marcus Wood will be glad to hear from them as soon as possible. Letters should be addressed to the offices of the Mission. The kind help of friends in obtaining openings in different parts of the country will be much appreciated.

"The Land of Sinim."—The response to the notice of this book in our last issue has been most encouraging, and some warm words of appreciation have been received. It has been necessary to order a second edition, and we shall still value the assistance of our friends in making this book more widely known. In addition to the book in stiff paper covers, which is sold for 1s. net, a few have been bound in stiff boards, and these may be had for 1s. 6d. net per copy, the postage being 3d. extra.

The C.I.M. Schools at Chefoo.—In the recently published report, "The Land of Sinim," it had to be recorded that "during the last few days of the winter an epidemic of measles made it necessary to abandon the College of Preceptors' examinations for which many of the scholars were prepared." It was decided to re-enter for the examinations in June, and although several of the older scholars had left the school, and the younger ones had had but a short time to prepare, thirty-four scholars (twenty-three boys and eleven girls) sat for the examinations. The results have just been published in London, and it is a great pleasure to report that there has not been a single failure, all the scholars having passed. Of the twenty-three boys who entered, seven passed in the second class, one with honours; the remaining sixteen being in the third class, eight receiving honours and twenty-six distinctions being awarded. Of the eleven girls who entered, three passed in the second class, one securing honours; while the remaining eight passed in the third class, two obtaining honours, and ten distinctions being shared among them.

The average age of the children is thirteen for the third class and fourteen and a-half for the second class, which compares favourably with the average age of those who are educated in England.

Such a report as this will not only be gratifying to the school authorities but to all who are interested in the education of the missionaries' children. How much missionaries' children lose by the inevitable separation from their homes few really know, and it is no small cause for thankfulness to see they are being so well fitted for the battle of life which confronts them.

The Bible in China.—For the first time in the history of the British and Foreign Bible Society, their total issues of whole Bibles in one year for all countries together is over one
China's Millions.

China's Millions. 151

millions of copies, while the grand total of Bibles, New Testaments, and portions amounts to 5,697,361 copies. Friends of China will be thankful to learn that of this grand total more than one-fifth were issued in China alone. The British and Foreign Bible Society's sales in China were 18,887 Bibles, 43,822 New Testaments, 1,185,346 portions, which together make a total of 1,247,495 copies. Adding to these the issues of the National Bible Society of Scotland, which were 675,974, and those of the American Bible Society, which amounted to 438,597, there is a grand total of 2,355,066 Scriptures circulated in China last year.

The British and Foreign Bible Society, in its most interesting report, states that the sales and gifts in China last year were within three thousand of multiplying four-fold the number circulated ten years ago, and the fact that at none of the Bible Society's depots, excepting London, were so many Scriptures dealt with, is a striking testimony to the change which has come over China during the last few years. If the circulation of the Word of God may be accepted as an index of the progress of the truth, and probably there is no better guide, these figures cannot be read without profound gratitude.

But apart from the wide circulation, there are increasing evidences of the value which the Chinese are commencing to place upon the Holy Scriptures. Some instances of liberality have been already mentioned in recent numbers of CHINA'S MILLIONS, and from the August number of the Chinese Recorder we learn that up to July 29th, the responses in China to the Bible Society's Centenary Fund had amounted to no less a sum than 9,001 Mexican dollars, or about £843. Of this sum, the larger half was contributed by the Chinese Christians. The actual figures are as follows:

Donations ... $1,297.80 ... $71.20 ... $1,369.00
Collections ... $2,918.58 ... $4,738.22 ... $7,656.80
Total ... $9,901.58

From these figures it will be seen that, if the donations of the more wealthy foreigners are omitted, the Chinese collections have far exceeded those given by the foreign communities, and the figures suggest that it is possible that when all the sums have been received from the more distant stations, the Chinese collections may approximate to double what was thus given by foreigners. It is evident that there must have been a very wide response on the part of the Chinese, for with them the gifts would not be in large amounts.

New versions have been issued during the year of the revisers' tentative translations of part of the Mandarin New Testament and the Easy Wen-li, also the New Testament in Wuu-chau colloquial, Exodus in Fu-colloquial, and St. Mark in the Hai-nan colloquial. The Gospel of St. Matthew has also been translated for the first time into the Chong-kia dialect by Mr. Samuel Clark, of the C.I.M.

In keeping with what has been already reported of mass movements in Shuen, it is recorded that of the 3,425 whole Bibles sold through the agency of colportage, 1,400 were sold in the Shuen districts. One enterprising Chinese gentleman in North China, who has been opening schools throughout his district, purchased no fewer than five hundred Bibles and three hundred New Testaments, that he might place the Bible in every school. On all hands the report shows an increased interest in the Word of God, and many pleasing incidents are recorded, one or two of which have been reprinted on page 149.

The Opium Curse.—In an interesting leader in the Times of September 26th, which deals with the question of Japan as a colonising power in Formosa, a significant admission is made. The following passage may be quoted:

In 1900, among a population of three millions there were 189,004 opium smokers, and this number in eighteen months had fallen to 152,044. There was, of course, a corresponding reduction in the opium revenue; but the Japanese financial authorities are content to seek for compensation in directions not injurious to the people. It is, perhaps, to be feared that the tendency of some among ourselves to drink the country out of debt has not been similarly discouraged by English Chancellors of the Exchequer."

Such a statement, while commending the Japanese policy, not only condemns our drink traffic, but admits, perhaps unintentionally, that opium is "injurious to the people." Official commissions may endeavour to hide the facts, but "the truth will out."

Mr. Hammond Chubb, who for about seven years has been a member of the London Council of the C.I.M., passed away on September 29th, at the ripe age of about seventy-five. He was a man of a large and loving heart, a humble-minded disciple of his Lord and Master, zealous, and deeply interested in every good work. As a man of a gracious and tender spirit, to know him was to love him, and his presence will be much missed at the Council meetings. But while his absence will be felt, the thought of his re-union with his beloved wife, who preceded him less than a year ago, is one of gladness. "The memory of the just is blessed."

Dr. Wm. Warren.—After a stay of nearly four years in England, Dr. Warren and his family have returned to Australia, where he and his wife have spent the greater part of their lives. During his stay in England the Council in London have been privileged to enjoy his fellowship and assistance at their meetings. The Council, and Dr. Warren's many other friends in England, it need hardly be said, wish him and his family God-speed, and pray that in returning to old and familiar scenes they may be blessed and made a blessing.

The New Prayer List.—We have received from Shanghai a few copies of this list, revised to July of this year. It is in booklet form as usual, and will be found of very great value as an aid to intelligent prayer for the missionaries of the C.I.M. It is so arranged, that by following the plan of the book, all the missionaries of the Mission can be prayed for specially, once a week. The names of all C.I.M. mission stations are given, with the missionaries labouring in each, and by using the alphabetical index which has been added, the location of any missionary can be found at once. The booklet may be had, post free, from the offices of the Mission, for threepence.

Mr. Hammond Chubb.
August 18.—Our readers will regret to learn that the correspondence which has reached us from Eastern Si-chuen during the past fortnight reports a continuance of the drought, referred to in our last letter, in the whole of the district with the exception of Wan Hien and Liang-chuan Hien, where, we are glad to say, plentiful rain has fallen. In response to a telegram, a sum of money from a special fund has, as a practical expression of sympathy, been sent to each of the stations affected, to be used for the purchase of grain for the relief of the suffering Christians. A very serious situation has been created, as in some of the localities the damage done to the crops is irreparable, and many rumours calculated to excite the minds of the people are current. We feel the need of praying much that God will restrain evil men at this time, so that peace may be preserved.

Mr. Fröhlich reports that near Lung-teian, in Chekiang, where he is stationed, the bursting of a water-spout in the region of the source of the river, on the 29th July, resulted in the inundation of the whole valley a few hours afterwards. The city of Lung-teian is now a heap of ruins, there being scarcely a house left undamaged. Some of the villages have been completely swept away, and the surrounding plain is said to look like a desert. Over 1,000 lives are reported to have been lost, and the season's crops have all been destroyed. This calamity will involve terrible suffering to the people.

Since the date of our last letter, sixty-seven baptisms have been reported, thus making the total already recorded for the present year over 1,000.

Mr. August Karlsson, in announcing the baptism of five men and thirteen women in Hun-yuan, in North Shan-si, tells us that, during a recent visit to this district, twenty-five idols were destroyed.

Mr. Windsor writes that, in Tien-yi, in Kwei-chau, the people generally are friendly. There is much less standoffishness and suspiciousness than formerly. But the field is hard, and the progress of the work is slow. Our brother will value interest in the prayers of our readers on his behalf.

Mr. A. R. Saunders writes that, at Yang-chau, another series of meetings, which will last a month, has been commenced. Two thousand notices have been delivered at the leading shops in the city, and posted in prominent places. The attendances have been most encouraging, sometimes over three hundred being present.

Mr. Lutley asks for prayer on behalf of persecuted Christians at Hieh-ji, the village in Shan-si where idolatry was recently abandoned.
Mr. Windsor reports that, in response to an oft-repeated invitation, he visited Tong-tai, a city in his district, in July. He stayed there six days, on five of which there were crowds of listeners all day. He had three preaching services daily, besides entertaining from thirty to fifty gentry, militia, and soldiers between meeting times. Whatever the motives which prompted the invitation may have been, an opportunity was afforded for a large number of the city and country people to hear the Gospel. Our brother reckons that from 1,500 to 3,000 persons attended the preaching of the Word.

It is gratifying to hear that, at Shun-king, in Eastern Si-chuen, rain has fallen, and Mr. Evans writes that part of the crops will be saved.

Mr. W. Jennings informs us that, in Kai Hien, rain has also fallen, and that there is a prospect of a 50 per cent. harvest. "Kai Hien," he writes, "is one large opium field, and after the crops, is one large opium shop. To be a native member of the community here and not be associated in some way, directly or indirectly, with opium, is no small wonder. Many of the heathen here are reported to have vowed to sow only wheat, beans, and the like, being pressed thereto by their conscience during the drought."

Mr. Green reports that the Hwuy-luh district has been visited by a terrible spell of rain. It fell for five days and nights with scarcely a stop, and the damage done to property and crops is enormous. Almost every house in town and village has sustained damage. Hundreds of walls and houses have collapsed, and the poor people are said to be at their wits' end. Our brother writes: "Our hearts ache for these suffering people, many of whom have lost all hope of an autumn harvest."

Misses Marchbank, Gibson, and James report terrible floods in the districts of Kwei-k’i, Ho-ko, and An-ren. Whole villages have been swept away, and the loss of life has been great. The crops have been destroyed, and much suffering will result to the poor.

Further letters have been received from Mr. Beauchamp and Mr. Parsons with regard to the troubled district of Shinan Fu in S.W. Hu-pei, and it is evident that a grave situation has been created. Our brethren have our sincere sympathy in their perplexity and trying circumstances, as also the support of our prayers.

We are grieved to say that the doctor pronounces both of Mrs. Hollander's lungs affected with tubercular disease in an active form. She and her husband will have the sincere sympathy of our readers in this great trial which has come to them, as also will Miss Vogel, who, we are sorry to say, has incontinent consumption.

Mr. R. Gillies and Mr. Gilmer have both been ill with typhus fever in Shan-su, but when we last heard they were making favourable progress towards recovery.

Mr. Chenery has taken up residence at Yang-hai in Kwei-chau, where Mr. Fleming was assassinated, and will begin the study of the Miao language, preparatory to commencing work amongst the aboriginals who live there.

Mr. and Mrs. James Lawson left for North America on the 6th August. Mr. Lawson had been in a very unsatisfactory state of health for a considerable time before leaving China. May we ask prayer that he may be able to secure such medical advice and treatment as shall fit him to return to the work which needs him so much!

Yesterday, we had the pleasure of welcoming back Mr. and Mrs. C. B. Barnett and their child from Australia, looking well and feeling refreshed by their stay at home.

Opium Growing: A Chinese Testimony.

The following interesting incident is compiled from a communication recently received from the Rev. Walter C. Taylor. In the district of Wan Hien, in Si-chuen, where he has his home, there was, during last summer, a severe drought. No rain fell for thirty-one days at the time of year when it was most needed, namely, the period immediately following the planting out of the opium plant. This "planting-out" is undertaken when the rice shoots are about six inches high. A failure in the rain-fall, at this stage, may mean the ruin of the rice crop. Other cereals also suffer, and if the drought continues, a famine ensues. This is what happened in Wan Hien district, and as a result the price of rice rose suddenly to three times its normal figure, and a spirit of unrest manifested itself among the suffering people. All manner of idolatrous and superstitious practices were resorted to by the officials and people to induce the gods to send the so greatly needed rain. Numerous idol processions were arranged, fasts from meat, fish, fowl, and eggs were ordered to be observed, recourse was had to divination in certain peculiar forms, practised only on rare and specially important occasions and in relation to events of peculiar significance, vows, forgotten or neglected, were recalled and re-taken, and new vows of solemn import were made: but all to no purpose, the rain did not fall. The gods were deaf, or they would not hear, the sun continued to blaze and burn in a cloudless sky, the thermometer rose to 105 degrees Fahl. in the shade, the crops withered and died, and all hope of any substantial harvest fled. Then it began to dawn upon the minds of certain leaders of the people that the reason for the silence of Heaven was the wrong-doing of the people; and they set themselves to discover, if possible, what was the special sin of which they were guilty, which prevented the blessing of Heaven descending upon them. After careful and deliberate self-examination, the conclusion was reached that the special heinous sin was opium-growing. Thereupon a public meeting was called, an agreement was drawn up by the leaders, and assented to by the whole community, that they would cease opium-growing. All the seed which had been put aside for sowing the next season was brought out and burnt before the idols, and each opium farmer signed the agreement with a cross. The manner of signing is singularly impressive. An ordinary pen and ink were not used. So solemn a contract must be endorsed in worthier fashion. A pricker was therefore brought, and with this, each signatory pierced the top of one of his fingers, and with the blood which flowed from the wound, affixed his mark, a cross, to the document. It was a blood contract. Shortly afterwards the rain fell. Naturally, the people conclude this is Heaven's reward for their good act. Whether they will keep their vow remains to be seen, but even should they fail to do so, their act abides, a permanent and notable witness against opium-growing, and, by inference, against the entire traffic in opium. These Chinese in the district of Wan Hien consider it only an evil, a sin against Heaven, to be utterly abandoned if they would enjoy the blessing of Heaven. And their feeling is spontaneous. It is not due to any influence of the foreign missionary. He was far away at the time, and only heard days afterwards of what had been done.
The Province of Si-chuen: A Retrospect.

By Dr. H. H. Fairley, Superintendent of Western Si-chuen.

TRAVELLING once more up the Yang-tz and again reaching the province of Si-chuen, one’s thoughts naturally go back over the years since our first arrival in the province, and it is with much thankful interest that we contrast the aspect of mission work as it was then in 1887 and as it is now after seventeen years. On our journey up the river in the spring of 1887, after leaving I-chang, with its group of Scotch Church Missionaries, and entering Si-chuen, we met but one missionary, until at the close of the long boat journey we were welcomed by a little band of our missionaries at Chen-tu: Mr. and Mrs. Gray Owen, Bishop Cassels (who was on a visit to the city at that time), Mrs. Riley, Dr. and Mrs. Pruen, and Miss Fosbery, who had arrived a week or so previously. Apart from Mr. Cady, of the Methodists, Episcopal Mission, who came into the province at the same time in company with Dr. Hart, the solitary missionary met on the way was Mr. C. P. Turner, at Chung-k’ing, where he was holding the fort pending the re-instalment of the missionaries after the riot and evacuation of the previous year. There may have been a score or so of members waiting to be re-gathered into the churches of the M.E.M. and C.I.M., but I have not seen any statement of numbers referring to that time. In Chen-tu there was a small group of members, about twenty in number, connected with the China Inland Mission, then the only Protestant Mission in this, the capital city. In the eastern part of the province, a footing had been obtained a few months before by Messrs. Cassels, Beauchamp, and Phelps, in the city of Pao-ning.

Outside of these three centres there was no Protestant mission work established in the whole of this great western province.

How different is the present condition of things. For the two Missions and one Bible Society of that time we have now seven Missions and three Bible Societies, while instead of only three centres of residence of missionaries we now find thirty-seven places occupied by one or more of these Missions.

In twenty-four of these the C.I.M. have stations, in nineteen of the twenty-four being the only Mission present, while in the other five large centres, viz., Chen-tu, Hsi-tung, Sui-fu, Chung-k’ing, and Ta-tien-lu, other Missions as well are strongly represented. From twelve or so missionaries actually in the province in the early part of 1887 the number has grown to about two hundred of all the Missions. A few are on furlough, and many are quite recent additions. Of the whole number eighty-eight are members of the C.I.M. Recent conjoint statistics speak of a total of ninety walled cities and one hundred and thirty smaller places where, with varying degrees of regular organization, Christian worship is observed. Of the whole number of stations sixty are returned as in the C.I.M. The fifty or so church members of the early date are now increased to more than three thousand. Besides these, the number of probationers and adherents under instruction at the seven Missions is larger than that of the total membership. The work of the three Bible Societies has, within the latter part of the period under review, gone forward rapidly, the circulation of Bibles, New Testaments, and portions being multiplied manifold during the last four years. During the last five years several new features connected with the general missionary work have been introduced. These were the outcome of the general West China Conference held in January, 1899, when Mr. Hudson Taylor and Mr. Inwood were present, and took active part. First of these is the establishment of the West China Tract Society, which is year by year becoming a more valuable adjunct to the whole work (the circulation of tracts, &c., in 1903 being 130,000 in round numbers). One of its publications is a quarterly issue of the International Sunday School Lessons in Western colloquial, widely used by all the Missions, and generally found to be very helpful in the regular Bible instruction of the Christians and the children in the schools.

Si-chuen, in common with Yun-nan and Kwei-chou, also shares in the benefit of a little monthly paper — The West China Missionary News — which supplies a helpful medium for the interchange of news and experiences amongst the Missions.

An Advisory Board of Reference and Co-operation, meeting
annually in one or other of the large centres, furnishes another means of presenting a united front in the one common work for the extension of Christ's kingdom. A general understanding also exists among the missionaries in regard to respective spheres of work outside the common centres, so that, as far as possible, overlapping and waste may be avoided. Of the twelve Prefectural cities in the province, ten have a station or stations in them, and six of the eight sub-Prefectural cities either a station or out-station; while of the 130 district and other cities, more than one-half have some representation, either as stations where missionaries reside, or out-stations, or places where regular meetings are held.

There are in the province eight Mission hospitals, two of which are in connection with the C.I.M. Such a general statement as this shows at a glance that the last seventeen years have witnessed such a forward movement of Missions in this province as cannot but stir us to much thankfulness to God, and encourage us to look for yet more solid progress.

At the same time, while we see most of the chief centres occupied by Missions, we do well to remember the vastness of the province and its population (variously estimated at from fifty to seventy millions), the large number of cities and busy market-towns yet unreached. And entirely outside of the Chinese population, of which but the fringes are touched by the Missions, we should bear in mind the many tribes lying all along the Western border of this province, and east of Tibet proper, and all as yet untouched. Extending in groups, as these do, for hundreds of miles from North to South, along the border country, they present in themselves a field worthy of the utmost effort of more than one strongly-manned Mission. Truly we may say of this province, with all that we have as yet seen, "The harvest is plenteous, the labourers are few." The need of more efficient oversight and instruction of the thousands who are now professing the Christian faith, the training of a larger number of native fellow-workers, and the great as yet untouched portions of the field, are surely pressing reasons for the earnest prayer, "Lord of the harvest, send forth labourers into Thy harvest," and for the sincere inquiry, "What wilt Thou have me to do?" or for the willing response, "Lord, here am I, send me."

Self-denial for Christ's Sake.

Sin-tien-tsi, Sichuen.—Miss F. M. Williams writes:—

"Mrs. Lo is a lesson to us in her true longing for the salvation of others, and in her self-denial. She told me yesterday, in the course of conversation, that she had given one of her rice fields to a poor relative, who has persecuted her not a little for being a Christian, because she hoped it might lead him to put his trust in Jesus. She is only waiting until her rice is reaped, that she may adopt a little niece, who is a cripple and blind. 'I want to teach her about Jesus,' she says, 'there is no one to tell her in her own home.' The child is eight years old."

"Faith demands action, not tears; it demands of us the power of sacrifice—sole origin of our salvation; it seeks Christians capable of saying, 'We will die for this'; above all, Christians capable of saying, 'We will live for this.'"—Selected.
November, 1904.

In Memoriam: Miss K. Rasmussen.

Miss K. Rasmussen has reached us from Shanghai of the home-call of Miss K. Rasmussen, of Ta-ning, Shan-si; and although we rejoice for her, we mourn the loss of another of our workers in China, while her family circle and many friends have our deep sympathy and our prayers.

I first met Miss Rasmussen at the Training Home, Fyrland Road, in 1899, and was at once attracted to her, not knowing then that before long we were to sail for China together. On arrival in China, what a happy time we had at the Yang-chau Training Home, each one looking forward with eager anticipation to her future sphere of work. Miss Rasmussen's thoughts had always been centred in Rasmussen, of whom province she had heard news from time to time from those who had gone out from her native town some years before. young, bright, and so true, we all loved her, and her joyful spirit and earnest purpose were an example to us all. After a few months spent in study we had to part, she gaining her heart's desire in going north to Shan-si, while I joined the little band of workers at Kwei-k'i, Kiang-si. We little thought how soon we should meet again and under what different circumstances.

It was at Hankow, in 1900. We were there with some of the friends who had suffered so terribly at the hands of the Boxers, but who, by God's grace had had a marvellous deliverance from them, when one morning at breakfast time, another party of sick and weary travellers, Miss Rasmussen among the number, arrived. They, too, had a wonderful story to tell of God's goodness in letting them escape, and we two friends felt it very gracious of Him to allow us thus to meet again.

When the time came that some of us were allowed to return to our stations, ladies were still unable to go back to Shan-si, and after a time Miss Rasmussen joined us at Kwei-k'i. She stayed with us in the city for the first few months, and then she went to be with Miss Elofsen at one of our out-stations. How she got to love the country people there, and what a joy it was to her to go out with one of the Christian women to preach the gospel in the villages around! But her heart was still in Shan-si, and in the autumn of 1902 she left us to return there. How we wished we could have kept her as a fellow-worker, had it been possible.

Ta-ning was now to be her station. "It is such a happy place," she writes, "and I do praise God that He has let me go back to Shan-si, which He had so put on my heart. It is, indeed, good of the Lord to send me here. Ta-ning has some splendid native helpers, and every Sunday the gospel is preached at fourteen different places in the district. There are forty or fifty villages with Christians and enquirers, and many are putting away their idols. The Christians are so kind to us." Her last letter to me was dated June 10th, 1904. In it she tells of a Conference at P'ing-yang Fu, where most of the Shan-si workers gathered, and at which Mr. Sloan was present. "We had a happy and helpful time," she adds, and then goes on to tell of their work,—of Pastor Ch'ii, "whose work has been much owned of God," of the setting apart of a new deacon, of the building of a new chapel to seat 500, of the school and the Scripture instruction she had been giving the pupils, and also of the many villages to visit. Two foreign workers,—but she writes, "when God gives strength it is all right."

This summer she, with several other workers, was spending a few weeks at K'eh-cheng, where the heat is less severe than at Ta-ning, and towards the end of July she was seized with an attack of typhus fever, which proved fatal. From the first the symptoms gave cause for great anxiety, and, after a few days' illness, during which she was lovingly cared for and ministered to by Miss Cable, Miss French, and Miss Gauntlett, she passed into the presence of her Lord. Miss Cable writes: "We could have done no more than we did. The Lord wonderfully provided that, in that remote village, we had all that was really needful, and I do thank God we can look back and feel this. We have lost a dear friend, and China a devoted worker, for her earnestness for the salvation of the women was very striking." Mr. Lutley, her Superintendent, writes: "Our sister was a valued worker, and had already won the confidence and love of the Christians and leaders at Ta-ning by her beautiful character."—E. M. S.

Mrs. Isabella Bird Bishop.
—On October 7th, within a few days of her seventy-second birthday, the well-known traveller and friend of foreign missions passed from earth's pilgrimage to the rest beyond. Commencing her first period of travel when she was only twenty-two, in more recent years she became noted for her long journeys in Asia, to which continent she devoted altogether some eight years. Her change of view in regard to missionary work was most noteworthy. While she at first sought to avoid missions, her widened experience led her to become a warm and ardent supporter of them, being especially interested in medical missions. Among the five hospitals and an orphanage she is said to have founded in the far East, special reference may be made to one which was in connection with the C.I.M. The following passage from Mrs. Bishop's book, "The Yangtze Valley and Beyond," will be re-read now with special interest. Referring to the work at Pao-nin, in Si-chu, she writes:—

"The China Inland Mission has some very humble Chinese houses built round two compounds. . . . I never saw homes so destitute of privacy, or with such ceaseless coming and going. Life there simply means work, and work spells happiness apparently, for the workers were all cheerful and even jolly. Studying Chinese, preaching, teaching, advising, helping, guiding, arranging, receiving, sending forth, doctoring, nursing, and befriending, make the mission compounds absolute hives of industry. It was a great drawback that medical help was nearly three hundred miles off, and that the one trained nurse in the two missions was not ubiquitous. Much needless suffering and risk to life were the results. Happily in one of the beautiful suburbs, a noble Chinese mansion, a palace in size and solidity, was for sale for an old song, the half of which was pur­­

chased, and after undergoing alterations was opened a few months after my visit with a mandarin's procession and great ceremony as the "Henrietta Bird Memorial Hospital"—the men's department under Dr. Pruen, a physician of ten years' Chinese experience, and the women's under Miss Gower.
China’s Millions.

In regard to the chief points in which we feel the book is open to criticism, we will only mention the following. There is a tendency to_those conclusions and opinions of missionaries, and most experienced of missionaries still hold different opinions, and there is a pronouncement of firearms recorded, which is unpleasant reading to an English Christian. But without further general comment it is necessary to consider the minister’s defense of the work of the C.I.M., in which Mr. Geil has secured certain reports without seeking confirmation. This will be seen in the following extract.

"The China Inland Mission began its important and successful work in Chung-ch’ing twenty-five years ago. In twenty-five years thirty missionaries have been engaged in that station, and in fact, it has taken about five years to fill the whole station of the Mission to support this one point. These figures appear to me to represent a great outlay of human life. It is said there is a greater mortality in the C.I.M. than in any other Mission in China."

There are three serious errors in this short paragraph. (1) Supposing that thirty missionaries have been engaged in the C.I.M. work at Chung-ch’ing during the last twenty-five years, that does not mean that it has taken five per cent of the whole strength of the Mission to support this point. The Mission’s staff now is 783. If it takes five per cent of this staff to support one point, it would be necessary that thirty-nine missionaries should be located there now. It is altogether fantastic to add up the total number of workers in the Mission to twenty-five years, and then compare it with the strength of the Mission during one year. On this basis, the work of a Mission continued a sufficient length of time, the number of workers employed at one time, and the total number of workers employed at any one time, in the Mission, would equal the total staff of the Mission in one given year. Further, there are eight missionaries of the C.I.M. stationed at Chung-ch’ing now. We have been well informed that the Chung-ch’ing station, and the station in the West of China, that has been so frequently used to be the station from which the work was developed in the regions beyond, is not to be wondered at if, as a stepping-stone to other work, the changes have been necessary.

(2) With regard to the deduction that this represents a great outlay of human life. Does Mr. Geil suppose that all these thirty missionaries were removed from the station by death? After having carefully through the reports of our work since 1877, we find that forty-nine persons (not thirty) have at one time or another resided at Chung-ch’ing for longer or shorter periods. Of these, only six have died, and of these six, only one died at Chung-ch’ing, namely, Dr. Cogswell, and that was through cholera contracted after an exhausting journey. The examination would lead one to believe that at few large stations of the Mission has the death-rate been so low. Of the forty-nine who have at one time or another resided at this station, a few names may be mentioned, from which any who know the history of the C.I.M. will see how fallacious such piling up of numbers is.

The following are some: Mr. J. McCarthy, who opened the station in 1877, and passed on, and is in the Mission of the C.I.M.; Mr. and Mrs. Samuel Clark, who have each been twenty-six years in China, in the C.I.M.; Mr. and Mrs. G. Andrew, who have both been over twenty years in China, in the C.I.M.; Mr. and Mrs. Marcus Wood, who have been for twenty years in the C.I.M.; Mr. Cecil Polhill (Turner), for nineteen years connected with the Mission; and Mssrs. Lewis Brown, A. H. Fuaus, and Mr. and Mrs. James Hardman, Mssrs. Lewis Jones, R. Williams who, with one or two ladies, have all worked in China from ten to nineteen years, in the C.I.M., not to speak of Dr. and Mrs. Parry, and Mr. and Mrs. Hudson Broomhall, who are now residing in Chung-ch’ing, after twenty years each in China, with the exception of Mrs. Broomhall, who has been seventeen years. Other names could be added of those who for some time or other have laboured in connection with the C.I.M., and still are so labouring, but the foregoing is sufficient for our purpose.

(3) With regard to the statement that the mortality in the C.I.M. is higher than in any other mission, Mr. Hudson Taylor gave an exhaustive answer in a letter dated December 24th, 1890, which was published in the Chinese Recorder, and extracts from which will be found in CHINA’S MILLIONS for May, 1891. The facts given above will be sufficient to prove, that so far as Mr. Geil might have thought that he found evidence at Chung-ch’ing confirmed his report, he was very much mistaken. We know the probable source of Mr. Geil’s information for error No. 1 and 2 is probably his own deduction. In the least, it is a pity he should have rushed these statements into print without further consideration.

We regret that so short a paragraph should have needed so long an answer, for this is liable to give a false impression. There are many very instructive references in the book to the work which has been done in China by the C.I.M., to which we have not had time to refer, even were it becoming on our part to do so. We wish the book a wide circulation, especially in those circles which are not over friendly to missions.

M. B.
Recent Baptisms.

**SHEN-SI**—
- Long-chau ... 4
- Han-ch'eng and out-stations ... 12

**SHAN-SI**—
- Yün-ch'eng ... 1
- I-shí (out-stations) ... 9
- Hun-yúan (out-stations) ... 18

**CHIH-LI**—
- Hwuy-luh (out-stations) ... 16

**HO-NAN**—
- Kuang-chau (out-stations) ... 30

**SI-CHUEN**—
- K'íng-chau and out-stations ... 29
- Kuan Hien and out-stations ... 14
- Kia-t'ing (out-stations) ... 7
- Fu-shun and out-stations ... 13
- Sin-tien-tei ... 1
- Li-chau and out-stations ... 18

**HU-PER**—
- Lao-ho-k'eu ... 9

**KIANG-SI**—
- Yuan-chau and out-stations ... 4
- Nan-ch'ang ... 4

**GAN-HWUY**—
- Kuang-te ... 3
- Lai-an ... 1

**CHEH-KIANG**—
- Wun-chau and out-stations ... 17
- Ch'ang-an (out-stations) ... 14
- Hang-chau (out-stations) ... 5

Total baptisms: 224

Departures for China.

*Corrected Sailings in October.*

**OCTOBER 18th.** Per N.G.L. S.S. "PRINZ EITEL FRIEDRICH."
- *Edward Pearce.*
- *Mrs. Thomas,* and three children.

**OCTOBER 23rd.** Per N.G.L. S.S. "SEYDLITZ."
- *Mrs. Botham,* and three children.

**NOVEMBER 1ST.** Per P. & O. S.S. "HIMALAYA."
- (Changing at Colombo into S.S. "Malta.")
- *Guinness,* Dr. G. Whitfield | *Thomson,* H. G.

Mr. & Mrs. Soltai's Bible School by Correspondence.

This school was started five years ago. Four courses are now ready, and the subscription is 2s. 6d. per course. Course A consists of ten papers on the Pentateuch and Gospels. Course B of papers on Joshua, Judges, Ruth, 1 and 2 Samuel, the Davidic Psalms, the parallelisms of the Gospels, Acts, and Romans. Course C of a table of Kings and Prophets, papers on 1 and 2 Kings, Job, Proverbs, Ecclesiastes, Song of Solomon, Jonah, Hosea, Amos, Joel, 1 and 2 Corinthians. Course D of papers on 1 and 2 Chronicles, Isaiah, Obadiah, Minah, Nahum, Habakkuk, Zephaniah, Galatians, Ephesians, and Philippians.

The Central Secretary is Miss Disney, 16, Drayton Park, London, N.
Missionary Principles.

By Rev. John W. Ewing, M.A., B.D.

It is only when we grasp principles that we are strong and intelligent. Impulse dies down, principle lives and spreads. Dogma arouses revolt, but a reasonable principle wins assent and touches the springs of action.

I desire to show what are the three great principles underlying the missionary cause, the first relating to Christ, the second to the heathen, and the third to our own life.

1. The duty of the Christian to spread the Kingdom of the Saviour.

We may sum up this principle in the one word, loyalty. Here we are at the fountain head of the missionary movement. There are other contributory rills of motive and incentive, but this is the spring.

Upon a mountain in Galilee I see a group of men, and in the midst of them their Lord. He is about to ascend and to become unseen, but He is not to be forgotten, and He hands on His cause to His disciples in the words of the great commission: "All authority hath been given unto Me in heaven and on earth. Go therefore, and make disciples of all the nations" (Matt. xxviii. 18, 19). Christ had an authority from eternity by right as the Son of God. He also possessed the authority conferred upon Him as mediator between God and man. His earlier glory He laid aside (Phil. ii. 6-8). When He hung upon the cross He had touched the depth of abasement and shown how low the Divine love could stoop to rescue guilty men. When He lay in Joseph's tomb, silent and cold, it seemed as though authority had indeed fled from Him. Who is more deeply humbled than the dead?

"But yesterday the word of Caesar might Have stood against the world; now lies he there, And none so poor to do him reverence."

But Christ was not left in the grave; His humiliation was in order to His exaltation (Is. liii. 10-12; Heb. xii. 2; Phil. ii. 9-11). Christ was now on His way to the mediatorial Throne, and a great joy filled His heart. His tears were past, His agony over, death was vanquished—now He entered upon the fruit of His travail and ascended to His Crown, His Sceptre and His Throne.

Now, out of the exaltation of Christ springs the missionary command, "Go ye therefore." Because Christ has authority, we are to proclaim Him—the kingdom exists by right and must exist in fact; the ideal is to become the actual. The realisation of the kingdom of love and truth is the work of the Christian ages. Who are to be the agents in this great work? "Go ye"—not angels, but men; men with all the weakness, the imperfection, and liability to err, which belong to men. Not even men, as it might seem, of the highest type—not brilliant, intelligent, cultured men of schools and courts, but plain rude men of the fishing net, and the desk, but they are disciples—men who have been called by Christ, and who have responded to Him and yielded their lives to His service. Before them He sets the conquest of the world, the establishment of His kingdom amongst mankind.

What is the method of procedure? It is by teaching—"Go ye and make disciples." It is the principle of the leaven! Every man propagates himself. The thief makes thieves, the liar makes liars, and the impure spreads his impurity, but the humble, the believing, and unselfish tend to make others like themselves, and Christ uses disciples to make disciples.
Not by the power of the sword or legal enactment, but by the appeal of the Church to the conscience and the mind, the kingdom of Christ is to be set up. That kingdom is being realized. Let us stand in thought upon the Galilean mountain to-day, and from it let us look out eastward to India, where we hear from Bishop Welldon, "Everywhere Christianity is in evidence." On to China we glance and see a great empire whose soil is consecrated by Christian martyrdom; to the Southern Seas we turn and there witness new triumphs of the Cross. Even the Dark Continent of Africa is being illuminated by the Divine light; by the Congo River and on the banks of the Victoria Nyanza we see a new dominion of loving hearts; and amongst the Western nations of Europe and America the ideals of Christ are accepted as the loftiest known to men. It is a great spectacle— the might of the unseen King! "All power is given unto Me." Through the ages it is the kingdom that demands. That kingdom is being established in many lands and the living God is being accepted as the Power of the World. What is the secret? What is the driving force? It is the might of the unseen King! "All power is given unto Me." Through the ages it is the exalted Christ who sustains and inspires missionary enthusiasm.

Livingstone writes:

"January 14, 1856.

"Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow. But I read that Jesus came and said, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations—and lo, I am with you alway, even unto the end of the world." It is the word of a gentleman of the most sacred and strictest honour, and there is an end on't. I will not cross furtively by night as I had intended—it would appear as flight, and should such a man as I flee? Nay, verily, I shall take observations (for latitude and longitude) to-night, though they may be the last. I feel quite calm now, thank God."

And yet the kingdom is only in outline to-day; the majority of men are untouched by it. Christian effort has been so feeble, so intermittent, and so lacking in dash and determination that, after nineteen centuries, darkness still broods over the greater portion of the globe.

Miss Carmichael, in her striking book, "Things as they are," tells how, one day, a Christian girl came into her room, in India, and looked at the diagram of the world—the great black disc for heathendom, and the narrow white slit for the converts won. She looked at it amazed, and then she slowly traced her finger round the disc and pointed to the narrow slit, and as her tears dropped upon it she said, "Oh, what must Jesus feel; oh, what must Jesus feel?" She is only a common village girl, and had only been a Christian for a year, but it touched her to the quick to see that great black blot, and oh, Christian people of England, what must Jesus feel when we cling to our comforts, when we shrink from the separation from friends, when we dread the perils of foreign service which the kingdom demands? Can we hold anything back from Jesus—wealth, or friends, or life? Shall we not look up into the face of our Saviour King and say—

"To Thee, Thou bleeding Lamb
I all things owe.
All that I have and am,
And all I know.
All that I have is now no longer mine;
And I am not my own; Lord, I am Thine.
"How can I, Lord, withhold
Life's brightest hour
From Thee; or gathered gold,
Or any power?
Why should I keep one precious thing from Thee,
When Thou hast given Thine own dear self for me."

(2) The claim upon the Christian of his heathen kinsfolk. We may sum this principle up in the one word, sympathy. It is expressed by Paul in his words upon Mars Hill, "Gop hath made of one blood all nations of men." To the Greeks, all outside their own people were barbarians, and to the Jews the Gentiles were an inferior and contemptible race. Jesus rose above these narrow prejudices as the Son of Man. He looked to the "other sheep" whom also He must bring, and Paul, in his fellowship with Christ, learned to see the world with new eyes. To him, as to his Lord, the people of other races were not barbarians, but brothers, and he was impelled to go forth to all lands, that he might win them. This is a principle which needs to be emphasized, even in our day. Truly a few dreamers have longed for the time "when man to man the world o'er shall brothers be, for a that." Army thinkers have dwelt upon the ties which bind all nations, but with the mass of men prejudice dies hard. There are comparatively few who are able to surmount the barriers of race-narrowness.

The English have not long ceased to despise the French, and still the negro races are referred to as "blacks," with an accent of contempt, in many circles. The Belgians have not learned the brotherhood of the Congo people, or the atrocities of to-day would be impossible. But the missionary is one who realises that one blood flows in the
veins of all the nations, and that the differences between people and people are small compared with the identities. Beneath the skin of the white man and the black man beats equally a human heart. I would bring before you the nations of the world, the continents of the earth, the islands of the sea, and beg you to acknowledge the claim of blood, which your brothers make upon you. The Celts of Brittany believe that, wherever a man may travel, should he meet one akin to himself, a certain quickening of the blood in his veins will witness to the fellowship. I have felt that quickening of the blood amongst the multitudes thronging the streets of Paris, or when watching the streaming crowds in a great Mohammedan city, and I have felt that we may not be indifferent to those who are our brothers, lest we hear at length God saying, “The voice of thy brother’s blood crieth to Me from the ground.” Oh, listen to the cry of our brothers in the dark! But are they in the dark? Some critics of missions speak as though the heathen enjoyed a light almost equal to that which is the testimony of those who know them, nor is it the feeling of the heathen themselves. To Jas. Chalmers, of New Guinea, came the pathetic appeal of a tribe to which he had not been able to send a missionary: “We are all dark, got no lamp.” It is difficult for us to realise the ignorance of the heathen—ignorance as to common things, and ignorance with regard to Divine truth. And in the darkness superstition flourishes. For imagination peoples the dark with horrors.

Mr. Stair speaks of the dread of evil spirits amongst the Samoans, before the coming of Christianity. He writes:—

“The real extent of this suffering, both mentally and bodily, it is difficult to speak of, or fully understand. Their whole lives were enshrouded and enslaved by it, and the time that they suffered from it was well termed by them ‘the days of darkness.’”

And the late Mrs. Bishop says of the people of the East:—

“One thing that is painfully impressive is the terror which enslaves the people of the East—the terror which enslaves Corea, for instance, and great parts of China. I allude to the terror of dead ancestors, and of what they can inflict upon them; of demons and of the forces of nature, all of which involve systems of worship and sacrifice. In Corea, people scarcely dare to stir after the sun has set, from terror of the demons who inhabit earth, fire, and water.”

And side by side with ignorance and superstition dwells cruelty. To propitiate the evil spirits, untold suffering is inflicted upon innocent victims; to secure good crops, or victory in war, life is sacrificed—to obtain eminence in the after life slaves and wives must suffer. Holman Bentley writes:—

“Among the Bakuba, on the death of the king of the country (or his sister), the funeral cannot take place until 300 slaves have been killed. Some give the number at 1,000.”

And with cruelty goes impurity such as we cannot describe. Miss Carmichael hints at things which may not be named, in her allusion to the treatment of the girls in India. When we hear the cry which comes to us from the dark, the cry of those oppressed by superstition, cruelty, and wrong, let us remember “God has made of one blood all nations.”

Is there no remedy for the distress of the people? Yes, we know of one! There is a Saviour, able to deliver, for He has delivered us, and yet the majority of English Christians go on as though there were no missionary problem.

“O for a passionate passion for souls, O for a pity that yearns! O for the love that loves unto death, O for the fire that burns!”

(3) The fact that only in self-forgetting effort for others can the Christian soul attain its true ideal. That is the law of nature upon which growth, strength, and fruitfulness depend. It is the secret of the discipline of the soul. We are to wear the image and reflect the glory of our Lord. We are to be saints, pure, gentle, true, having the vision of God. But how shall this come about—by brooding over our privileges, grasping at comforts, and conserving possessions? No! “Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it.” Our Lord Himself has given us the great example, and said, “The Son of Man is come to seek and to save that which was lost.” He might have stayed at home, but He went out to the cross, and He is able to sympathise and save, because He has suffered. Even the Captain of our Salvation was “perfected through suffering.” The path to perfection is the same for ourselves—it is the royal road. We must give up, go forth, tell out, and forget self in the saving of others. So shall we find the true self in union with God and with all pure and loving souls.

The missionary cause is Christ’s school of faith and courage, promoting the crucifixion of the flesh, revealing the supremacy of the spiritual and the glory of love. Who can gauge the reflex influence upon the Church of Christ, of the missionary enterprise? When a farewell meeting is held and young lives are publicly dedicated to the evangelisation of the “regions beyond”; when loving letters breathing the very spirit of Christ are received from across the sea; when the missionary lays down his life for Jesus in fever, or in martyrdom, the home Church hears a voice which says to her, “He not immersed in the things of the world, live for God, cherish ideals, believe in the Gospel.” This is, indeed, the means of sanctification. The missionary path leads straight to the heart of God.

These, then, seem to me to be the three great missionary principles—loyalty to Christ, sympathy with the nations, and fidelity to the law of our own nature.

Not many lives, but only one have we,
One, only one,
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Let us give that one life to Christ, and let us pray that whether in foreign lands or at home, our lives may tell towards the victory of Christ, the redemption of the nations, and the bringing back of our fallen race to the feet of God.
By August Karlsson.

After our annual meeting, which began on the 22nd of June, I immediately went to the out-station of Huyuan, where I had meetings for one and a-half weeks. At the end of these meetings I baptized eighteen persons, who have been enquirers for some time, thirteen women and five men. Eight of these women have unbound their feet, and when I asked them their reason for doing so they said, “Because He does not like us to make our bodies in any other shape than He has created them.” When one young woman, the wife of a literary man, was about to step down into the water for baptism, her husband came with a large stick in his hand and said to his wife, “I will not allow you to be baptized;” but she said, “You cannot hinder me, for I will follow Christ,” and she went down into the water and I baptized her. In the evening meeting that man burst into tears when he heard about the love and mercy of God.

On the last day of these meetings the people brought to my feet twenty-five idols, some were made of brass, others of wood, and others of mud. One was so big it took two men to carry it, and they smashed it in pieces. It was good stuff to fill the muddy road with. The brass idols we took with us, and the wooden ones we used to make a fire for our tea.

In the spring of this year I baptized seventeen people belonging to that village, and was asked to point out a place where a chapel could be built for worship. The village temple will be used for a school. May I ask you to kindly remember this place in your prayers. No one of our missionary ladies has ever been there, but I am longing that the C.I.M. may allow them to come and help me in that work. The Lord is going to do a marvelously work. May we only be trusting in Him.

Now I am on the way to Tien-tsin to meet some more workers, and coming to Kalgan I made a trip to Mongolia, one hundred miles’ distance from Kalgan, and am guest in the family of Mr. Larson, who is agent of the British and Foreign Bible Society for Mongolia. I will stay here for a fortnight. I enjoy my life here very much indeed. I am sitting in my tent and fall sometimes into deep meditation about God’s work in nature as well as in spiritual things.

Hun-yuan Mission Station.

The missionaries, some of the Church members, and children.

Different kinds of flowers are growing on these broad grassy plains, to the end of which my eyes cannot look. It is the place for the botanist, and also for the zoologist. Wolves, foxes, rabbits, snakes, antelopes, small and large birds of many kinds are running, jumping, crawling, and flying here, and millions of insects are everywhere on this great plain. We have such beautiful weather, sunny days, sometimes a little wind, but it is so calm that frequently I do not hear any sound save that of the grasshoppers and small birds; or occasionally the clang of the horses’ hoofs as the Mongols come to visit Mrs. Larson. They are also coming to my tent. Sometimes I see droves of camels, sheep, horses, etc. We can get good milk to drink, and have fresh butter and meat, but no vegetables grow here.

Perhaps I had better write about my first night in a Mongol tent. Late in the night I came to the place. The dogs here are fearful. I cried out, “Look after the dogs,” and an old man and his wife came out and took care of me, and put me in the guest tent. I had to bow down almost double to enter the low door, but even so I touched the swallow’s nest just above it with my head, and the old Mongol woman cried, “Be careful not to destroy the swallow’s nest.” Then they led me to the best place in the tent, and invited me to sit down. In the middle of the tent was the Mongol stove or brazier, and a box of argol,* and in the west of the room were their shrines and their rosary, and a small stone bottle of snuff, and around in the tent were several other curious things. The Buddhist priest was sitting at my side, and at the other side was the owner of the tent, and in front of me was a woman with a big wooden spoon in her hand, who asked me if I should like to have some milk, and I said “Yes.” She cleaned a bowl with the end of her sleeve, then filled it with milk and gave it to me. I had another bowl also, and after drinking a little from each, poured the milk back and forth, so that the dirt might settle to the bottom. I had two kinds of cheese, but I believe 25 per cent. of it was hair. I had a good conversation with the Buddhist priest, who could speak Chinese, and he acted as my interpreter to others who assembled in the tent, and I had a good time speaking to them about our God and Saviour Jesus Christ. But before that I asked them about their family welfare, and if the cattle were well and fat. The priest told me that at the temple there were 1,000 Buddhist priests reading prayers on this occasion.

May the Lord graciously open the hearts of the Mongol people. I believe they are earnest in their religion. When they had left me alone I felt such a sense of God’s nearness.

* Dry dung of cattle or camels used by the Mongols for fuel.
The noise of heavy thunder in the black clouds above, and the beautiful lightning coming down through the opening at the top of the tent, made me feel like a prince. I arranged my bed and went to sleep, and slept very well indeed. In the morning the old woman gave me more milk, and I presented her with a towel and the man with a package of matches as pay for my night's lodging.

My heart is praying for this people, that they may know Him. Who loved them so much, I have also been in a place where Mr. Gilmour worked so much, formerly, and I was very kindly received by the Mongol Mandarin there. Mr. Larson, the agent of the British and Foreign Bible Society, likes so much to cross these plains in his caravan, selling books and speaking to the people. He makes journeys of several months, and such traveling cannot be done without denying himself. The Lord will reward each one in His time.

My verse is Eph. ii. 10, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Zeal! Declension! Recovery!

By Henry T. Ford.

I am writing in the intervals of looking after workmen, who are rebuilding our street frontage, which we have lately been able to mortgage. When finished we shall have a small street chapel and a good front entrance, for which we have waited a long time, but have not been able before to make reasonable terms with the landlord.

Since I last wrote I have been to Ki Hsien several times. On one visit I was particularly encouraged by thirteen men coming over twenty miles to spend Sunday with us in the inn. I had sent the colporteur on a day or two in advance, and he had visited quite a number of markets and villages, and told those interested when I expected to be in the city, with the result already mentioned. We were able to have a quiet day together—for some of them it was their first Sunday service. One or two interested ones in the city came to the meetings, making the number up to twenty. The men from the country were very urgent that I should pay them a visit at their own houses, and I hope to do so in the late autumn, when they will be at leisure and the weather cool.

Here, at Tai-kang, we have been passing through a season of coldness and backsliding. The wheat harvest is always a severe test, even for the brightest. They are tempted to neglect Sunday. Some, although doing no reaping on Sunday, have to stay by the crops all day lest they are stolen by the swarms of gleaners. Our hearts were very sad that so few came to the services on the Sunday in the midst of harvest, and on enquiry we found that quite a number had not attempted to keep the Day of Rest. After much prayer I felt it impossible to hold the next Communion Service. Instead, we had a time of humbling before God. A number confessed with tears and sobs to Sabbath-breaking, coldness, frequent displays of temper, neglect of Bible-reading and prayer. A few seemed quite hard and indifferent, and have remained so. Please pray that those who made a public confession may have grace to forsake their sins, and that those who are impenitent may be brought under conviction.

It is not easy for any of them, living in the midst of heathen relatives and neighbours, and it is only the power of God that can keep them in the time of temptation.

We have had a fairly cool summer—the great heat is now over, and we are looking forward to cooler weather with its opportunities of getting about amongst the villages.

A Child's Influence.

Kuang-yuan, Si-chuen.—Miss E. H. Allibone writes:

"This month we have had the joy of adding eleven new members to our small church here. August 7th was quite a record day for Kuang-yuan. Mr. Aldis came up to conduct the services, which began at 10 a.m. After the morning service we received eight enquirers. The baptismal service took place in the afternoon, when the church was again filled. All those who were baptized have given evidence of a changed life, and are very earnest and bright. Of the men, Mr. Ch'en is our Bible-woman's husband. For many years he was much opposed to the Gospel, and persecuted his wife because she came to worship; he several times beat her for coming, tore up and burnt her Bible and hymn-book, etc. He was also a great opium smoker, so that his wife and little girl often had not enough to eat. At the beginning of last year Mr. Kitley helped this man to break off opium—his little girl, of whom he is very fond, exhorted him to try and break it off, and he listened to her, and came to ask for medicine. Since then he has gone steadily forward, and is a witness to the whole street of what the grace of God can do for sinners.
CHINESE CHRISTIANS AND THE BIBLE SOCIETY.—In connection with the Centenary of the British and Foreign Bible Society, collections were made at many of the churches throughout China towards the Centenary funds. In a letter, recently received from the Bible Society's agent in China, we learn that the native Christians connected with the China Inland Mission have contributed nearly one-third of the total sum subscribed by all the native Christians in China. This testimony to the generosity and appreciation shown by the Christians in connection with our work cannot be otherwise than most gratifying, and a cause for humble thanksgiving.

Mr. Bonfils writes:

"We have made a fresh analysis of the contributions, and the total to September 16th is 9,179 dollars. Of this sum 7,690 dollars were collections, and 4,771 dollars represents the share of the Chinese Christians. Of this latter sum, viz., 4,771 dollars, not less than 1,316 dollars came from 159 China Inland Mission stations. That is to say, very nearly a third of the total amount collected from the Chinese has come from Churches connected with your Mission. In addition to these offerings there have come to us 411 dollars as personal gifts from members of your Mission—foreign and native."

When the poverty of many of the native Christians is remembered, it will at once be recognized that their response has been most liberal. Such a fact as this alone disproves the charge so glibly made by some in the words "Rice Christians." £470 is not a bad collection for the Chinese Christians to make on Bible Sunday. Such a hard cash testimony must, at least, be acknowledged, even by the critic of Missions, to be a valuable one!

THE PROVINCE OF SI-CHUEN.—A lengthy Report of over one hundred pages, by Consul-General Hosie, on the province of SI-CHUEN, has just been issued by the Government as China No. 5 (1904), (Cd. 2,247). While, as Sir Ernest Satow says, "The bulk of the Report is devoted to an exhaustive study of the products, methods of manufacture, and mining resources of the province, which should be of practical use to the commercial community," there are also some details which are of general interest. Attention may here be called to a few of these, especially to Consul-General Hosie's remarks on opium.

In regard to the population of the province, forty-five millions is thought to be an approximate estimate, which figure is agreed on that chosen by the Times Gazetteer, although considerably lower than the figures given in the recent census taken by China. The only figures in the Report which are based on actual counting, relate to the capital city of Chen-tu. There a census has been taken by the Viceroy, all the houses within and without the city being numbered. According to this there are 58,888 families or 306,423 persons. These figures, if reliable, show that the population of the capital city is considerably less than had been supposed.

The total number of governmental cities is given as 142; 109 of these being east of the Min river, and the balance of 33 being scattered over the western portion. But this number of cities does not give the total of the large centres of population, for the Report says: "The eastern half of the province is dotted with farmhouses, hamlets, villages, and market-towns, many of them larger and more important than cities. In the Chen-tu plain, which measures some ninety miles by forty miles, although the population is essentially rural, there are seventeen walled cities."

SI-CHUEN OPIUM.—In the review of the products and industries of this province, which Consul Hosie calls "One of the fairest and richest corners of the Empire," there are many facts of commercial importance mentioned, such, for instance, as that some forty million pounds of tea alone are annually exported to Tibet. But also among the products, most of which are beneficial, opium is included. On this subject there is considerable information of sad interest. Of the morality or immorality of opium-smoking the Consul has nothing to say, but we should judge, by one sentence, that he recognizes its injurious effect. He says: "I am not defending the cultivation of the poppy, I am merely looking at its economic value."

The following extracts plainly prove that the cultivation of the poppy has, of late, rapidly increased, that a large proportion of the adult population smoke the drug, and that the amount cultivated must be very considerable. What the effect must be on this, "one of the richest and fairest corners of the Empire," let the facts themselves signify:

"SI-CHUEN at one time was a great wheat producer and exporter; but since the rapid extension of poppy cultivation in the province, that export has ceased, and has been replaced by opium. An English acre of wheat will, on an average, yield a grain of the value of £4. 5s. 6d., whereas a similar area will produce raw opium of the value of £3. 16s. 8d."

But these figures do not fully represent the temptation, from a financial point of view, to grow opium rather than wheat. The poppy seeds from one acre are worth 37s. for the oil they yield, and the stalks from the same crop are worth 13s. for fuel, or a total of fifty-five shillings for seeds and stalks. On the other hand, the straw from the acre of wheat is worth 16s. 8d. From these figures it will be seen that an acre of wheat will bring in £5. 2s. 2d., whereas the acre of opium promises £8. 11s. 8d. Although the labour necessary for the opium will be considerably heavier than that needed for the wheat, the prospects of gain are sufficiently alluring to induce many to cultivate the poppy rather than the cereal.

On the question as to the proportion of the population who smoke opium, the following extracts throw some interesting light:

"I have said above that the population of the province may be put at 45,000,000, but, in order that I may not be accused of exaggeration, I shall drop the odd 5,000,000, which will simply cover the non-Chinese races, who are non-smokers, as well as many of the richer classes, who prefer YUN-MAN opium. Of the balance of 40,000,000 it may be taken that 16,000,000 are adults. After careful enquiries, I have come to the conclusion, that of the population of SI-CHUEN three-tenths are urban, and seventeenth are rural, so that of the 16,000,000, equally divided between males and females, 2,400,000 males and 2,400,000 females inhabit cities, and 6,800,000 males and 6,800,000 females live in the country. Now I am well within the mark when I say that in the cities 50 per cent. of the males and 25 per cent. of the females smoke opium; that in the country the percentage is not less than 15 and 5 per cent. respectively, and that the average daily consumption of a smoker is two-tenths of a Chinese ounce.

This makes a little over 17 per cent. of the adults, and 7 per cent. of the whole population of the province opium-smokers, and the annual consumption 127,750 piculs. The latter is, however, prepared opium, to produce 70 piculs of which 100 piculs of raw opium are required, so that the annual consumption of raw opium would be 182,500 piculs. To this has to be added the annual export from SI-CHUEN, which is itself considerable, for though exact figures are not available, we know that about 20,000 piculs pass through Chong-king, that a larger quantity is shipped from centres east of Chong-king, and that used is carried overland through the province of HU-MAN."

It may, I think, be fairly assumed that the province of SI-CHUEN annually produces more than double the quantity of Indian opium introduced into China.
China's Millions.

For twelve years Mrs. Head had been a member of the C.I.M. Ladies' Council, where her presence and judgment were highly valued. With her ever-ready sympathy and love, she entered heartily into the joys and sorrows, sufferings and encouragements, connected with Christian work in China, which country was near her heart, her sister, now Mrs. Wm. Wilson, having gone out to China in connection with the C.I.M. in 1887.

Many on the Mission field will long cherish the memory of her loving interest on their behalf in making arrangements for their presence at the Keswick Convention. May the Lord graciously comfort all who mourn her loss, especially those to whom she was most closely knit in life and service.

"Her eyes have seen the King in all His beauty, Have gazed upon His long-loved Saviour's face, With rapture now she worships in His presence, And magnifies the riches of His grace."

In Memoriam.—After more than twenty-eight years of service in China for the Lord she loved, Mrs. Rudland passed from Tai-chau into His immediate presence, in the early dawn of Thursday, September 22nd. Mr. Rudland, in a hurried note written later on the same day, says:—"We have known for some time that she was gradually slipping away from us, but did not think she was going quite so soon. She kept about, and on Monday evening [September 19th] was resting in an easy chair, getting her tea, when quite suddenly she nearly choked, but thought, at first, it would soon be all right. She went to bed, and we sent for Dr. Anderson. On arrival, he at once sent for Dr. Babington, but little could be done except relieve the symptoms. She gradually grew worse, suffered much from breathlessness, and this morning she quietly breathed her last, literally 'fell asleep.' We were so glad of this, for we feared a sore struggle at last. I know you will pray for us."

Our deceased friend first arrived in China in February, 1876. Four years later she was married to Mr. Rudland, to whom she was a true help-meet, and from whom she was rarely separated during well-nigh twenty-five years. He will miss her sorely, as will also her two daughters, and the Chinese Christians at Tai-chau.

"His servants shall serve Him, and they shall see His face." No pen of man can describe the exceeding glory of that vision, which to Mrs. Rudland is a real and most blessed possession. May the Lord graciously comfort all who mourn her loss.

Mr. W. B. Sloan.—After an absence of just one year Mr. Sloan safely reached England on November 10th. Towards the close of Mr. Sloan's stay in China, as has already been mentioned, he was laid aside with fever, but we are thankful to report that he is now quite restored.

The Prayer List.—We have still a few copies of this list, revised to July of this year. It is in booklet form as usual, and will be found of very great value as an aid to intelligent prayer for the missionaries of the C.I.M. It may be had, post free, from the offices of the Mission.

December, 1904.

Mrs. W. D. Rudland.

The figures (306,423) of the Viceroy's Census, referred to in the preceding note, were obtained later. They show that the proportion of opium dens is even higher.
China's Millions.

Extracts from Letters.

A Great Opportunity.

T'HEN-KI, KWÊI CHAU.—In a letter, dated July 26th, Mr. T. Windsor writes:—
"I left home for Tong-tsi on the 20th, stayed there six days, on five of which there were crowds all day. I had three preaching services daily, besides entertaining thirty and scholars between meeting times. Whatever their motives for inviting me were, it certainly has given an opportunity for a large number of the city and country people to hear the Gospel. It is reckoned that from 1,500 to 2,000 persons attended the preaching, and many of these several times."

A Disastrous Flood.

K'WEI-K'EI, K'IANG-CHI.—Miss N. Marchbank, writing on August 20th, says:—"When I wrote only the other day all was peaceful and a rich harvest was being gathered in. Since then, and with hardly any warning, a big flood has rushed down upon us, working much havoc. Many lives seem to have been lost. The full extent of the damage we do not yet know. Houses have been swept away, and much property destroyed. The home of one of our Christians has been swept away. Thank God, all the members of the family were here, and are safe. To-day I visited as many of the Christians, whose homes have been under water, as I could reach, from east to west of the city, and there is much cause to thank God. It comforted them to see me. Our house is full, including the homeless family. Some are able to return to their homes, but most of the houses are still very wet and damp, and one fears a lot of sickness breaking out. In the country, they tell us, whole villages have been swept away. The Girls' School has been deep in water and part has fallen in. Praise God, as far as we know none of the Christians have lost their lives!"

Among the Students.

AN-K'ING, GAN-HWU.—Mr. W. Westwood, in a letter dated Aug. 31st, writes:—"Returning here we found the city full of students. Over 42,000, it is reckoned, went through the examination halls. Part of the time our chapel was open all day; latterly every afternoon and evening. Many came, giving good attention, and asking intelligent questions. Where we thought they would be appreciated, we gave copies of the Scriptures, a grant of the Free Distribution of Scriptures Society having opportunity come to hand. We ask prayer that blessing may rest upon the reading of these copies of God's word, some of which we are giving to the officials and gentry.

"A Mohammedan who was a reader in the Mosque had been attending the services for some time, and professed conversion; unexpectedly he was called away to Hu-nan, and we trust he may find his way to one of the chapels, as he appeared to us quite a genuine case of sincere enquiry after the Truth."

A Terrible Rain-Spout.

LUNG-TSEU'AN, CHEH-K'ING.—Mr. E. Frohlich writes:—"I have very sad news to tell you. Last Friday, July 29th, at the source of our river, a terrible rain-spout broke out, so that after a few hours the whole valley was inundated. Lung-ts'iu'an now looks like a heap of ruins, as also our dwelling. There is scarcely a house left undamaged. Some villages have been totally swept away, and I learn that over two hundred men lost their lives in the up-river district. Our old chapel-keeper lost fourteen of his relatives in one village about two miles from here. The plain around Lung-ts'iu'an is like a desert—a dreadful aspect indeed. A famine will be unavoidable, because the people have not only lost their property, but this year's harvest also. We heard that over one thousand people lost their lives."

These Illustrations.

Top.—Receptacle for burning all scraps of paper, etc., bearing Chinese characters, all of which are sacred in Chinese eyes. Some of these receptacles hold from half a bushel to several barrels of waste paper, and are frequently built in the shape of a Pagoda, as in this illustration, by the side of the most frequented streets as well as more retired alleys.

Middle.—Stone water-buffalo and obelisk, erected three years ago at a time of flood by an old Chinese scholar, in the belief that they would keep back any great volume of water that threatened the city.

Left.—South Gate Ferry at Yen-chow Fu.

Photos by

Views from Cheh-k'iang. (C. Fairclough.)
Joy! Devotion! Testimony!
Incidents in Six Months' Work in Chen-chau and District, Ho-nan.

By Mrs. F. Talbot.

ATELY in Chen-chau the special feature of progress has been the establishing of a Branch of the Young People's Society of Christian Endeavour. Feeling the need of a method by which we could permanently attach our young people's sympathies to the church, we were led to conduct a series of meetings upon C.E. lines, with the result that it was decided to hold a weekly prayer meeting, and form the various committees. The attendance at these meetings has steadily increased, and the interest shows no sign of abatement. No less than seventy persons were here last Monday. A weekly collection, taken by the members themselves, we purpose using for various objects. Three backsliders have been restored through this C.E. movement, and some men, who would not come to any of our services, have been induced to attend this meeting.

During the second month of the Chinese year, we were very busily engaged in preaching to the religionists who attended the Spring festivals at the Tai-ho-ling temple. At the rate of eight hundred to a thousand every day, we addressed at least ten thousand women during the "hwei" [festival], and Mr. Wang and his helpers had as many men in the front guest hall. We all contracted sore throats in turn, and were not a little glad when the rainy season came on, which gave us a little respite from the work. Owing to a fire which took place about that time at the temple, and in connection with which we were supposed to have some part, there was a feeling of distrust among some of the visitors, but others again were much interested, and from conversations held with some we found that the knowledge of the Gospel had reached distant parts of the province.

We are endeavouring to follow up the work done during those weeks now by sending our evangelists to the towns and cities from which the pilgrims came. Song-sin Kuang is now at Huai-tien, on the river, and Wang Sien Seng will be leaving next week for Tan-ch'eng and some of the places in that district. In a map which Mr. Wang has lately drawn, there are thirty-five towns and cities within a radius of fifty miles around Chen-chau yet to be evangelized.

Our Bible-woman has just returned from Kai-feng Fu (where she has been helping Mrs. Ford a little in her visit to that city and Ki-hien) with the doctor's verdict that she is unfit for work and needs rest, but she says: "I am wholly the Lord's, and I want the remainder of my days to be used for Him." We shall care for her as best we are able, but we cannot hide the fact that she is failing. Her chronic complaint of asthma is rapidly reducing her strength. Please pray for her.

On Monday last, Miss Leggat and I returned from Sin-chau, where we had been spending the week-end. The days were full of blessing to us. Arriving there on Thursday evening, we were met by the young leader of the country branch, Hsiu-lao-rau, and soon afterwards most of the other enquirers came to welcome us. Hsiu's face bore traces of care and responsibility, and upon enquiring the cause, we found that there was some anxiety about the payment of the rent of the little chapel. Some who had promised to give were not doing so, and the burden was falling heavily upon Hsiu and his friend, Chang-kuin-k'uei. We learned from others that the young leader had pawned his wife's best dress (the only one she had, in order to pay 1,000 cash towards the rent), and yet they are so bright; an example to many in love and faith. Most of our time at Sin-chau was spent in teaching the women, and giving Bible talks to the brethren. Some who had backslidden were restored, and on the Sabbath evening we had a nice testimony meeting. We were specially glad to hear these testimonies, as we had been desirous for a long time of ascertaining the motive which had led the men to wish to unite themselves with God's people.

The first note was a true one when Chang-kuin-k'uei stood up and said: "I don't know about anyone else, but I was an exceedingly wicked man before my conversion, and I was saved through reading a hymn with the words 'Because He loved my soul.' That was the gospel for me," he said.
Hsui followed and said: "The living seed first took root in my heart by hearing old Mr. Thunder, of Chau-kia-k'eo, say 'All have sinned.' I was then an opium smoker and a bad man," he said. "The words remained with me, and I could not find rest. Later, I got further light at Si-hua-hien, through the young evangelist there, and I found Christ." (His mother and wife were brought in at Si-hua mission station through Miss Effie Randall, who is now at home in America.)

A number of others followed—two had been brought to Christ by Song-sin-kuang, our young helper, and so on. It was a precious season of thanksgiving that Sunday evening in Sin-chau. Two of these men, some from this church, are to be received into Church membership when Mr. Ford comes again.

It is not without some degree of hesitancy that I have written the above names, because we often find that after mentioning the names of some of our most prominent Christians, the evil one, for a season, makes them subjects of special temptation, so I would ask my readers kindly to combine intercessions for these men and women with thanksgivings for them.

We paid a visit to Tang-li-ri, in March, and found the women much brighter than on any previous visit. We believe this is due to the careful instruction given by Miss Morris and Miss Sohlan during their stay here. One enquirer, named Song, is very bright. We went to her home, and found it brightly decorated with Scripture scrolls, &c.

While we have much to praise God for, we have also to speak of disappointment and failure on the part of some. The evil one has been especially busy these last two months in tempting some of our people to become "carnal," but, thank God, they have triumphed.

"Turning to God from Idols."

[Reference was made in the Report presented at the last Annual Meeting, and published afterwards in the June issue of CHINA'S MILLIONS, to a remarkable movement of the Spirit of God in one of the villages near Hung-tung, in Shan-si. "The villagers decided to have done with idolatry, and destroyed not only the idols in their homes, but those which were found in the eight village temples. Subsequently, one of these temples was renovated and appointed as their meeting place for the worship of God."

The history of this movement has since been sent to us by Mr. P. V. Ambler, and is so interesting that we feel sure our readers would like to peruse it themselves. We, therefore, publish a condensation of it below.—E.]

SEVERAL years ago, a man from a small village about twenty miles distant from Hung-tung, came to one of the C.I.M. Opium Refuges, desiring to be cured of the habit of opium smoking. He was admitted, and, after undergoing the usual treatment, was cured. Not only so, but while in the Refuge he heard and believed the Gospel, and when he left to return to his village, was a truly converted man. He could not read, and he did not know how to preach, but he "lived the Gospel," and was pre-eminently a man of prayer. The spiritual welfare of his fellow-villagers lay like a heavy burden upon his heart, and for long he wrestled with God in prayer on their behalf. There were probably not more than twenty families in the village: it had been depopulated by opium for nearly ten years of the reign of the present Emperor. In nearly every family of the few that remained, one, two, or even more members were addicted to opium smoking, so that although there was plenty of good land available for cultivation, and most of the people might have been comfortably off had they cultivated it properly, they were reduced to beggary. Their homes were almost destitute of furniture, and their poor emaciated bodies were clothed in rags. Morally, they were utterly depraved. Currying, fighting, stealing, and vices unmentionable, were of daily occurrence in the village. Their wretched condition was made more so by a succession of bad harvests. For two years hardly any rain fell at the proper season, and the crops were spoiled. Even when, during one season, the rainfall was such as to inspire hope, a swarm of locusts settled upon the young wheat and devoured every green blade. The people were in great distress. In vain they visited the temples—there were eight in the village—and burned incense and offered prayers to the idols there. In the hour of their calamity their gods failed them.

At this crisis, the old Christian suggested to his fellow-villagers that the only way out of their miserable condition was to repent and break off their opium smoking. They expressed willingness to do this, but said, "We have no food to eat, and no money to pay for medicines to cure us of opium smoking." "As to payment," replied the old man, "that can be arranged later, if you will only take the medicine and submit to treatment." To this they agreed.

Immediately afterwards the old man went to see four Christian farmers—brothers, rich men—living about two miles out of the village. He asked them if they would advance the money to enable his fellow-villagers to break off their opium habit, and being asked for security—the sum needed being a large one—he offered these men his land, at the same time saying that if they were not satisfied, a friend of his was also willing to let his land stand as security. The agreement was signed and the money advanced.

The next step was to open a temporary refuge in the village. The old man offered his own house for this purpose. The two best rooms were set apart for the women and men patients respectively, a room between these two being used as a chapel. The fourth, and smallest room, the old man and his wife occupied, and waited upon the patients, cooking their food, &c., while two experienced Christian native opium refuge workers, a mother and her son, were sent to take charge of the work. In this way a beginning was made. At first the work did not go so smoothly. The patients were quarrelsome, especially the women, and free fights were not infrequent. About this time Mr. Ambler visited the village.
and held daily Gospel meetings in the little chapel, which was regularly filled with attentive listeners. From the beginning the blessing of God rested upon the work. The women and children learnt hymns, texts of Scripture, and short prayers, and it was not long before the people began spontaneously to remove the paper gods from the walls and doors of their houses. One man showed his interest by putting a cave, large enough to accommodate one hundred people, at the disposal of the missionary for use as a chapel. Others provided lime and labour to improve the place and make it more suitable for this purpose. The work spread rapidly, and many of the villagers were converted. Several who had sown opium in a few acres of irrigated land, but who were now convinced of the evil of so doing, plucked up the young seedlings, and thus destroyed the crop. “The crowning day seemed to come when the villagers agreed to destroy the large village idols in the eight temples, situated some inside and some outside the village.” From generation to generation, throughout a long series of years, probably hundreds, these idols had ruled the darkened minds of the people of this district. Now, however, the day had come when they were to be cast to the moles and to the bats.

“It was a solemn day to me,” writes Mr. Ambler, “when at daylight I struck one of the large temple bells, in answer to which the chapel was soon filled with the villagers, most of them armed with axes, mattocks, and other various implements.” These were piled in the corners, while all hearts were lifted to God in prayer for His blessing on the undertaking. Immediately afterwards the villagers repaired to the temples, and began breaking the idols in pieces. Nearly the whole of two days were spent in this work of destruction. Hundreds of idols were destroyed, some very large and heavy, weighing quite half a ton each. That was over a year ago. The blessing still continues, the work of God in that district still progresses. The largest of those eight temples has been converted into a chapel, with sitting accommodation for nearly two hundred people. The villagers, aided by other Chinese Christians in the neighbourhood, have borne the cost of the necessary alterations. A second temple is being used as a boys’ school, where the children are taught the word of God. A third temple has also been altered (at an outlay of 40,000 cash, subscribed by the natives) and made into a dwelling-house for the missionary, he not being told about it until afterwards. Twelve of the villagers have been baptized, and others will be so shortly. (August 10th was the date fixed, so that the event is now over.) In anticipation of these baptisms, the villagers decided to contribute twenty bushels of wheat and two sheep towards the entertainment of the guests expected to be present on the occasion. The temple lands have been given to the Lord for His work, and four men have also given about eighteen Chinese acres of land to be cultivated in the interests of the work of God in the village. It is intended by this means to meet the expenses connected with the chapel and school work. The blessing has spread to several villages in the vicinity, and in these also there are now a number of enquirers.

In one village, containing about forty families, the Holy Spirit has been working very specially during the year. Many of the villagers have broken off opium-smoking, and fifteen families—or thereabout—have put away their idols.

A part of the road through the hills on the way from Luch’eng to Shun-teh Fu, North China. This photo was taken by Mr. W. B Sloan to show what is meant by the term “rough roads” in China.
Our Shanghai Letter,
Containing the Latest News from the Field.

Sept. 23.—During the last three weeks two hundred baptisms have been reported, and there is continued cause for thanksgiving in connection with the progress of the work throughout the field. In many of our stations the outlook is hopeful; the number of enquirers is increasing, and the interest in the Gospel is deepening. The openings for evangelistic effort never were more numerous, and the need of prayer that those to whom the ministry of the Gospel has been committed may be Divinely guided and empowered never was greater. There are also many adversaries, and in the prosecution of their labours our workers are meeting with not a few difficulties and trials, which test their faith and patience, and reveal how great the forces of darkness are.

Some time ago we mentioned that a generous response had been made by the native Church to the appeal from the British and Foreign Bible Society in connection with their Centenary Fund. It is interesting to hear that Mr. Bondfield, the agent of the Society in China, has had an analysis of the contributions made, and the total sum received from the Chinese churches throughout the Empire to the 16th September is $4,771.82. Of this amount no less than $1,316.16 came from one hundred and thirty-nine China Inland Mission Stations, that is to say, very nearly a third of the total amount collected from the Chinese has come from churches in connection with the C.I.M., and donations are still coming in from some of the more distant stations.

Mr. William Taylor informs us that, at Kian, in Kiang-si, the examinations were about to commence. 10,000 students were expected to enter the examination halls. Many of them had already arrived, and were coming about the chapel. Our brother writes that they were as a rule friendly, and willing to listen to the Gospel.

Mr. Westwood reports that An-king, in Gan-hwuy, is full of students who have been going in for the examinations there. Over 42,000 are estimated to have passed through the halls. During part of the time the chapel was open all day, and latterly every afternoon and evening. Many of the students attended the services, gave good attention, and asked intelligent questions.

Miss Boulter, who was designated to Chen-yuen, in Kwei-chau, some time ago, writes that she learns that more than half of the women in that city are opium smokers, and says that her heart is saddened at the sight of the poor wrecks.

Miss Fanny Lloyd reports that, recently, at Nan-pu, an old man burned his idols.

Mr. James Adam informs us that a half-yearly conference has recently been held in An-shun.
when over 100 enquirers from the country were present, besides several scores of Miao who are more or less interested in the Gospel. In all about 300 people slept on the premises. Our brother writes that at the daily prayer meetings it was a refreshing sight to behold these Chinese and half-a-dozen or more different tribes' people uniting in worship and prayer to God.

Mr. Moodie writes that, in the Han-chung district, where, as was reported in a recent letter, prolonged drought had caused considerable suffering, splendid rains have fallen, which brightens the outlook of the poor, who were on the verge of despair.

We are glad to learn that Dr. Carr and Dr. Reid, who have both made an examination of Mrs. Hollander's lungs, cannot find any trace of active tubercular disease.

Mr. Wiese, the condition of whose health has given much cause for anxiety, underwent an operation for appendicitis a few days ago, and seems to be making satisfactory progress, though a rise in his temperature two or three days after the operation gave cause for concern.

We have both made an examination of Mrs. Hollander's lungs, and she cannot find any trace of active tubercular disease.

The idea is good and is well executed.

Recent Baptisms.

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<tr>
<th>Place</th>
<th>Names</th>
<th>Number</th>
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<tbody>
<tr>
<td>Kan-suh</td>
<td>Liang-chau</td>
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<tr>
<td>Shen-si</td>
<td>Si-hsiang</td>
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<td>Han-chung</td>
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<tr>
<td>Shen-si</td>
<td>Chao-ch'eng (out-stations)</td>
<td>45</td>
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<tr>
<td>Shen-si</td>
<td>Pao-feo (out-stations)</td>
<td>10</td>
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<td>Chun-li</td>
<td>Shun-teh</td>
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<td>Shen-tong</td>
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<td>Ho-nan</td>
<td>Kuang-chau and out-stations</td>
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<tr>
<td>Si-chuen</td>
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<td>Shun-yuan</td>
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<td>An-shun (out-station)</td>
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<td>Kiang-si</td>
<td>K'in-an (out-station)</td>
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<td>Kan-chau</td>
<td>10</td>
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<td>Ping-yang and out-stations</td>
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<td>Yun-ho</td>
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<td>Yan-chau</td>
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Thousands Heard the Gospel.

Mr. D. A. G. Harding writes from Tai-han-chau, Kan-suh, on July 1st:—"The great event of the year was the Tai Shan Hui in the last days of the third moon. This year was up to the record as regards the numbers of people, but sales of books were a trifle smaller than usual, as owing to the high prices of grain cash is very scarce, and toy-sellers complained of no business this year. We had a good sprinkling of folk on the 25th, 26th and 27th, and on the great day of the festival, the 28th, we had crowds from 9 a.m. and with ourselves, evangelists, and voluntary helpers, we kept preaching going from 10 a.m. till 6 p.m. On that day several thousands must have heard something of the Gospel, and for this we praise our God."

Book Notices.

The Life and Work of E. J. Peck: Among the Eskimos. By Arthur Lewis. Published by Hodder & Stoughton. 6s.

This is a most interesting record of a noble work in one of the most dreary parts of the world. Let the following short extract speak for itself:—"In July, 1903, Mr. Peck sailed from Peterhead on the return voyage to Blacklead Island. About three or four weeks later, on August 13th, his little daughter died at Boscobel. He has not yet (August 8th, 1904) received any news of his terrible loss." May God bless this record of a consecrated life.

Arrivals from China.

October 2nd, E. C. and Mrs. Searle and child.

November 9th, W. B. Sloan.

Arrivals from Mongolia.

November 10th, E. Searle and child.

Arrivals from British India.

December 4th, E. Searle and child.

Arrivals from China.£ s. d.

Arrivals from China.£ s. d.

Arrivals from China.£ s. d.
TO THIS NEW EDITION OF MR. HOLCOMBE'S BOOK A SECTION HAS BEEN ADDED, Entitled—

**Britain's Sin & Folly**

This section contains important testimonies concerning opium by men than whom there are none in all the world who are able to speak with more adequate knowledge or with higher authority.

Testimonies cannot be found more unexceptionable and trustworthy in proof of the incalculable injury in every way which opium has inflicted upon the Chinese.

In the light of these testimonies a true estimate may be formed of the worthlessness, and worse, of the opinion of the six Englishmen who signed the Opium Commission Report, in which they said, "We agree in not recommending any action tending to the destruction of the trade." This Report was a discrediting to the men who signed it, and a dishonour to the country to which they belonged. It is not known to everyone that it was written for them by an official of the Government of India. This is something like a bench of judges allowing the accused to sum up the evidence, and pronounce his own acquittal. A deeply regrettable feature about this terrible trade, and to help to bring it to a speedy end.

We therefore ask the prayerful help of every reader of China's Millions, first, by their obtaining a copy for themselves, and then by their personal effort to extend its usefulness in every possible way.

The book may be obtained through any bookseller, or from the China Inland Mission, or a copy would be sent post free by The Christian Union upon a remittance being sent to B. Broomhall, Hon. Secretary, 2, Pyrland Road, London, N.

Price, post free, stiff paper cover, 1s. 3d.; superior edition, post free, 2s. 10d.