Famine Relief Work Pictures.

1. Crowd of Refugees waiting to receive the official rice gruel.
2. Weighing the bags of flour for the day's sale.
3. The An-tung Relief Committee.
5. A view of the new canal made to carry off the water from inside the city.
6. A view of the new canal with the men at work widening it.
China's Millions.

Vol. XV. — New Series.

Chinese Woman Patient being carried to Hospital.

1907.

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The Law of Harvest.

By Rev. J. Stuart Holden, M.A.

Our Shanghai Letter.

Forward into Tibet.

Pentecostal Blessing among the Aborigines of West China.

In Memoriam—

Mrs. John Graham.

Baptisms. Departures.

Editorial Notes.

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MONTHLY.

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(Continued on page 16.)
The Law of Harvest.

BY REV. J. STUART HOLDEN, M.A.

UNDER the figure of husbandry the LORD teaches us many lessons with regard to the sowing of the good seed, "which is the Word of GOD," and from which we look in faith for a harvest of souls for His glory. It is very clear to all who are engaged in the work of the Vineyard that there are fixed laws which determine the character and measure of all harvestings. It is well, therefore, as those whose supreme desire is for the fullest possible blessing of GOD upon their service, to carefully study these laws as far as they are discernible, in order to ensure the longed-for result, which is at once a manifestation of His power to the world, and a contribution to the sum total of His glory.

Remembering that "the seed is the Word of GOD" (Mark iv. 14), we must first of all carefully recognise that it is to be continually ministered to the sower by the LORD Himself (2 Cor. ix. 10). It is one thing to speak and preach that which is but the outcome or echo of a past experience or of an old knowledge of GOD's truth, but another thing altogether to have a continuous ministry of "seed to the sower," from Him Who enriches us in everything unto a bountiful distribution. Nothing is of greater importance than that we should not fail in this particular. It is the first and chiefest duty of every sower to faithfully seek from Him, day by day, the fulfilment of His promise in a ministry of the seed to be sown in just that particular patch of his field into which He has sent us as labourers. To fail in this secret fellowship with the LORD of the Harvest is to fail altogether, despite all the experience, energy, or enterprise we may put into the work. Spiritual sowing cannot be done according to rate or rule, for what will germinate in one soil will die in another, and hence this necessity of ensuring from Him the harvest in advance.

Next, we must remember that the seed sown must be sown "to the Spirit" (Gal. vi. 8) for "He that soweth to the Spirit shall of the Spirit reap life everlasting." The deep significance of this is, that all our seed-sowing must be done with faith in His fruitifying power. For what is any seed taken by itself but an undeveloped possibility, which requires for its development the disintegrating and re-integrating power of its proper environment and element? So it is with the Word of GOD. Only by His Spirit can its latent possibility be in any degree realized. Just as Ezekiel in the Valley of Dry Bones must needs "prophesy unto the Spirit," for only so can the dead be quickened, so must we "sow to the Spirit," for only He can produce life by means of the seed which we sow in the world.

Further, the spiritual harvest is always in direct proportion to the spiritual outlay. 2 Cor. ix. 6 and 7:

"He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully." There are workers, both at home and abroad, who know little of the joy of harvest, because they know correspondingly little of the commensurate toil of seed-time; for if we would secure a large measure of result for GOD, we must see to it that we bountifully distribute the seed which He so bountifully ministers to us. That this is necessary is not only alike clear to reason, but is directly enjoined upon us in the direction of Eccl. xi. 6:—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good." It is the one who regards the Gospel not only a treasure but as a trust, and himself not only as a steward also, and who is hence constantly scattering abroad, who himself increases, and ensures a full harvest.

Again, seed-sowing must be continuously carried on in the appointed season without regard to seemingly untoward circumstances. "He that observeth the wind shall not sow: and he that regardeth the clouds shall not reap" (Eccl. xi. 4). How often in the experience of most workers has seed, which was sown in the most unpromising ground, and with apparently the smallest possible promise, afterwards proved to have been the most fruitful of many similar labours. Every one of us knows the temptation to regard our present surroundings as the most difficult and unlikely for sowing the Gospel seed with any hope of harvest, and he who, weighing these considerations against the express command of his LORD, and against the great need of the world, consequently withholds his hand, is losing golden opportunities whose importance is to be measured mainly by the fact that they never recur.

JANUARY, 1907.
A very striking and significant Old Testament ordination, with regard to the sowing of the land must be laid to heart in this our work—"Thou shalt not sow thy field with mingled seed" (Lev. xix. 19). Its obvious meaning for us is as to the purity and character of our message and ministry. It must be the word of God, and only the word which is sown in the hearts of men if the fruit is to be unto everlasting life. Mere speculative philosophy, or human wisdom, conjecture and thought about God, however beautifully and cleverly expressed, produce nothing but thorns and thistles. The quality as well as the quantity of the seed is a large determining factor in the looked-for harvest, and it behoves us all to be very certain in this matter, lest by sowing our field with "mingled seed" we are making such a real harvest as would be to the glory of our God impossible.

Further, it must be remembered that true seed-sowing is very frequently carried on "in tears" (Psalm cxxvi. 5). The sower to-day finds himself in the direct succession of the Saviour and His earliest followers, by the fellowship of sufferings in which the work involves him, but to such there is a wondrous promise of joyous harvesting for "They that sow in tears shall reap in joy." Who is there amongst us who does not know the significance of these words? Who is there who has not experienced again and again what it means to be kept at the task of "Sowing the seed with an aching heart, Sowing the seed till the tear-drops start"?

Opposition, misunderstanding, isolation, privation, and above all, ungracious reception, often cause the sower’s heart to be at breaking point, but then it is that he is in closest fellowship with his Lord and Master, who Himself the Great Sower, sowed not only His words but His own life also as "a corn of wheat" into the earth, with a view to the harvest of which we ourselves are a small part. And this fellowship in the sowing with tears is but an earnest and pledge of that assured fellowship of joy when the sower and Reaper rejoice together (John iv. 38). He it is who will reap all that we have sown, for to us is often lovingly denied the joy of binding the sheaves together for the harvest home. He it is who, estimating in the harvest the faithfulness and cost of the work of the sower, will reward and repay for everything which has made the service hard, and caused those bitter tears with which often the seed has been bedewed. The glory of the harvest joy, and the satisfaction of Him who sees in us "of the travail of His soul" will for ever compensate for all. Let this be our inspiration, when to continue in the field seems almost impossible. Remember that "the joy which was set before Him" and for which He "endured the Cross despising the shame" is likewise set before us, and is for ever our encouraging hope as we go out into the world's field, with the Divinely-filled seed-basket, scattering seed which shall bear fruit, "some thirty, some sixty, some an hundredfold," and meanwhile "rejoicing in hope of the glory of God."

Our Shanghai Letter,

Containing the Latest News from the Field.

October 19.—On the 29th September we had the pleasure of welcoming back Mr. and Mrs. Hutson and their three children from England, and on the 4th October two new workers, Messrs. Herbert Edgar Stubbs and Robert Henry Mathews, reached us from Australia. On the 10th October we had the further pleasure of welcoming back Mr. and Mrs. Wilcox and Miss E. L. Bennett from North America, bringing with them two new lady workers, Miss E. S. Birch and Miss Mayde Moier. Mr. and Mrs. Wilcox have been designated to Ning-kao Fu, Gan-hu-yu, but as Mr. Lewis Jones, our business manager at Hankow, is ill with what is feared to be an attack of typhoid fever, and will not be able to attend to his duties for a considerable time, they have gone to Hankow to give temporary help. Miss Moler has gone forward to the Training Home at Yang-chow, but Miss Birch has remained in Shanghai to give needed stenographic assistance in the office.

On October 8th Mr. F. Monch and Miss E. Wartmann were united in marriage at Shanghai, and left the same evening for their station in Kiang-si.

Miss K. B. Stayner, whose health we are sorry to have to report shows no sign of improvement, sails for Europe tomorrow by the N.D.L. ss. "Prinz Ludwig." Our sister has been a most capable and faithful worker, and she will be greatly missed in Wenchow, where she has laboured for over thirteen years. We bespeak for her prayer and sympathy in the trial which the necessity for her leaving the field is to her.

Mrs. F. Traub, whose husband, it will be remembered, died a few months ago, will, with her child, sail by the same steamer for Genoa en route for Switzerland, where she hopes to remain for a year or two before resuming work in the interior of China.

Pastor Zanttrop, of the Barmen Council, who has been visiting the German-China Alliance and other stations in several provinces, will also leave tomorrow by the ss. "Prinz Ludwig" to return to Germany, where we trust he will be greatly used of God in presenting the needs of China, concerning which he has obtained much information during his sojourn in the country.

Mrs. Stott, who has laboured for so many years, in and on behalf of China, is at present in Shanghai, and hopes to start soon on a visit to a number of the Mission stations in the Yang-tsi valley with a view to obtaining fresh information for use in her deputation work on behalf of China in the homelands.

We regret that the condition of the health of both Mr. and Mrs. Shindler is very unsatisfactory, and that it has been necessary for Mr. Lutley, their Superintendent, to relieve them of work and responsibility for a time.

We are able to report one hundred and eighty-six further baptisms, representing thirteen of the fifteen Provinces into which the operations of the Mission extend.

In announcing the baptism of eighteen converts at Han-chou, Shen-si, Mr. G. F. Easton writes: "Most of these additions are the direct fruit of voluntary native effort, and they are largely connected with the new preaching hall opened in the East end of the city by the Chinese and worked by them."
Mr. A. Lutley, who has been attending conferences at seven centres in Shan-si, writes that “In each of them there is much cause for thankfulness, and not a few signs of progress and fruitfulness.”

Mr. Carl Andersen writes cheerfully of the work at Shuping, in the same province; five men, the first-fruits of his nearly two years’ labour there, were recently baptized.

Mr. W. B. Milsum reports that the annual conference in P’ing-yang district was held in September and that it proved a time of blessing. The presence and power of the Holy Spirit were manifestly felt. On the last day of the conference, seven men were received into the church by baptism.

Miss Cora Pike, in announcing the baptism of eight men and two women at Chieh-hsiu, writes that one of those who thus publicly confessed Christ had heard the gospel for over ten years. He had put away his idols years ago, but in 1900 brought them back again, and until this year his wife, an opium smoker, had bitterly opposed their removal. His house is now cleansed from idolatry, and his wife, who has given up her opium, is greatly changed.

Mr. and Mrs. Joyce have been spending eight or ten days at Yü-cheo, a large and important city worked as an out-station from Hsiang-chén Hsien, Ho-nan. There are ten or more inquirers there. The opening-up of work in new districts involves much steady, patient, prayerful effort, and Mr. Joyce asks prayer on behalf of the two Christians stationed in Yü-cheo, that God will give them much encouragement.

Mrs. Soderstrom, whilst recently visiting Shui-tsi, an out-station of Chouchiakou, in the same province, had a narrow escape from injury. She writes: “After a torrent of rain last Thursday the house collapsed, and what would have been a very serious accident was providentially prevented. I had just crossed the threshold, when the end wall fell outwards. No one was hurt, for which I feel most thankful.”

Mr. C. H. Parsons, writing of the work in Kwei Fu, Si-chuen, mentions that there are a few encouraging catechumens.

Mr. G. N. Franck reports that the work in Chen-tu, in the same province, seems on the whole to be prospering. The attendance on Sundays and Wednesdays is nearly always very good, 120 men and women being a fairly correct average.

Mr. A. Granger has re-opened his Bible Training School, and the students are hard at work again, all being eager to get on with their studies.

Mr. Owen Stevenson reports that he has been making a special effort to reach the people in Yun-nan Fu, holding two open-air services daily. His audiences have been good.

Miss Grace Irvin writes that several new inquirers in the district of Iang-k’eo, Kiang-si, have decided to put away idolatry. Two of these, at least, she says, are truly converted.

Mr. T. A. P. Clinton, in reporting the baptism of fifteen men and three women at Chang-teh, Hu-nan, sends an inspiring account of the service at which these converts made public confession of their faith in Christ. Our brother writes: “A deep solemnity pervaded the church when the men arose in a body and answered the twelve questions I usually put to those about to receive baptism.”
Forward into Tibet.

Diary of Journey from Ta-tsien-lu (West China) to Dawo and Chango, in Chinese

Tibet, by Three Missionaries of the China Inland Mission.

This tour, undertaken by three members of the C.I.M., is the first successful attempt made by Protestant missionaries to proclaim the truth in these districts. Although Protestant missionaries have passed through them on previous occasions, as far as the writer can discover no attempt to proclaim the truth has been made, as in each case they were hastening from the interior, owing to the opposition of the lamas to their presence in the land, and hence an opportunity for preaching was not afforded.

In 1892 Miss Annie Taylor, and in 1898 Dr. Susie Rijnhart (now Mrs. Moyes) both penetrated much further into Tibet Proper, but were turned back, and in 1899 Mr. E. Amundsen, then of the C.I.M., also made an unsuccessful attempt to reach this district, taking the Tai-ling road, but was turned back after three days' journey. Since then no other attempt until the present one has been made, nor, as far as the writer can gather, has any foreigner travelled in these parts.

Although geographically it does not appear so, the city of Ta-tsien-lu is really a border town. For political reasons the Chinese evidently do not wish to recognize any boundary line between that which is purely Chinese territory and that which is strictly Tibetan, but to the traveller the distinction is very marked, as within two days' journey the character both of the country and the people entirely change, the only evidence of the proximity to China being the presence of that Empire's official and the few Chinamen who are in these parts for the purpose of commerce.

To foreigners who are living close to the border it is all too evident that the Chinese Government is endeavoring to bring the Tibetans under their rule and control so as to ultimately make their land an integral part of the Chinese Empire, and lately there has been a report that Tibet was to be made a province.

Although on this tour no further point than Chango (Hor-drang Gu) was reached, any missionary desiring to penetrate further would meet with no opposition until he reached that part of Tibet that is directly under Lhasa rule, provided he possessed a passport issued by the Chinese official at Ta-tsien-lu, or travelled in some way under official recognition. The writer and his companions had only asked for a passport to Chango and did not proceed further as the Chinese official there preferred their not doing so, as the district further in was in a somewhat disturbed condition. But, beyond the difficulties of travelling, which certainly cannot be minimized, there is nothing to prevent a journey being taken to Ts-chu-ka, which is about fifteen to twenty days west of Chango and about fifteen due north of Lhasa. All the territory south of Ts-chu-ka comes under the Lhasa jurisdiction, and must still be considered closed, but there is a vast district bordering immediately on the provinces of Si-chuen and Kan-suh with a considerable population, which is open to, and ready and waiting for, the messenger of the Gospel. Tibet cannot now be looked upon as entirely closed to missionary effort, as this journey is a practical proof of the possibilities which now lie...
China's Millions.

before the Church; barriers, hitherto considered unsurmountable, have now been removed, and the glorious possibility of possessing the land for the LORD JESUS CHRIST need not alone be left to the prayer of faith. A new field now presents itself before the Church. May the Spirit of God so awaken its members to their privileges and obligations that ere long the glorious message of the Gospel may be sounding in many of these darkened hearts, for whom CHRIST died!

In this journal the writer does not wish to draw a picture of romance, for beyond the delights of traveling through fine scenery, the missionary who comes to take up his abode in these parts will find little to appeal to his romantic nature. On this trip an early boyhood fancy has been met, but in maturer years the picture has changed and the dark side of heathenism and ignorance has had its tale to tell; but a pioneer trip such as this has been, must of necessity have more or less of romance in it. The novelty of day by day seeing fresh scenes is one of the charms of travel as well as its education, but for effective work little more than showing what can be done is accomplished. The necessary hardships and difficulties to be faced by those who come to hold the ground will be met by immeasurable blessings from Him for whom they hold it.

The above remarks have been made to show that, although the part of Tibet which comes under the jurisdiction of Lhasa is still closed to foreigners, there is a great deal of the land generally supposed to be Chinese territory which is now open to any messenger of the Gospel.

To-day has been a very busy one, as extensive preparations have had to be made for our journey. As we shall not be able to obtain such food as we shall need where we are going, we have to take it with us.

Our provisions for the journey consist of:—Various foreign stores, such as tinned meats, etc., 4½ lbs of rice (120 catties, 1 catty equals 1⅓ lbs. English), 20 catties of flour, 5 catties of kua-mien, 1 catty of dry beans, 1 catty of peas, 8 catties of salt, 4 catties of sugar, 48 catties of potatoes, 1 lb. of coffee, ¼ lb. of tea, lard, greens, pork, baking powder, bread and cakes.

As the only current coin in Tibet is the rupee we are taking with us various articles to barter with such as:—Tea, two paos, 18 catties each, value 10 rupees, 75 pieces of tung (sugar) value 2½ rupees, thread value 2 rupees, wool and cord.

These two latter are used for plaiting into the women's hair.

Besides the above we are taking as presents to the various officials:—Six boxes of tien-shin (cakes), six packets of sugar, half catty each, Gospels, texts and Scripture pictures.

The morning gave little promise of fine weather, as heavy rain fell for some time, but after breakfast it began to clear and during the weighing of our baggage the sun came out. Considerable difficulty was experienced in getting the loads equal as they were to be carried by mules or yak.

We are using ula for this journey. This system of ula is in lieu of taxation and is levied by the king of Chala, who lives in his palace in Ta-tsien-lu. This potentate has rule over all the Tibetans in the district of Chala, which extends from Dawo in the north to the Koko's country in the south and west as far as Ho-tseo. Taking advantage of this ula we secured animals and accommodation for the journey which otherwise might have been difficult to obtain, it also reduced the expense considerably.

At 11.30 the animals arrived, consisting of ten horses and mules, with three men to attend them. These we started off at 12 o'clock and at one o'clock Mr. Theo. Sorensen, Mr. J. R. Muir and myself mounted our horses. Our escort consisted of three fusongs from the Fu's Yamen (chief Chinese official), a headman from the Tibetan king and one from the Shi-ta's Yamen (Military). This official escort was considered necessary owing to the disturbed condition of the country through which we were going to travel.

We left the city by the south gate and followed the Batany road. Our caravan consisted of seven pack mules, three horses for Mr. Sorensen, Mr. Muir and myself, two for our servants, the five of the escort, and one for the evanglist, Mr. Wu, who was accompanying us. After travelling five miles the road suddenly turned north and we entered a magnificent gorge which rushes a very rapid torrent. On either side rise magnificent rocks, well clad with foliage, lilies and syringa being very abundant, and many other flowers I had never seen before. After a ride of four hours we arrived at Jetu (Jado), where we put up for the night, having travelled thirteen miles. This is merely an official inn with one or two houses close by, beautifully situated in a place where the gorge opens out and divides into two more.

We are travelling with a special passport from the Fu so that our right to go into these places cannot be contested.

As Mr. Sorensen's Tibetan servant had not arrived we were unable to make a move and were detained here the whole day as he did not put in an appearance until 8.30, not having been able to obtain a horse until late in the morning.

I saw a magnificent sunrise effect on the mountains in the early morning.

Our hotel accommodation is not of the finest. There is plenty of ventilation, but as it is through the roof chiefly it also serves to let the rain through, necessitating the shifting about of our beds. The part occupied by our servants, etc., is a large square room, quite devoid of furniture, one half is boarded and here they sleep, the other half has a mud floor and here all the cooking is done. A tripod is made of three large stones, in the centre of which is placed the fire.

During the day several packs of mules and yak passed, those going into Tibet mostly carrying rice, presumably for the troops at Chang-ch'en; those going out being principally laden with skins.

We gathered a quantity of strawberries, the largest wild ones I have ever seen.

Our first signs of trouble occurred yesterday, my boy's mule giving out eight miles on the road, leaving him the remaining five miles to walk. The chief disadvantage of this system of ula is the uncertainty of securing reliable animals.

(To be continued.)
1807-1907.—Each New Year comes as a fresh reminder of mercies received in the past, and of fresh opportunities for service in the future. The year 1907 comes with a special message. Not only are there personal reasons for praise and for the fresh dedication of oneself to God, but there are special causes for renewed wonder, love, and praise. The year 1907 is the one hundredth anniversary of the commencement of Protestant Missions in China. When one looks back only one hundred years and thinks what God has done in answer to prayer and believing effort, there is surely abundant cause to thank God and to take courage. Though the way has been hard, and to the worker on the field often discouraging, the review of one hundred years reveals what could not be seen by those engaged closely in the fight.

One hundred years ago, China had no Protestant Missionary, no copy of the Word of God in its own tongue, no Churches, no Protestant Christians. It was a closed land, with no promise of what is known to-day to every student of missions. To-day the whole of the land is open, Churches are in every province, and in some provinces in every prefecture, while tens of millions of Scriptures have been circulated broadcast throughout the land. The British and Foreign Bible Society alone has, up-to-date, circulated somewhere about fifteen million copies of the Bible and portions thereof.

There is no printed record of the thousands of Chinese Christians who have already entered into their reward, nor any compilation showing the hundreds of noble missionaries who have laid down their lives in loyal service or in martyrdom, but the long list is known to the Master whom they served, and whom they now serve face to face. It has meant many a heartache, many a life laid down, but "without shedding of blood there is no — " fruit of many a heartache, many a life laid down, but " without shedding of blood there is no — " fruit of any spiritual nature, and all these have had blessed fellowship with Him who poured out His soul unto death. But to-day those who suffered, gladly and joyfully say, " For Thou art worthy "; and shall not we, even when the battle presses sore, still " for the joy that is set before us, " endure the cross and despise the shame?

May this year upon which we have entered be not one only of rejoicing in the triumphs of the past, but one of holy resolve, to let the past, with its many heartaches, many a life laid down, be the cause for the renewed and more self-sacrificing effort than hitherto.

The Opium Curse.—Shortly after the last issue of China's Millions had gone to press there appeared a long telegram in the Times of November 28th, giving the details of the drastic regulations issued by the Chinese Government, which are to be put in force at once, to attain the end aimed at in the edict of September 20th, namely, the abolition of the opium evil within ten years. Unfortunately, space will not allow us to give the whole of these regulations in detail, regulations which are, to quote Dr. Morrison, the Times Pekin correspondent, " more drastic than any regulations ever before issued in China." The regulations are eleven in number and are briefly as follows:

1. The ground at present under cultivation to be annually restricted by one tenth, the punishment for non-fulfilment to be confiscation of the ground;
2. All opium smokers to be registered;
3. All opium dens to be compulsorily closed within six months, and shops which sell opium to be gradually closed;
4. All opium shops to be registered and to present an annual statement, showing a decrease of sales;
5. Officials to distribute to opium smokers, medicine or prescriptions as needed;
6. Anti-opium societies to be established;
7. Officials and gentry to assist in enforcing regulations;
8. All officials must set an example, employing a deputy until they are cured of the habit;
9. The Chinese Foreign Office is commanded to approach the British Minister with reference to an annual reduction of imported opium;
10. All viceroy's and other officials to issue proclamations embodying these regulations.

The above briefly summarizes the methods China has adopted to stop the evil habit of opium smoking, and surely no nation ever attempted in such an heroic fashion to grapple with so great an evil. There are not wanting evidences already that, in some quarters at least, the Chinese officials are serious in this undertaking, while, of course, the best friends of that country cannot but recognise that many will not be prepared to pay the price of fighting with so gigantic a foe. From some cuttings to hand from native papers, we learn that "orders have actually been sent to the various provincial authorities to make out immediately correct returns of the land under poppy cultivation, and to see that, in two years' time, the areas in question are replanted with other crops."

Another cutting states that H.E. Viceroy Chang Chih-tung has been ordered to investigate the opium industry in the province of Hu-peh, to find out the area under cultivation, the annual product and revenue therefrom, etc., all of which facts are to be embodied in a detailed report and forwarded to Pekin.

While the Chinese are thus earnestly facing this evil, what is being done by Great Britain to encourage or assist them? We fear at best the answer can only be to our shame. In answer to some questions asked by Sir Henry Cotton in the House of Commons at the 10th December, Mr. John Morley acknowledged that the number of chests of opium in store on the 31st March, 1906, was 76,093, or more than two and a half times as many as were in reserve ten years ago. He also acknowledged that the area under cultivation in India had increased from 642,693 acres in 1894-5 to 612,280 acres in 1904-5. The latest year for which published figures are available, or an increase of 69,597 acres in the ten years.

It is true that Mr. Morley said that in dealing with the question of the area to be licensed for poppy cultivation in the future, he had not overlooked these facts, and that he had given instructions for an immediate and substantial reduction. That is, of course, something for which to be thankful; but in view of China's life and death struggle, the following quotation from Mr. Morley's answer is most unsatisfactory. It reads thus: "I cannot undertake that the limit of the area under poppy in 1894-5 will at once be reached, as this would be attended with inconvenience to the cultivators. But in view of the probable
decrease in the China demand, progressive reductions may be anticipated."

Is this all the heroism that can be expected from a so-called Christian Government, when another nation is fighting for its very life? "Inconvenience to the cultivators" is to be of more importance to us than the misery and wretchedness of an opium-cursed people, who are struggling for their liberty, and the height of our sacrifice is to be "progressive reductions" in proportion only to China's decreased demands. Does not the most mercenary of people limit the supply by the probable demand?

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Famine in China.—Most distressing news concerning what threatens to be a serious famine in North Kiang-su and parts of Ho-nan have been received. According to the telegraphic reports some ten millions of people are on the borders of starvation, and an International Committee comprised of consuls, merchants, missionaries, and Chinese officials has been formed in Shanghai. This committee has appealed to Great Britain, Europe, and America for assistance in relieving the distress. In the Times of December 10th appeared a telegram which had been sent the Lord Mayor urging that a Lord Mayor's Fund for the famine might be opened. What caused the Lord Mayor may be led to follow is not at present known, but we would earnestly ask that special prayer may be made that all missionaries and others who are seeking to relieve the distress may be greatly helped, and that peace and order in this and other areas may be maintained.

The Late Bishop Schereschewsky.—One of the most remarkable men that God has ever given to the mission field has recently passed away. Space will not this month allow more than a brief reference to him, but it is hoped that next month fuller details of one whose career is altogether without parallel will be published as a leading article. Bishop Schereschewsky arrived in China in 1881, he has with undiminished zeal continued at his work, dying at last in the chair in which he had been obliged as a paralysed man to sit by hundreds and thousands. In a letter from Mr. Curtis Waters, which we hope to publish next month, 1,117 baptisms are reported.

One is tempted at the first flush to ask if the baptism of so many is a wise thing, but those who read the story as it appears this month and as it is hoped may be continued next month will, we believe, be obliged to recognise that this is a real work of the Spirit of God. It can hardly be read without the reader being reminded of the Welsh revival. Truly when one considers how God is calling out these poor uneducated aborigines, it cannot but be realised that God is choosing the weak and foolish things of this world to confound the mighty, that no flesh may glory before Him.

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Mr. Eugene Stock.—The announcement that Mr. Eugene Stock has resigned the position he has so long held as a Secretary of the Church Missionary Society will cause much concern throughout the missionary world. The report will be modified by the welcome assurance that Mr. Stock will still be able to continue his help as a member of the Committee, but the withdrawal from full secretarial service of such a worker as Mr. Stock, will be cause for deep regret, not only to all connected with the C.M.S., but to very many connected with the missionary organizations. Mr. Stock has in a peculiar manner belonged to us all—he has been the friend of all, and has rejoiced in the success of all.

One of the most striking things in the history of the Church of Christ during the last hundred years has been the succession of men given by the Great Head of the Church to the C.M.S. for positions of leadership. Such men as Josiah Pratt and Henry Venn were qualified for the leadership of a great Missionary Society not only by their intense missionary zeal, but also by other very exceptional gifts; they had in an eminent degree the wide knowledge—the sagacious foresight—the practical wisdom of the true statesman.

These qualifications, in varying degree, have characterised the C.M.S. leaders from the beginning to the present time, and probably not one of them all has been enabled to do more for the advancement of the Society than has been done by Mr. Stock in the share he has had in moulding and guiding the work during the extraordinary developments and extensions of the last thirty years.

His contributions to missionary literature have laid the whole missionary world under great obligation. His history of the C.M.S. is a monumental work of great and abiding interest to all lovers of Missions. The warm recognition and appreciation in this history of the work of the C.I.M. deserve a very grateful acknowledgement in the pages of China's Millions.

We should like to name with a warm word of commendation his valuable book, "Lessons from the Life of our Lord." The Methodist Times, of the very date on which these lines are written, contains an offer of this book to Wesleyan Local Preachers (who number over 19,000) at half-price, and the Wesleyan Minister who writes the offer says:—"The study of this volume would make many a man a new preacher."

Mr. Stock will carry with him into his partial retirement the affectionate regard of all who have had the pleasure of association with him in missionary work, who will all hope that the missionary cause may have the advantage of his help for long years to come.

B.B.
On my first anniversary in China I went to An-shuen Fu, in the Province of Kwei-Chau. Mr. Windsor had already rented premises, and a good house was secured, suitable for the work, and Gospel meetings were commenced at once. Mr. Windsor left to take up the work in Kwei-yang, and I was left alone, and remained so for many months without seeing a foreigner. There was a good deal of suspicion and prejudice amongst the Chinese, which, however, we were enabled to live down, and the following three things helped us:—(1) Giving away quinine and other simple remedies, (2) saving attempted suicides from opium poisoning, (3) opening charity schools for boys and girls.

Our first attempt at indoor work failed, and we were driven out of the city. But we returned and keeping ourselves fit by keeping ourselves in seclusion, spent most of our time studying the language. Gradually we commenced open-air work, a native helper and myself preaching all over the city, in the main streets as well as the bye-streets, and on Sunday afternoons we visited the near villages. Subsequently we were able to visit cities further afield, in some of which we were stoned, and in others spat upon, but to-day these cities are occupied as out-stations. Besides the central station, we have also six out-stations for work amongst the Chinese.

In 1896 when at home on furlough, I talked over the tribal work with the late Mr. Hudson Taylor. I asked him how I could best accomplish the Chinese and Miao work, and he said:—"Go on, dear brother, and do the best you can for both." After my return to China, we commenced visiting the Miao villages of the Flowery Tribe, which lie within a radius of fifteen English miles around An-shuen Fu. At first the people were very suspicious of us, and fearful as to what the Chinese might do, so that we often found the doors shut and no one willing to receive us, and for some time we could only go there during the day, never at night.

An-shuen Fu is a very malarious district, and both Chinese and Miao suffer very much from malaria; moreover, in the hot season they are greatly troubled with skin diseases. Through our giving away quinine and specific ointment, a large number of Miao began to come about us, especially on market days, when scores of them would remain with us for an hour or two. One day I said to a Miao man that I had a magic lantern, and should like very much to visit his home and village and show his friends and fellow-villagers my pictures. At once he gave me an invitation. I went to his home and gave a lantern exhibition, which was attended not only by the people of his own village, but by many from other villages also. Subsequently I was enabled, as a direct consequence of that first visit, to go to many other places also. In fact, I have been all over that district from village to village, spending a night here and a night there, preaching the Gospel and showing the lantern.

In 1898 we began to enrol candidates for baptism and to gather them into classes. The following year (1899) we built the first Miao chapel, in a village two miles from An-shuen Fu, and opened a boys' school. At
the beginning of 1900 great crowds of these tribespeople were coming to us, and at the time of the Boxer trouble our visitors from the Flowery and Water Tribes were from 250 hamlets and villages. The Boxer trouble broke up this movement, and we had to leave for Shanghai. During our absence a military official and a headman went all over the district threatening to kill the people should they remain Christians. As most of them had but recently begun to learn the Gospel, they, “having no root,” fell away. They had reason to be afraid, for the Chinese had already killed many foreign missionaries in other parts of the country, and put to death over twenty Black Miao for being Christians.

Upon our return to An-shuen Fu from Shanghai, in 1901, we found that a few tens of Flowery Miao had remained faithful and had attended Gospel meetings all the time we were away. In 1902 we had the joy of baptizing over twenty converts from this tribe, and one of the number has since become a native helper. For more than a year after our return from Shanghai we continued the services at this village chapel. The attendance, however, was small, so we invited the Christians and those interested to come to the city services. Ultimately we closed this chapel, in order to be free to devote ourselves to a more hopeful, albeit more distant work, which was opening up amongst the Water Tribe.

The Water Tribe. We came upon this Water Tribe twenty miles north of An-shuen Fu. To reach their district a river has to be crossed. For a long time no Miao would take me over that river, as they said the Chinese would kill them if we invited me to their village. I had gone up and down the roads over so often they said, and had never once turned aside to visit them; I must do so now, so without more ado, they laid hold of my belongings and Ten-ten, a man, while ploughing, suddenly fell down dead. When told of this sad event I immediately went up to Ten-ten and preached the Gospel to the people. The LORD gave me a good time and I made many friends.

These people at once began to come to the city services; at first twice a month and latterly once a month. The work quickly spread from village to village, and ere long we had people from scores of villages attending the services at An-shuen Fu.

Later on we built a chapel and opened an out-station at Ten-ten. The Miao gave the site—trees for pillars, and stone for building, also money and free labour. The mission helped with a little money. Now there are at Ten-ten about sixty-four church members, and two or three hundred people attending the services on Sundays, but, being agriculturists, they are not all able to attend the same day.

From Village to Village. The following incidents will show how the work spread from village to village.

A Water Tribe teacher, who had learned to read in a Chinese school, and taught a class of Miao boys at Heo-ri-kuan-tsai, heard about this Gospel movement, and paid us a visit in An-shuen Fu. He was away for several days, during which time he saw our worship, and heard a good deal of the truth. When he left me to return to his own home I gave him a copy of Luke’s Gospel, a hymn book, and a catechism. After mastering them himself he began to teach the school boys, and afterwards gathered together all the people of the village, old and young, and taught them what he had learned from us and from our books.

On returning one day from one of my journeys among the tribes I found a number of Miao men awaiting me twenty English miles from Heo-ri-kuan-tsai, the village referred to in the preceding paragraph. They said they had been waiting for days, and invited me to their village. I had gone up and down the roads over so often they said, and had never once turned aside to visit them; I must do so now, so without more ado, they laid hold of my belongings which my coolie was carrying, and left me no choice but to go with them. After supper, all the villagers—men, women, boys, and girls—gathered together for evening worship, after which some of the men said, “Teacher, we want you to hear us sing some of the hymns. We do not sing your tunes, but we use our own chants.” I said “All right,” and they began to sing. I was surprised at the many hymns they knew by heart. They could all repeat the Lord’s Prayer and Ten Commandments. I catechised them on the life of our Lord, and was astonished at the knowledge they had of the Gospel. The Water Tribe teacher had instructed them most thoroughly. Ere we retired for the night they said, “To-morrow [Sunday] we are to have a bonfire.” The next day, therefore, after morning worship, we gathered in the centre of the village, when their drums used in sacrifice and sorcerers’ wands and other instruments and charms were thrown into the fire. One woman standing by said, “Why should I wear this necklace [it was a charm]. I now trust in the living GOD. The sorcerer
told me to wear this, I shall trust his lies no longer," and she threw it into the fire. All the other women followed her example. They tore off their necklaces, some of which were made of twigs, others of iron, copper, or silver, and cast them into the flames. I asked the women to return home and bring the "soul-packages." These packets are made up by the sorcerer and belong to the women of the tribe. They are never opened but are very carefully kept as charms to ward off evil influences from children. Upon hearing my request the women at once ran back to their houses and brought out all the "soul-packages" they had, and these we threw into the fire.

At our first baptismal service nine converts were received into the fellowship of the Church from that village of Hsien-kuan-ts'ai, and in the spring of this year we had the joy of baptizing over twenty men and women from the same village. They attend the chapel at Lan-long-ch'iao.

A Hunt for Opium.

In the village of Keh-chang some wanted the Gospel and some did not. I observed, however, that all trace of idola­try had been swept away and the spirit trees had been cut down. On the other hand I found that the young men had begun to indulge in opium smoking, an old man having opened a secret opium den.

In company with several Miao I one day made a surprise visit to this village. We searched high and low for the opium pipes and lamps and other kindred utensils. After we had concluded our search in the first house we entered, word got abroad amongst the women of the village what we were doing. They were all on our side and aided us in our search. We visited every house in the village, and destroyed no less than seven sets of opium utensils from seven different homes. The old men and women were delighted with the result of the hunt; even the young men concerned were not displeased. Both the Flowery and Water Tribe cultivate the poppy plant, but very rarely smoke opium. However, because they grow the poppy there have been comparatively few baptisms from among these people, although there are many adherents to the church and, we trust, true Christians among them.

In this village of Keh-chang, to which reference has just been made, two brothers named Wang very early believed the Gospel and received the Holy Ghost. The step-father, who is a sorcerer, objected to their baptism, but last Spring I had the joy, notwithstanding, of baptizing one of them. The mother, who attends the services, pleaded with them, saying that the step-father would kill them if they were baptized together, and that would break her heart. At her suggestion, therefore, one only was baptized and the other was kept waiting.

When we are there these two brothers attend the meetings quite openly, but when we are absent they attend secretly. During harvest time, in order to observe the Sabbath, on Saturdays they do two days work in one, but at the close of the day only take home half of the day's cuttings and keep the other half at the foot of the hill. Late on Sunday evening they bring it up. In this way they keep the Sabbath. This careful observance of the Lord's Day is one of the most cheering characteristics of the Miao Christians.

Three years ago we spent the month of August at Ten-ten. It was a change from the city work, and gave us a good opportunity for teaching and building up the Water Miao-Christians. Meetings were held every night, and at the close of each, a class for teaching the young men to read. The ladies also taught hymn singing.

A Notable Bear Hunt.

One day during my stay at Ten-ten, I saw a number of men returning from a boar hunt. They were dressed in strange garments, the like of which I had never seen before. The young men had their hair hanging down their backs, in two long queues, and others of them had twisted it round their heads in the shape of a horn. They were all very dirty and were carrying crossbows and arrows.

I called out to our people, "Who are those strangers?" One old man amongst them, the first to hear the Gospel, said, "It is not good for us to keep such good news to ourselves, let us go and tell our kinsmen at Lan-long-ch'iao." This old man at once went up there and told the people about the Lord Jesus Christ. His name for Jesus was "Kiang-mong," i.e., the Miao King. The people from
that village came down in great numbers to An-shuen to see us, at first several times a month and later regularly once a month. They continued doing so for more than two years before we baptized any. The converts there have now built a small chapel and there are over one hundred church members. Moreover, hundreds of the tribes-people attend the services. A boys' school has been opened in the village, and Mr. and Mrs. Wang are in charge. They are both Christians of more than ten years' standing.

From Lan-long-ch'iao the Gospel message was taken by the villagers to their home-land in the district of Weiling-chow, where over 40,000 of their people are living. They, when they heard the tidings, sent down two representatives to An-shuen to enquire further into the matter. The men returned and reported what they had seen. Their kinsmen, however, were not quite satisfied, so sent a second deputation, this time composed of seven men, to An-shuen Fu. Well do I remember their arrival. I was greatly surprised at their knowledge of the truth. Their kinsmen had taught them quite a number of hymns, the Lord's Prayer, the Ten Commandments, and a great deal about the life of Jesus Christ.

Baptismal Names.

One of that band of seven at his baptism received the name of Paul. I should explain that these Miao have no personal names. When visiting the villages we found that all the men and boys were numbered “one,” “two,” “three,” and so on, but for the Church roll it is necessary to have personal names. We have therefore adopted the plan of giving Bible names to the converts. We find this a very good way of teaching them Bible history. If we give a man the name of John, for instance, he wants to know all about John—if we give the name of Noah or Job the man at once wants to know the history of these men. One man, called Job at his baptism, was shortly afterwards greatly tried at his home. Small-pox broke out and several members of his family contracted the disease and died. In his distress he was greatly helped by reflecting upon the history of Job, his namesake.

Well, this man Paul, who was one of the deputation, upon returning to his village of Ko-pu, at once started worship in his home. Every Lord's Day he gathered over two hundred people into his house for prayer and praise, and reading of the Word of God. They did not know much, but were very earnest in what they did know. The tribesmen believed the report of the deputation and began to come down to An-shuen Fu in crowds; in groups of twenty, forty, or fifty they came, relay after relay, a never-ending stream. Our house was just crowded out with them. One night I went round and counted my guests. We had over three hundred sleeping in the house. Still they came from more and more distant places. This continued for months.

A Toilsome Journey.

The road they had to travel in order to reach us was rough and steep; in many cases ten days' toilsome journey over the mountains. Frequently they would reach us footsore and weary, some ill with fever; and one man, I remember, a true believer in the Lord Jesus Christ, took small-pox of a very malignant type on the way, and died on our premises.

On the road they cannot put up in Chinese inns, or villages, the Chinese will not have them, so before starting out from their homes they prepare their oatmeal or Indian corn meal, and carry in goat-skin bags a sufficient quantity to last for the outward and homeward journey. They travel on until they reach a stream or well, at which they rest awhile, prepare their simple fare by mixing the meal in wooden basins with cold water, and after this frugal repast continue their journey till darkness overtakes them, when they roll themselves in a sheep's wool rug and camp out on the hills all night.

Bible Christian Mission places, I asked them if they knew Chao-tong. They replied, “Two or three days' journey.” Thereupon I told them of the existence of a Mission Station in that city, and urged them to go and see Mr. Pollard, the missionary in charge. I told them that he would welcome them most heartily, that he loved them quite as much as we did, and would be most willing to teach them. Subsequently two or three of them went to Chao-tong to see for
themselves if what I said was true. Mr. Pollard welcomed them with open arms and heart. They returned to their homes and spoke to their friends of the welcome they had had, and shortly afterwards their kinsmen in the district flocked in crowds to Chao-tong until Mr. Pollard was well-nigh overwhelmed by them.

A piece of land, twenty-three miles from Chao-tong, was given to Mr. Pollard by the chieftain, and on this site, with the help of the tribesmen, he built a chapel and school-house. The work has been greatly blessed, over 1,000 converts having been baptized. The Bible Christian Mission is putting a great deal of energy and strength into this tribal work.

Persecution. Of course there has been the usual accompaniment of a real work of grace—persecution of the subjects of it. The Chinese have risen up against these tribesmen. They have molested them on their journeys, have attacked and robbed them of their money and goods—cloth and silk which they had bought in An-shuen and were taking to their homes. They have been accused of rebellion, and told that they came to us for poison with which they poisoned the wells they passed on the road.

Their own chieftains, at one time, became alarmed at the remarkable growth of the movement, and had many of them cast into prison, beaten, and fined. They also threatened to deprive of their land all who continued to read our books, or joined themselves to us. The tribesmen on the Yun-nan border suffered most in this way.

Happily, however, the persecution was only temporary. Proclamations were put out by the magistrates all over the district, declaring that no one was to be molested for reading our books, or becoming Christians, and that no land was to be taken away on that account. Special despatches were written by the magistrates and sent to all the tribal chieftains explaining the true nature of this great movement, with the result that the persecution was brought to an end, and rest and quiet restored. From the outset the chieftain of the land where Ko-pu, the out station, is situated, has been friendly and wishes that his people shall continue as they have begun. I have visited him in his home, and been entertained by him.

In order to assist Paul in his work at Ko-pu, I sent up two aboriginal evangelists, one from the Fl owery Miao and the other from the White Miao, a practically un-reached tribe as yet. After their arrival, thousands began to attend the services. At Ko-pu they erected a large chapel, 105 feet long and 85 feet wide. It is built entirely of wood; huge trees being used for pillars and cross-beams. The walls are panelled and the roof is covered with tiles. The building was put up by the people themselves; they gave the money, engaged the necessary carpenters, and provided free labour. During my last visit we had, inside and outside, congregations of between two and three thousand. Five hundred were presented as candidates for baptism, and out of this number I selected, examined, and baptized one hundred and eighty last spring, a large number being left over for the autumn baptisms. There are now two hundred and sixty church members at Ko-pu, and we have a boys’ boarding school of seventy boys, with a Christian schoolmaster in charge.

One of the most hopeful signs of the movement is the wonderful way the converts tell others of the Saviour they have found. They go out two by two visiting the villages far and near, preaching, singing, and praying. Often when visiting these villages one’s heart has been delighted at the eager way in which the people seek to learn and gain the most benefit from the visit, even if it is only for one night. They will sit up listening till one or two o'clock in the morning. Frequently have I retired at that hour and at daylight have awoke to find them still learning to read texts of Scripture or some hymn of praise, or perhaps giving earnest heed to one of the Christians, as he taught them to sing a hymn tune that they did not know.

On my last visit I took the magic lantern with me—it had never been shown there before. The first night the attendance was good, but the second it was splendid—there were several thousands present. The place was packed. People climbed up the posts and sat on the cross-beams. Paul preached in their own dialect, and there was wonderful attention all through. When he came to speak of the betrayal and crucifixion of the LORD a great hush and silence fell upon the crowd. His preaching was melting, and at the close he led off in prayer—such a prayer! Many in the great congregation were weeping, and I myself could not keep back the tears. When he had done we all joined in singing “There is a fountain filled with blood,” to the old tune “Communion,” with the chorus “I do believe, I will believe.”

Next day 240 communicants sat round the LORDS Table breaking bread and drinking the cup, thus showing forth the LORDS death till He come. It was a glorious scene and my heart overflowed with praise to God at the sight of so many who so recently were devil-worshippers and sunken in immorality and sin, now amongst His blood-washed ones.
One of these Ta-hwa-miao is a man named at his baptism, Noah. When he was received into the church the members were not quite sure about him, and yet did not feel justified in keeping him back. Subsequent events showed that Noah had received the Holy Ghost. When examining the candidates for baptism a number of old couples were brought forward by their sons, and amongst them Noah brought his father, aged eighty, and his mother over seventy. Previous to their coming I had rejected two old couples, and when I saw Noah's father and mother approaching I thought "Here is another couple to be rejected." But I was greatly surprised when I examined them. I began thus: "Old lady, how many GODS are there?" "One." "How many persons in the Godhead?" "Three." "How are they designated?" — and soon, right through the attributes of GOD, the story of Creation, the Fall, and the Life of our LORD. Finally I said, "Old lady, where are your sins?" She answered, "Oh, I have not got any, my sins all passed over on to the body of JESUS, and He took them away on the cross." When I asked her to repeat a hymn she began to recite one at the beginning of the book. I said, "Oh no, not that one, everybody knows the beginning of the book, give me your favourite hymn." She then began:

"Jesus, my LORD, to Thee I cry,
Unless Thou help me I must die;
O bring Thy true salvation nigh,
And take me as I am."

Then before the Church members she was asked to pray. She prayed a Spirit-taught prayer. At the close the Church members all exclaimed "Wonderfully clear!" The old father was just as well prepared for baptism as his wife, and Noah's wife, and his brother's wife, his nephew and his wife, had all been taught and prepared by Noah, and all were very clear in the faith of the LORD JESUS CHRIST.

At the riverside I referred to Noah as an example for them to follow. Some evidently thought that their old people would be baptized for the mere asking, but I explained that unless they were taught and had an intelligent faith in the LORD JESUS CHRIST none could be baptized.

When coming away Noah said: "Teacher, you have been up and down this road a great many times, but I have never yet escorted you; I want to escort you back home." That meant among other things, that, for several days, he would carry my load on his back and get no silver for it. When we reached An-shuen Noah was ill with fever, but before we left for furlough I am glad to say he was up and bid us good-bye.

The observance of the Sabbath by so many thousands of the Miao, as a "day unto the LORD," has led many of the Lo-lo (Black and White Barbarians), and Chinese to enquire what this resting from labour means. Some of the landlords are teaching the tenants to read, others write out Scripture portions for them, and very many of the Lo-lo and Chinese are becoming interested in the Gospel, and attending the services at Ko-pu.

Some of these Miao can now read the whole of the New Testament. Many others have finished one Gospel and are now reading a second. All of them are most earnest in learning to read. Hundreds of them have finished reading the hymn book and catechisms and are now plodding through the Gospel of Matthew.

[The foregoing narrative, also an additional account to be printed in our next issue, together with an introductory chapter containing further facts and particulars relating to these interesting tribespeople, will be published in pamphlet form very shortly.—Ed.]

In Memoriam—Mrs. John Graham

We were only able in our last issue to refer in the briefest possible way to the home-call of Mrs. John Graham, of Yun-nan. Since that announcement was made we have heard that the date of our sister's decease was October 4th—not October 18th as at first intimated. Up to the time of going to press we are without further particulars concerning the sad circumstance. Her death has removed from the ranks of the Mission another earnest and experienced worker—she went to China in 1891. Deep sympathy is felt for the bereaved husband and four motherless children in the great sorrow which has come to them. May the Lord undertake for them. May He sustain and comfort them in His own gracious and wonderful way; also the relatives and friends in the Home-land. Her friend and fellow-worker, Mrs. Rhodes, at present in England on furlough, writes of her as follows:

"To all interested in the work of God in Yun-nan, the sorrowful intelligence of the death of dear Mrs. Graham will come as a heavy blow. We have just heard the sad news, and our hearts are sorely stricken.

'Mr. Graham with his motherless children, dear Katie at school in Chefoo, and the little band of workers in Yun-nan eagerly need our prayers. Mrs. Graham's warm, genial spirit, and loving sympathy, will be much missed by her fellow-workers, and by the native women, who always found in her a sympathetic teacher and friend.

'She was able to get near to the women, and all who came to her were earnestly and lovingly pointed to the Saviour. The apathy and indifference of the city women, and the superstitious fear of the country women, keep a large proportion away from our Yun-nan Fu Mission Halls.

'For all who came to her, our sister had a loving welcome; and now her voice is silent, only two lady workers are left—Mrs. Owen Stevenson and Mrs. Ammundsen (B. and F. Bible Society), in all that great heathen city. In the sudden home-call of our dear sister, the great need of dark, opinion-cursed Yun-nan is once more brought before God's people. May His voice be heard at this time by some of his children—"Whom shall I send, and who will go for us?"
China’s Millions.

Recent Baptisms.

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Departures for China.

Jan. 22nd. From Southampton, per N.G.L. s.s “Prinz Ludwig.”

*F. H. and *Mrs. Rhodes | Miss M. Harlow.
*Child (Miss Bos- | W. Hingston.
*ton accompanying) | E. Wallace.
*Miss T. Hattrem. | Mr. P. Hole.

“Millions of unconverted heathen have passed into eternity, to most of whom the Gospel was never preached at all. All were entitled to it; to all Christ commanded that it should be preached. What shall we say to the Master when He asks us about them? His brow was pierced by the thorns, His hands and feet by the nails, His side by the spear, to purchase redemption. What have we suffered to give these people the Glad Tidings? And what are we doing now that costs us pain to prevent the ceaseless stream of souls from following them unrescued into eternity? Will any of us be ashamed before Him at His coming—now drawing so near? Dear brothers and sisters, let us ask Him to search our hearts now, to search our lives now, and enable us at any cost to stand right with Him, while it is yet called to-day.”

—J. HUDSON TAYLOR.

DONATIONS RECEIVED IN LONDON DURING NOVEMBER, 1906. — Continued.

For General Fund.—Continued.

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£42,593 10 5

Form of Bequest.

3 Bequeath to the CHINA INLAND MISSION (Office: *Newington Green, London, N.), the sum of free of Legacy duty; and I direct that this sum be paid to the Treasurer for the time being of the said Mission, whose receipt shall be sufficient discharge for the same.

* To be altered according to the country—England, America, or Australasia.
“To Each One Severally As HeWill.”

Forward into Tibet.

Further Tidings about the Revival among the Aborigines.

Our Shanghai Letter.

Baptisms. Departures

Editorial Notes.

Vol. XXXIII., No. 2.
FEBRUARY, 1907.

MONTHLY
ONE PENNY

MORGAN & SCOTT, 12, Paternoster Buildings, LONDON, E.C.
China Inland Mission, Newington Green, LONDON, N.
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**London Council.**

**Home Director and Chairman**

RICHARD H. HILL, Oak-hutch, Edward Road, Bromley, Kent.

**Assistant Home Director**

WILLIAM SHARP, Woodfield, Benthill Road, Norwood, S.E.

P. S. BADGROVE, Conference Hall, Mildmay.

**Rev. J. J. LUC£, M.A., St. Nicholas Vicarage, Gloucester.**

**Treasurer:** ROBERT BOOTH.

**Secretary:** F. MARCUS WOOD.

**Editorial Secretary:** MARSHALL BROOKHALL, B.A.

**Secretaries Women's Department:** Miss H. E. SOLTAL.

**Cashier:** WALTER TUCKER.

**Bankers:** LONDON AND COUNTY, 21, LOMBARD STREET, LONDON, E.C.

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**DONATIONS RECEIVED IN LONDON DURING DECEMBER, 1906**

For General Fund.

(Continued on page 32.)
HE recent death of Bishop Schereschewsky, one of China's greatest benefactors, and the lately published biographies of Mrs. Bishop and Sir George Williams—each of whom in his and her own way served the advancement of God's kingdom both at home and abroad—when considered together emphasize the diversity of God's gifts to His Church and yet the unity of purpose underlying each. Who could have foreseen in the Jewish lad, who was being trained to be a Rabbi, the Christian missionary and most eminent translator of the Bible that China has ever had; or who could have recognized in the invalid girl one of the world's greatest travellers and warmest missionary advocates; or in the country youth, who by his brothers was not considered qualified for farming, the prosperous city merchant and most large-hearted of all philanthropists. But in the retrospect there can be seen the guiding hand of a loving God, fitting each one for his and her work and then appointing to each that sphere of service, although the hedges which in some cases hedged them in were sharp with thorns.

Sir George Williams.

The life of Sir George Williams* is one of the most encouraging and stimulating that can possibly be read. There are no evidences of an outstanding genius, of unique educational or social advantages, of influential friends, etc., to account for his subsequent success and to thereby discourage the ordinary mortal. Born and reared amid healthy and hardy country conditions, considered by his brothers unfit for the work of the farm, he was, in the last instance, through the accidental capsizing of a hay-cart, designated to town life, and to town life he went.

After serving his apprenticeship at the small town of Bridgwater, he was taken by his brother to London, and at first refused a situation by Mr. Hitchcock as being "too small," but was subsequently admitted. Here, through diligence in business and fervency of spirit in serving the Lord, he rose to partnership, to the marrying his master's daughter, and to the bringing about of the moral and spiritual renovation of the whole house.

One looks in vain for those signs of outstanding genius, for those fortunate circumstances which appear to make a man against his will. All one sees is a faithful servant, earnest in his work, loving and sympathetic in his attitude to his fellow-men, tactful in the extreme, and prayerful beyond all things in his dealings with men. And with God's blessing upon these (in the world's eyes) humble gifts, through patient waiting and unwearied effort results have been accomplished which have blessed the world to its farthest bounds.

It seems eminently fitting that his conversion should have taken place in a shop: it is in keeping with all that followed. The shop was hallowed, purified and blessed. Within a few months of his conversion the whole aspect of the Bridgwater shop was changed, and while when he joined the firm of Messrs. Hitchcock & Rogers it was almost impossible to be a Christian, within three years it was almost impossible for any of the employees to be anything else. To understand the reasons for this the book must be read. There, will be seen the evidences of prayer, of tactful wisdom, of love and sympathy, and withal the diligence and ability displayed in business, which made him to be admired even by those who disliked his zeal for souls. The book is one to be read by all. To read a single chapter is to feel encouraged to fresh effort for the souls of men. One is almost tired of reading the oft-repeated words,—"the world has yet to see what God can do with a wholly consecrated man." The world has seen it, thank God, repeatedly, and in the life of Sir George Williams it can be seen again.

* "The Life of Sir George Williams," by J. Hodder Williams. Published by Hodder & Stoughton. Price 6/-.

February, 1907.
From the life of that humble lad born on Ashey Farm in Somerset has sprung that great organization and those blessed influences, greater than any organization, which are moving and shaping the world. This is what GOD has done and what GOD can do again, if it so please Him.

Mrs. Isabella Bird Bishop.

Between the life of Sir George Williams, with its exacting city duties, and that of Mrs. Bishop, who hated civilization and loved the wild places of the earth, there is a wide gap, and yet a perfect harmony, for they both served the same GOD, and each in his and her own way sought to advance the same kingdom. One of the outstanding lessons of Mrs. Bishop’s life appears to be the possibility of triumphing over great physical weakness, the triumph of a consecrated courage and determination over the most adverse physical conditions.

Mrs. Bishop was born at Boroughbridge Hall in 1831, and early in life revealed a weakness of the spine which never left her. Had not her courage risen above it, “she might have delivered herself over to confirmed ill-health and adorned a sofa all her days.” But although when only eighteen years of age she had to undergo an operation for the removal of a fibrous tumour from the neighbourhood of the spine, she scorned prolonged concession to her weakness and rode and raced with her cousins. Dogged to the end of her days with this weakness, necessitating at one time the wearing of a steel net to support her head, that the back might be relieved of the weight, she yet undertook journeys in the roughest and wildest regions which might have made the strongest hesitate.

This remarkable fact called forth an article in the Edinburgh Medical Journal, in which the physical contradictions of her life are dealt with. The following is a brief extract:—“It was difficult for it (the lay mind) to comprehend how a woman, who in the quiet of her home life seemed so fragile, sensitive and dependent, could possibly submit to, or even survive, the experiences of her multitudinous travels. The invalid at home and the Samson abroad do not form a very usual combination, yet in her case these two ran in tandem for many years.”

In her case it appears that her very weakness in the first instance led to her taking a sea voyage for her health, when the passion for travel and for descriptive literature was stirred, not to be stayed until she passed away after a life of over three score years and ten. Up to the very end she was making her preparations for another journey to the Far East.

It is not the object of this brief article to even enumerate her journeys round the world, or the books she wrote about her travels, but rather to call attention to the encouraging example of a life of usefulness lived in the face of discouraging limitations. In 1880 she wrote: “I shall always in the future, as in the past, have to contest constitutional depression by earnest work and by trying to lose myself in the interests of others.” How she did this for the people of her own land as well as for the heathen abroad, her biography tells. That it was her ruling passion, is revealed by her cry upon her death-bed, “If I could only do something more for them.”

4 The Life of Isabella Bird (Mrs. Bishop) by Miss Stoddart. Published by John Murray. Price 1s. 6d. net.

Commencing her journeys with an aversion to missions, in fact seeking to avoid them, the facts which she came to face entirely changed her mind. “The awful and pressing claims of the unchristianised nations which I have seen,” she wrote, “has taught me that the work of their conversion to CHRIST, is one to which one would gladly give influence and whatever else GOD has given to one.” Her descriptions of heathenism are graphic, and her appeals urgent and convincing.

Her address entitled “Heathen Claims and Christian Duty,” delivered in Exeter Hall in 1898, was declared by Mr. Eugene Stock to have exercised an influence upon the public mind beyond that of any other missionary address of the generation. Her interest and warm appreciation of the work of the China Inland Mission are referred to several times in the interesting biography. Among the tokens of her interest was the endowing of a hospital at Pao ning under Bishop Schereschewsky, which was called the Henrietta Bird Memorial Hospital, in memory of her sister.

While the authoress has admitted some criticisms of missions within the pages of the life, which were probably made in reference to some local conditions, but are apt to be interpreted by many readers as of general value, the book is one to be warmly recommended. It shows what one who was not a missionary in the ordinary sense of the word may do on behalf of missions, and what valuable service may be rendered to the advancement of CHRIST’S kingdom by one who is largely given up to travel. It also teaches a wonderful lesson of patience, of strong courage and endurance in face of considerable human limitations.

Bishop Schereschewsky.

An even more remarkable illustration of triumph over physical affliction is the life story of Bishop Schereschewsky, a life story which yet still needs to be written. He was born at Tauroggen, in Russian Lithuania. From his youth he was trained for the office of a Rabbi, and thereby obtained an uncommon familiarity with the Hebrew literature. Subsequently embracing Christianity, he entered the General Theological Seminary of New York, and was ordained in July, 1859, by the elder Bishop Boone, whom he immediately accompanied to China. Remaining for his first two years in Shanghai he then removed to Pekin, where he resided for thirteen years, 1862-75, becoming an accomplished scholar in the Chinese language.

His first translation work was in conjunction with other missionaries, in rendering the New Testament into Mandarin which he followed up by the translation of the Old Testament, a translation still in use. In 1875 he was nominated to the Bishopric of Shanghai, which however he declined, though subsequently in 1877 he yielded to the express wish of his Church and was, by reason of his great talents and gifts, appointed as Bishop of all the American Episcopal Missions in China. The burden of his new duties made it appear necessary for him to turn aside
in large measure at least from translation work, but in God's mysterious providence what man had proposed God disposed. When engaged in superintending the building of a church at Wu-chang in 1881, he had a sun-stroke which left him paralysed in all his limbs and deprived him in large measure of the power of speech. This affliction necessitated his retirement from the episcopal office.

Being unable to obtain any relief by a visit to Europe, this being beyond the power of medical science, he decided to settle at Cambridge, Massachusetts, and there continue his translation work. What untiring devotion and unconquerable determination were needed for this, few can know.

With his talented wife to undertake his correspondence and his devoted daughter and son to wait upon him, he entered upon a task which would have been enough to have staggered most men, even with a full measure of health and strength.

Unable to speak clearly enough to be understood by a Chinese teacher, even had one been procurable, he wrote every word of his translation in Romanized English by the help of a typewriter, although at first he could only operate with one finger, but subsequently with the forefinger of each hand, but this only imperfectly.

Having completed his revision of the Old Testament in Mandarin within one year, working eight hours a day, he began the yet greater work of translating the whole Bible into easy but chaste Wen-li, this work occupying another seven years. The whole was then copied out into Chinese character by—if report be correct—a Chinese Christian woman who could read English, and the Bishop then spent four additional years in revising his work with the assistance of a Chinese scholar.

He then travelled to Japan that he might obtain the best typographical work possible in the Chinese character, where he put his work through the press; the whole Bible in easy Wen-li being published at the cost of the American Bible Society in 1902, just twenty-one years from the time he was afflicted.

Bishop Schereschewsky subsequently undertook a fresh revision of his Mandarin translation and the preparation of a reference Bible, and at the time of his death was engaged upon a translation of the Apocrypha. It should also be mentioned that while in Pekin, he partly completed a dictionary of the Mongolian language.

For the long space of twenty-five years he has sat in the same chair, working with a persistence that knew no rest or intermission, unknown to the world beyond his study. It is beautiful though pathetic to think that when death came to him, he was still seated in the chair, in which for a quarter of a century he had, without abating one jot of hope or heart, continued in his work of giving the Word of God to the Chinese people in their own tongue.

Of his translation Dr. W. A. P. Martin, who has spent more than fifty years in China, and than whom no man is more qualified to speak, says: "I do not assert that absolute perfection has been attained by Bishop Schereschewsky in his new version. All I claim for him—a tremendous claim to be sure—is that, like the aspiring youth in Longfellow's 'Excelsior,' he has entered a region where there are no footprints above." Truly in view of his life it may be said: "Take brethren, for an example of suffering and of patience, the prophets who spake in the name of the LORD." "Behold we call them blessed that endured." M. B.

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**Forward into Tibet.**

Diary of Journey from Ta-tsien-lu (West China) to Dawo and Chango, in Chinese Tibet, by Three Missionaries of the China Inland Mission.

BY A. H. SANDERS. (Continued from page 7 of January issue.)

Thursday, July 12th.

At 3.30 we were awake, but as it was raining heavily, our guides decided not to go, as a long and difficult day lay before us. However, an hour later it cleared somewhat, and a move was decided upon, so after a cup of cocoa we started at 6 o'clock. The rain had not ceased, so we donned our weather-proof garments, which consisted of, for myself, two pieces of oil-cloth tied round my legs, and a piece of a different colour for my shoulders, Mr. Muir being enveloped in a piece of yellow oil-cloth, Mr. Sorensen being the lucky possessor of a mackintosh. With our foreign boots and sun hats our peculiarly cosmopolitan attire caused considerable amusement.

Our road lay through another magnificent gorge, on the south side of which are many fir trees, reminding me of places I had seen in Switzerland; the foliage was very luxuriant and flowers abundant. As we ascended to Jeto Pass we met great quantities of yak. In one pack I counted two hundred, all carrying skins. About seven miles on the ascent became much steeper, and the road very rough indeed; the rain also came on heavily, which made it very difficult for the horses, the streams, too, which crossed our path being considerably swollen by the rains of the preceding days. As we reached the top of the pass a dense mist came over it, and in this Mr. Muir, myself, and my boy lost sight of Mr. Sorensen, who had ridden on ahead with some of the loads. This proved unfortunate for us, as when we arrived at the top we found two roads, and did not know which to take. We decided on one, and after travelling some time came to the conclusion we had taken the wrong one, which turned out to be the case. To add to our discomfort the rain turned to snow, and it became very cold, a strong wind blowing. Not caring to turn back we pressed on and when over the summit we got into a clear atmosphere, when to our delight the sun was shining and a beautiful panorama lay before us. On our right rose a long range of very rugged peaks, on the left another range, less rugged, and between them a vast stretch of undulated grassy land, the first real meadow land I have seen since arriving in China. We reached the top of the pass at 11.30, the ascent having been very slow and difficult owing to the very broken condition of the road. The height...
of this pass has been variously estimated. Captain W. Gill, R.E., gives it at 14,515 feet. The aneroid I have with me made it considerably less, but this instrument afterwards proved unreliable.

From our elevated position we could now see many roads going off from the pass in various directions, and upon one of these I thought I could descry Mr. Sorensen and the loads that were with him, so we made off in that direction. A very difficult stretch of ground lay between us, much broken up by the numerous streams descending from the mountains. After traversing this for some time, and finding it very difficult for the horses, we dismounted and led them over some very rough ground, until we struck a road. We had now somewhat lost our bearings and all signs of the caravan as well. While continuing our search we came upon two of our escort, who informed us that the second part of our caravan was still on the pass and unable to come on as three of the pack mules had given out and would have to be left behind. One of these men we sent back, the other acted as our guide in our search for Mr. Sorensen. After riding on for a short distance we were rejoiced to see him coming to meet us and were surprised to find that he also had got on to the wrong road, the escort with him not knowing the way. It was 1.50 when we met, and then made for the place where the first portion of our caravan was. Fortunately the food baskets were there. We experienced some difficulty in the strong wind in lighting a fire, but eventually, at 2.15, we obtained our much-needed breakfast. A few cups of tea helped to revive our spirits, but our long fast had not created a relish for our food. About three o'clock the other portion of our caravan came up, the loads having been taken off the worn-out mules and put on others. We continued our journey at 3.30, and rode over some fine grassy stretches which were soft and delightful to the horses' feet, especially after the rough travelling we had experienced. All up the grassy slopes on either side of us were many herds of yak and flocks of sheep, and here and there the black or white tents of the Nomads. Having a long distance before us we pressed on, but darkness overtook us before we reached our destination. In this our guide mistook the road, and for the second time in one day we found ourselves lost on the Tibetan mountains. We had come to a halt in a barley field which was highly appreciated by our tired and hungry horses. We ourselves were unable to look upon it as a desirable resting place, but while we were considering the advisability of putting up the tent and settling down for the night, our guide came with the welcome news that he had found someone to direct us on to the right road and that our stopping place was close by. So in the pitch darkness we made our way across streams and over marshy ground to a large Tibetan house which was reached in about fifteen minutes, it being then about 8.15. We were shown upstairs to the room occupied by guests, and after getting the loads off the animals and partaking a light meal we spread our beds upon the floor and were soon in the land of forgetfulness.

The character of the country has quite changed since crossing the pass, the cultivated field of the Chinese giving place to rich pasturage, with here and there a field sown with barley from which tsamba is made. The method of making this all-important article of diet is to roast the barley corn in a similar way to which coffee beans are roasted, and then to grind it to flour. It is then mixed in a tsamba bowl with some tea and butter, and is then set fire to. The mixing is done by the individual in the bowl out of which he drinks his tea, and with the fingers. Beyond the bowl and tea-pot, and in a box in which the tsamba is kept, the Tibetans do not appear to have any utensils upon the table for meals. If they have meat they cut it with a knife which is kept in a sheath which hangs from their belt. In all other cases the fingers are used. This is as far as the writer observed.

Friday, July 13th.

Being very tired after the trying experience of yesterday we decided not to journey to-day, but to rest. The house we are staying in is a large one and is four storeys high and built of stones and mud, with flat roofs upon which a fine promenade is obtainable. These roofs are used for many purposes, and on hot, fine nights the people sleep on them. The name of the place is Pjam-pa-gron (pronounced Jam-ba-drong) and this house belongs to the headman of the district. There are thirty families in this district and this man is responsible to the king for all taxes due to him from them. The room we are occupying is fairly large but very dirty, and there are two small openings in the walls that serve for windows. We are the only foreigners who have ever stayed in the house. The house is situated in a beautiful valley, with rich grassy slopes on either side upon which many yak and sheep are seen grazing. Early in the morning we were disturbed by a noise, which proceeded from the stock yard, and on enquiry found that a bear had paid a visit and forcibly persuaded a pig to accompany him to his lair.
Our host is a genial man of about thirty. He came and had a talk with us in the morning, and Mr. Sorensen, the only Tibetan speaker of the company, had an opportunity of proclaiming the Truth to him. We were able to leave a Gospel and some tracts with him.

We were up at 4.30, but did not make a start until 6.50, considerable time being occupied in getting the loads ready, as we changed ass here. Among the fresh supply were five yaks for the loads. It is strange to see all the heavy work done by women, but this seems to be the rule amongst the Tibetans. We also understood that very few of these women can read or write, and the general intelligence of the male folk is of a low standard. Their time is mostly occupied in looking after the stock or travelling for the purposes of trading, and when at home they seem to occupy their spare time in sitting about talking and smoking.

On leaving, we gave our host ten skeins of cord valued at 100 cash, equal to about 4d. in English money. This paid for all we had received, which included three large bowls of milk and the use of fire for cooking, the accommodation counting as part of the usa.

Twenty minutes after starting we entered another fine valley, and just on the ridge of the hill a load slipped off one of the yaks. Finding itself free the animal bolted and could not be captured again, so a mule had to be procured in its place. We were two- and three-quarter hours in riding through this valley, the road being very rough and broken up by numerous streams. Often the horses were up to their knees in mire. Soon after leaving this valley and as we crossed another ridge, we came upon two small light brown bears. At 11.45 we stopped for lunch at a Tibetan house. There we found the sun intensely hot and had to remove some of our clothing. Our faces and hands have got considerably scorched and are very painful. A re-start was made at 1.15 and we immediately mounted another ridge from the top of which we obtained a fine view of the range of mountains to which the Jeto Pass belongs. Two magnificent snow-capped peaks presented themselves, one known as the Ta-pao Shan by the Chinese, and said to be about 25,000 feet high. It was a grand sight.

We arrived at our destination (Drong-go) at 8.16, after a delightful gallop over ground strewn with flowers. Our resting place is another Tibetan house, not so large or clean as the last. Our room is about 14ft. square and 7ft. high; half is boarded, the other half mud, in one corner of which is a pile of dry cow-dung which is used for fuel, but by no means a pleasant commodity in a bedroom and dining-room. We have all our baggage in this room and two of us have to sleep on the floor which is very dirty, thus very little room is left for moving about. Soon after our arrival a bowl of hot milk was brought to us, with which, notwithstanding the fact of its being somewhat sour, we were much refreshed. We were able to secure a sheep here for which we paid four rupees (about 4s.). We have passed a number of black and white Nomad tents to-day. Our guide informed us that the white ones come from a great distance in the interior, but the black ones belong to the district.

(To be continued.)

"He who commands the evangelization of the world Himself holds the key of David, 'openeth and no man shutteth,' and goes forth with each faithful servant to set before him the open door into which He would have him to enter."—J. Hudson Taylor.
China's Millions.

FEBRUARY, 1907.

Editorial Notes.

The Temporal Mercies of 1906.—Once again it is the joyful privilege of the China Inland Mission to raise its Ebenezer, and to acknowledge the goodness and faithfulness of Him who has undertaken to add all things needful to those who seek first His kingdom and His righteousness. Since the January issue of China's Millions went to press—and the January number has always to be printed in December—there had only three or four more years to run, there would be £2,500 less paid into the funds of the Mission during 1906 than in previous years.

Except at the Mission prayer meeting—where all the needs of the work, spiritual and temporal, are commended to God—this matter has not been mentioned in any public way; but God, who has heard the supplication of His people, has graciously undertaken and made up in other gifts that sum wherein the Morton legacy this year has been less than in the past. In other words, the total income of the Mission as received in England for 1906 has been £45,570 18s. 9d., against £46,084 5s. 1d. as received in 1905, so that what may be called the decrease of income through the Morton legacy fund has been more than made up, and the net increase of the year 1906 over 1905 is £386 18s. 8d.

For this fresh token of God's provision we are sure all who have the interest of China's evangelisation at heart will unite with the China Inland Mission in ascribing all to the grace and mercy and faithfulness of God. Truly our fallen soul should make its boast in the Lord that the humble may hear thereof and be glad. Often has the heart had to be lifted up in its cry to God that the joy of indices and gradual, but to understand the past and to intelligently pray about this subject in the future, it may be stated that, with the tael at 3s. 1d., as it now stands, the income of the Mission during 1906 would need to have been £1,150 more than it has been to have purchased the same amount of silver as the income of the Mission during 1905 would have purchased at 3s. 11d., which was the rate of exchange at the close of 1905 and beginning of 1906.

The probability is that when the figures showing the gradual change are received from China, it will be found that the actual loss to the Mission in exchange during the year has been about half that sum. It will therefore be understood what was meant when we said above that simply to inform our friends that there had been an increase of £336 in the Mission income in England during the year would only have been half the truth and therefore a misrepresentation. The other side of the question is simply stated here that our friends may see exactly how God has dealt with the Mission in the matter of finance during the year.

When the whole situation is carefully surveyed it cannot but be recognized how much there is for which we need to be profoundly thankful. While of course it has necessitated the most watchful economy, the year has been closed without debt, and, so far as we know, without any of God's children being straitened beyond measure. It has revealed the fact that God has more than supplied to the Mission the diminution of funds received through the Morton legacy, which is an encouragement respecting the future, for there will be the same reduction this year as there was last, that is to say £10,000 instead of £12,500 as in 1904, with the certain knowledge that in two or three years this source of income will entirely cease.

Space will not allow us to give in any detail facts concerning God's dealings with the Mission from month to month. There have been times of special trial of faith, but with each trial there has been a corresponding deliverance, and the Mission has indeed proved during the year that "our God is unto us a-
GOD of deliverances.” The year opened with some special needs, but ere the new year of 1906 was many days old the Mission received one generous gift of £2,000. Again, during August the finances were greatly straitened, and though special prayer was made during the closing days of that month no answer appeared to be given. On September 1st, however, before the August funds had been telegraphed to China, a gift of £2,000 made manifest how intimately GOD was acquainted with the needs of His servants and how unfailing He makes provision for them. Further, it was felt that special guidance was needed in regard to the outgoing of new workers, and prayer was made that GOD would show His will in this matter by sending in special gifts to meet the heavy burden of passage expenses. In this again GOD showed His will as to the going forward, two gifts, amounting to £950, for passage only, being received by the Mission, which was accepted as His sign that the pillar of cloud was moving onward.

With such encouragement from a brief retrospect of GOD’S dealings with the Mission during 1906, we would anew ask for the prayerful fellowship of GOD’S children in facing all the prospects of 1907. These are, as has been said before, as bright as all the promises of GOD, for “How many so ever be the promises of GOD, in Him is the yea: wherefore through Him is the amen, unto the glory of GOD through us.” Let it not be forgotten that the promises are to the glory of GOD through us. “Let us fear, therefore, lest haply a promise being left us” any “should seem to have come short of it.”

In Memoriam—Mrs. Arthur Polhill.—The following brief telegram was received from Shanghai, at the Mission House in London, on Friday, January 11th:—“Mrs. Arthur Polhill died 7th inst.” No particulars are given. These will follow later. News that she was ill had been received by letter the day before the arrival of the telegram, but the announcement of her death was quite unexpected. She leaves a family of four boys, three of whom are in Great Britain and one, the youngest, with the bereaved husband in China. She was an experienced and valued missionary, having seen twenty-three years of happy and useful service among, and for, the Chinese. Her removal is a sad loss to the Mission. We especially commend the sorrowing husband and family, with our relatives and friends, to the prayerful sympathy of our readers. The Rev. J. J. Luce, M.A., of Gloucester communicates the subjoined “Appreciation”:—

“It was in the autumn of the year 1884 that Mrs. Arthur Polhill, or, as she was then, Miss Alice Drake, left us to go China. She had heard the call at our Convention for deepening the spiritual life, held a few months before, when dear Mr. Hudson Taylor was with us, and gave us a series of addresses which were never to be forgotten. She had previously laboured in our Sunday School, and was a keen, earnest, loving worker, and was most anxious to consecrate her life to Him Whom she had learned to call LORD, as well as Saviour. She was of a very affectionate disposition, and was endowed with much of that power of Christian sympathy which is so valuable in the LORD’S service. At the Farewell Meeting, in which we commended her to GOD, and also Mr. Albert Phelps (our first two offerings for China), Mrs. Hudson Taylor was present, and gave a deeply interesting and touching account of her experiences in China, especially dwelling upon the way in which she had been led out, and the blessing vouchsafed to her earlier efforts. Both Mrs. Taylor and Mrs. Polhill are now with the LORD; but how rich is the legacy of faith and love which they have left us! “To me to live is CHRIST, and to die is gain.” Such lives are not lived in vain.

Postage to Tien-tsin.—Hitherto the postage of all letters to Tien-tsin has been at the rate of 2½d. per half ounce, there being no British post office at that port. The Government of Hong-kong has now decided, as a temporary measure, to establish a postal agency at Tien-tsin, so that in future letters need only be stamped for that port at the rate of 1d. per half ounce.

While referring to matters of postage, it may be well to remind our readers that the postage prepaid in England on parcels does not frank them all the way to the inland stations, but only to the ports. Consequently, the missionaries have to pay on receipt of all book packets or newspapers. There are some friends who, in this country, kindly post the Christian, the Life of Faith, or other periodicals, to workers in the interior without letting the workers know who the kind sender is. In this way sometimes a missionary will receive two or three copies of the same paper, upon each of which he has to pay postage on delivery. While gladly paying this on one copy he would be glad to know the names of the senders to prevent duplication in the interests of both parties.

Visit of Mr. Sloan to China.—Mr. Sloan leaves for another visit to China on February 15th. He hopes to be present at the Centennial Missionary Conference to be held in Shanghai in April of this year (the Conference begins on April 25th) and also to take part, along with the Rev. F. S. Webster, of All Souls’, Langham Place, in visiting, and holding special meetings for missionaries and others, at four of the Sanatoria in China, as a deputation from the Keswick Convention.

In connection with this visit he also expects to be present at a Conference of the West China Missionary Association, to be held at Chen-tu in January, 1908.

At the prayer meeting on Saturday, February 9th, opportunity will be taken to specially commend Mr. Sloan to the LORD in prayer, for His continual guidance and blessing during this tour.
Further Tidings about the Revival among the Aborigines.

BY B. CURTIS WATERS.

"God hath chosen the weak things of the world ... and things which are despised ... that no flesh should glory in His presence." "And the Lord added ... those that were being eased." "It is the Lord's doing, it is marvellous in our eyes." "I sent you to reap that whereon ye have not laboured; others have laboured, and ye are entered into their labour."

I wish to give some account of the wonderful times I have had on my journeys into the Lan-lung-ch'iao and Ko-Pu districts. To give an account anything like full is out of the question, but I must try and condense as much as possible.

Leaving An-shuen on the Wednesday, three days' journey took me to Lan-lung-ch'iao. There is a house built—one end serves as residence for the native evangelist, the rest for a chapel which will accommodate about 200 people. On the Saturday I had a look round and visited some of the members in the nearer villages. Sunday morning early they began to come in, and by nine o'clock there were about two hundred gathered. We had two meetings, or, one might almost say, one continuous meeting, lasting about four hours, first a prayer meeting and then a preaching service. After this the members from the more distant villages began to return home. In the evening we had a nice little meeting. Next day I started to go on to Ko-Pu. The first day out we stayed in the house of one of the members, there being somewhere over twenty members in that village. They were so delighted to have the pastor with them, and after the evening meal the little house was crowded out with members and enquirers—men and women, boys and girls. Everyone seemed to know a lot of hymns, and they sing so well. They are so eager to learn, and they kept at it till midnight, when, a heavy rain coming on, they dispersed to their own homes.

Next day I reached the city of Shui-ts'en. The official had called on me at An-shuen on his way up, and I now returned his call. From Shui-ts'en we journeyed two days on to Wei-Ning, long stages, both of them, over the hills, through a very sparsely-populated district, hardly anything to be had on the road. We had to carry rice with us. Some magnificent stretches of mountain scenery. From the summit of some of the hills one looked away over a wide reach of hills, ridge behind ridge, tier above tier, till they were lost in the clouds on the horizon. Very charming to the eye, but a weary drag sometimes, especially when big hills had to be negotiated on "short commons." We failed to get an inn at a village where we purposed to rest; the people were Mohammedans, and would not take us in, so we had to go on, and found an uneasy resting place in a small hut by the wayside further on. However, we reached Wei-Ning, a fairly busy little city, in two days. Here, perhaps, by-and-by, a missionary might be located with the special view of overseeing the work at Ko-Pu, from here two short stages; with a good horse one could easily do it in one day.

At Ko-Pu I was met by some of the members from a village, who insisted on making me stay for a meal. They killed a sheep, and had a great spread. There were over twenty members in the village, and I went round to the houses of several of them. Afterwards, with about a dozen of them, we started for Ko-Pu. A number of people had already arrived, as the news of my arrival had rapidly
spread. There is a large building there, about one hundred and ten feet long by thirty-six feet wide. At each end are rooms for the workers, and the rest serves as a chapel, a great place about seventy-five feet by thirty-six feet. A small platform on one side in the centre, and a few long forms in front of it, constitute all the furniture of the place at present; but there is plenty of standing room, which meets the need of these eager souls, who have not yet acquired the art of "sitting easy." There were perhaps six hundred people at the evening meeting. Sunday morning, about six o'clock, the prayer meeting began. More people had come in and kept coming; about eight hundred present. The great majority of them know a number of hymns, and they have a natural gift and love music. At first they were all over the place," but they took to being conducted as if they were accustomed to it; and, after a verse or two, I got them all together with a swing, and we did sing.

One of the helpers gave a little talk about prayer, and then we had prayers, prayers, prayers, one after another, some in Chinese, some in Miao, some half and half; sometimes two would start together in different parts of the building, but it was all right, there was no confusion; and when we did not understand, the leading of the Spirit was recognised, and, of course, if not intelligent to me, it was to all the rest. Perhaps ninety per cent. of the men understand and speak Chinese. It was seldom in the case of men that we had to depute the examination to natives. But few of the women understood or spoke Chinese; yet, strange to say, many of them pray quite intelligently in Chinese. After this I spoke shortly and we commenced the examination of the Spirit being recognised, and, of course, if not intelligent to me, it was to all the rest. Perhaps ninety per cent. of the men understand and speak Chinese. It was seldom in the case of men that we had to depute the examination to natives. But few of the women understood or spoke Chinese; yet, strange to say, many of them pray quite intelligently in Chinese.

After this, I spoke shortly to them, telling them how since we heard of their faith and love we had prayed for them and longed to see them. Now the LORD had answered our prayers, and we met face to face.

An Audience of over 1,000 people. They had been coming in all the morning, and when we commenced the great building was packed with over one thousand people. As I looked over this multitude, and thought how little more than two years ago hardly one of them had even heard the SAVIOUR's name, I tell you my heart swelled and the tears came into my eyes. Then I gave out a hymn, and such a sound of praise went up.

Just think of this great place packed with over one thousand people, and they seemed all to sing. I thought of "the voice of a great multitude, as the voice of many waters" praising GOD, and my heart did rejoice, was exceeding glad, and gave glory to GOD. I preached, and one of the helpers also spoke. After the meeting they were counted out to give opportunity to prepare the place for the LORD's Supper. Five hundred and five men and four hundred and forty-two women went out at the doors, and there must have been two hundred or three hundred people outside. Two hundred and thirteen members sat down to the LORD's Supper. There were two hundred and fifty-five members in all, but some could not come; some of the women are obliged to stay at home to look after the house in cases where both are members, or had no one to leave in charge. The division was made by the members sitting, all the rest standing.

After this meeting some began to return home, but many stayed on. At the evening meeting there were about five hundred present. Next day we were making arrangements about the work and waiting for the more distant places to get the news and enquirers to come in.

Tuesday we settled down to business in earnest. From nine o'clock, with a short rest for afternoon meal and during evening meetings, we went on till nearly midnight examining candidates for baptism. We first got together from twenty to thirty of the members, representatives from the different villages, and they sat as representing the church to approve or declare anything wrong in life or practice. With one of the helpers and a Miao member (Chang Paulo, who is manifestly a leader) to help in examining the women, I saw each candidate, and either examined them myself or heard them being examined. We had a good room with two doors. The candidates came in at one and passed out at the other. We had the men in one by one, but to give the women a little countenance we had them in three at a time, each one, however, being examined separately. It was a tremendous ordeal for most of them. A man came in and sat on a stool before us with these twenty or thirty members sitting behind him, and was asked a series of questions which embraced all the principal articles of doctrine—the person of GOD, the Trinity, the incarnation, redemption, mediatorial intercession, coming of CHRIST, together with matters relating to life and practice, opium, wine, immoral practices, participation in idolatrous or superstitious rites and such like. Satisfactorily passing this test and evidencing by their manner, as well as by their replies, that they were taught of GOD, being approved by the Church,
each one then stood up and prayed, was told that he
was accepted for baptism, and passed out to make
room for another. I should like to give a description
of some of these interviews, but I dare not begin, or I
should not know where to leave off. That kind of joy
that the Psalm means when it says “Then was our
mouth filled with laughter and our tongue with sing­
ing” was ours. Laughter and tears were very near
each other as we listened to some of their replies and
recognized the grace and power of God manifested in
these people.

A Tryling
Ordeal.

I have said it was an ordeal. Many
came in and sat down trembling all over,
wondering what questions they would
be asked and whether they would be able to
answer. Sometimes I
would re-assure them
by asking some com­
mon personal question
before beginning on the
doctrine, and it was a
sight to see them as
they found they could
answer; and when the
usual formula was
spoken: “The pastor
and the church agree
that you receive baptism,” not seldom there
was a fervent “Thank
G O D.” Often as they
went out of the door
you would hear the
question of some friend
or relative perhaps,
“Have you got it?”
meaning, “Are you to
be baptized?” “Got
it,” and the answer
would be, “Thank
G O D.”

I went out into the
chapel for something,
and, coming back,
found a man waiting
at the door with his
face in his hands, pray­
ing. Afterwards I got
to know that he had
been waiting two or
three days, and was
afraid his village was
not going to be called
up. One man (he re­
joiced in the name of Sosthenes) was very nervous
I noted, but he answered remarkably well, and,
when the direction to “stand up and pray” was
given, to the astonishment of everybody he mounted
to the top of the stool and prayed very earnestly;
and, when told he was to receive baptism, he said,
“Thank G O D,” and almost ran out of the door.

The women were often clearer than the men; ex­
pressed themselves more fully. One or two out of
three or four, on being asked to pray, though the ex­
amination had been in the Miao tongue, would pray in
Chinese, not stereotyped prayers either. Of course,
among so many, there would sometimes be a sameness
about the prayers, but more often three or four women
would pray quite intelligently and quite different from
each other. Another thing I noted which was remark­
able. There were many old men and women, sixty,
seventy, and over, and it was a rare thing that any of
them had to be deferred for not being clear on the
doctrine. It was marvellous, and I noted many times
how clear and decided they were. I have said there
were many old people, and a good number of women
were wives of members previously baptized. This
accounts for a slight preponderance of women in the
total of baptisms. The rest were mostly men and
women of from twenty-five to sixty. There were
some younger, but all were married. This was an
understood rule. Among them there were three or four
bright lads of under twenty, who, with their wives,
were baptized. Two men were baptized among the
rest, one with a paralysed leg, who could manage to
got about with the aid of two sticks; the
other a poor cripple, who could only move
about on his hands. But I must pass on.

Tuesday night we had
accepted one hundred
and fifty candidates for
baptism. Wednesday
morning we continued,
and by two o’clock we
had two hundred ac­
cepted.

An Impressive
Baptismal
Service.

We ad­
journed, and, after
a service
in the chapel, we went
down to the river and
baptized them. There
were probably between
two and three thousand
people present. One of
the helpers took part
with me in baptizing.
We stood in the river,
and a helper stood on
the bank with the
register, and as the
names were called they
stepped down into the
water, and we baptized
them two by two.
These people have no
distinguishing names.
There is “Old Big,”
“Old Two,” “Old
Three,” “Big Sister,” and “Little
Sister”, so each
one received a name. A levy was made on the pages
of the Old Testament as well as the New. We lived
in Bible times those days. Apostles and prophets,
kings and princes, ancient men and women of renown
were all represented. These names were given them
when they entered as enquirers, so I was not respon­
sible for this. There was a slightly humorous side to
it. Being so many the helper felt constrained in
giving the names to get somewhat off the beaten
track. You can have too many Marks, and Johns.
and Peters. Mary, Sarah, and Ruth are nice, but it
will not do to have too many. So there were Naomi
and Rebekah, Priscilla and Tryphena, Lois and
Eunice, and many more besides; while Ass.
and Jehovahaphat, Boaz and Salmon, Sosthenes and

Photo by)  

GROUP OF BLACK MIAO, TAKEN AT PANG-HAI. (S. B. Clarke.)
Alexander, and many more were not forgotten. I remember one old woman of over seventy, she looked ninety, coming up for examination, and giving her name as Jeconiah. This was too much, and I promptly changed it to Eve as more appropriate and easier to remember.

After the baptisms were over we all went back to the chapel and had another short service, concluding with singing "O happy day," and giving them the Chinese equivalent for the right-hand of fellowship. After the evening meeting we again went on examining the candidates till midnight or after. For eight days this continued to be our daily programme. From nine till two examining candidates for baptism, then baptismal service, evening meal, and after meeting again examining till twelve or one o'clock. We had eight days' baptisms as follows:—201, 181, 152, 95, 108, 142, 128 and 12: 989 in all.

On the Wednesday, at the conclusion of the baptismal service we had the LORD's Supper. Every one had to stand as it was impossible to sit. None but members were in the building, which was simply packed. I intended to get the number correctly, but a mistake was made in counting the men as they went out when the collection was taken. There must have been about one thousand two hundred present. It was a sight never to be forgotten. As I stood up and looked over this multitude gathered together to remember the LORD's dying love, these people so lately brought out of the dense darkness of heathenism; and the sound of singing welled up in my heart. Then I gave out "Teach me what I am to do" and "O happy day," and you should have heard the chorus, "My heart is cleansed, I exceedingly rejoice, this day I never shall forget." Then all passing out we took the collection at the doors, a few short of 10,000 cash. This ended our gatherings. Many had already been several days with us, some had gone and come again, and now, with many farewells, they began to disperse to their homes.

Next day we spent in settling up church and business matters, and the day after left to return home. Now I have told all about doing in which I was immediately concerned, but during all this time services, preaching, instruction, singing, was going on almost continuously. For a full week there were probably seven hundred or eight hundred people at the evening meeting, members and visitors from some villages coming one day and some another. They camped outside, and hundreds slept in the chapel. The sound of singing hardly ceased, you heard it last thing at night and first thing in the morning. While we were examining the candidates, some of the members would be in the chapel, on the platform, teaching, or leading singing, and outside there were little groups with one or two men instructing those who were less advanced.

"Sons Many have of books, hymn-books, catechisms, gospels, and the way they learn is astonishing. St. John is a favourite gospel, and many of the men know chapters of this book. Just imagine you hear them more "O happy day," and you should have heard the chorus, "My heart is cleansed, I exceedingly rejoice, this day I never shall forget." Then all passing out we took the collection at the doors, a few short of 10,000 cash. This ended our gatherings. Many had already been several days with us, some had gone and come again, and now, with many farewells, they began to disperse to their homes.

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repeating: "He came unto His own, He came unto His own, His own received Him not. . . As many as received Him . . . to them gave He power . . . to become the sons of God. Sons of God. Sons of God." Just think of it! These people, despised, oppressed, so poor in this world's goods, to them such a rich manifestation of God's sovereign grace. "Sons of God." "Behold, what manner of love!"

But I must hasten on. The day before reaching Lan-lung-ch'iao I rested again at Hsö-ri-kwan-ts'ai where we have members. The word soon went round of my arrival, and, after the evening meal and a short service, I began to examine candidates for baptism. Got through about twelve o'clock, when I found I had accepted thirty-two from this and other villages. Then they wanted to sing again. I said, "You will be coming to Lan-lung-ch'iao for the meetings, and then we will have plenty of singing." "But," they said, "there will be a lot of people there, and we shall not have our pastor all to ourselves as we have here." There was no answer to this, so we went on until about two o'clock. There is a member here who has some knowledge of the character, and he has taught them the hymns, so that nearly all the boys and girls, men and women, seem to know a lot of hymns. Some of the young women and girls sing very well indeed, and all are anxious to learn.

At Lan-lung-ch'iao, and got letters of a week or so earlier telling of things being all well at Anthum. Next day, Friday, soon after breakfast, the people began to come in, and I commenced to examine candidates for baptism, and was at it nearly all day and in the evening. By Saturday noon had accepted sixty-three for baptism, and, after a service in the chapel, went down to the stream and baptized them. Afterwards again examined till late at night, and finished with a few on Sunday morning. These, with the thirty-two from Hsö-ri-kwan-ts'ai, who came in on Saturday afternoon, made up eighty-five more. Friday and Saturday were very wet. A heavy shower came on on Saturday as we were about half-way through with the baptisms. Sunday was a beautiful day, and after the prayer meeting we had another service and baptized these eighty-five, making one hundred and forty-eight in all from Lan-lung-ch'iao. Then we had the LORD's Supper. There were two hundred and twenty present. The place was smaller, but as at Ko-Pu was full, and we had a happy service. The collection was just upon 2,000 cash. Many of the people then left for their homes, but we had a good number and a nice evening meeting. Next day we started early and reached home in three days, safe and well, after an absence of over five weeks. I hope to visit Ten-ten, where there are others waiting for baptism, perhaps next week.

Now, I have given a very imperfect account of my journey, so many interesting details obliged to omit as my letter is already very long. Let me just sum up with a few points. Baptized in all, 1,117 persons. Hundreds more enquirers are hoping to receive baptism at a future visit. Some may say, "What about baptizing such a large number?" I could no more have held back than the apostle, when he asked, "Can any man forbid water, that these should not be baptized?"

The Holy Spirit's Work.

The work is unquestionably of the Holy Spirit. The utter impossibility of any man thus teaching all these people attest it. This, too, was so apparent in the case of those who were not accepted. Where there was this lack, I mean the teaching of the Spirit, it became apparent at once, there was no understanding of the mysteries of the kingdom. "No man can say JESUS is LORD but in the Holy Spirit." On the other hand, they came trembling in every limb, just in the state when one might so easily be confused, and our questions were not always strictly straightforward; we put negative positions and laid down posers. At times a mistake would be made, but they always saw the way out, and their testimony was unshaken. One would say, perhaps, in answer to a question, that he expected to go to heaven. But it was pointed out that heaven is a holy place, and the suggestion made that we should be unable to get there because of sin. "Have you sin?" - "No." "But the Bible says that all men have sin." "Ah, yes. I had sin, but when I believed on JESUS He put it all away." "But how can you get there? You do not know the way?" - "If JESUS leads us we can find it." Or, perhaps, you say that "JESUS bore your sin on the Cross, but that was a very long time ago. What did He know about you? How do you know He died for your sin?" This was a poser, but the answer came eventually: "God has given us a book, and JESUS said so." Or an old man's testimony. I said to him, "Why, old man, you are more than seventy. What do you want to believe on JESUS for? Do you think He wants an old fellow like you? These younger men may believe on JESUS, they can be His disciples and serve Him; but you have only a few more years to live." To which he replied, "Will JESUS say 'This old man has served the devil for over seventy years, and now he comes to me. Do I want an old fellow like this? Want! He lives after old people like us exceedingly."

The Great Secret.
The great secret seems to me to be this. These people with an unquestioning faith simply accept the Gospel teaching, and it is real to them. So, as ever, things which the wise and understanding He reveals to babes. He has called them and revealed His Son in them, and to Him and the Word of His grace we commend them. He is able to keep them, and to make them the first-fruits of a multitude who shall yet be gathered out from this people to the praise and glory of His Name. Meanwhile, pray for these our brethren and sisters in the LORD, and, magnify the grace of God in them.

Three weeks later, Mr. Waters wrote, privately: - "I have since been to Ten-ten and there baptized forty-five candidates. Mr. Page went with me. The people turned up well. I put all the candidates through a searching examination, one by one, and only those who were perfectly clear were received. Some of the testimonies, especially among the old people, were really wonderful."

N.B.—The total number of Miao communicants may be summarized thus:—At Ko-pu, 1,870; at Lan-lung-ch'iao, 250; at Ten-ten, 100; total, 1,720.

(The foregoing narrative, also the account printed in our last issue, together with further facts and particulars relating to these interesting tribespeople, will be published in pamphlet form shortly.—Ed.)
Our Shanghai Letter,

Containing the Latest News from the Field.

Nov. 16.—This morning we had the pleasure of welcoming back Mr. and Mrs. Hoste, with their two children and Miss Margaret Gray, after a very quick, though somewhat rough passage from Vancouver, and you will understand what a joy it is to us to renew our fellowship with them here.

On the 23rd October we had the pleasure of welcoming from England Messrs. T. Darlington, T. Hamilton, H. G. MacEwan, G. E. Metcalfe, D. Miller, A. Moore, P. C. Plumbe, and A. C. Portway. These eight brethren left a few days after for the Training Home at Kan-king, where they are now busy with the study of the language.

On the 25th October we had the further pleasure of welcoming back from England Mr. and Mrs. D. J. Harding with their three children, Mr. and Mrs. Olsen with their three children, Mrs. James Lawson with her child, and Miss A. Tranter, bringing with them the following new workers: Misses E. Andrew, B. Arnold, J. Brook, N. Burbridge, A. Evans, L. Guest, L. Moody, M. Mower, G. Pearse, and G. Rugg; also Misses L. Schmidt and O. Haaf, associates from Liebenzelle, Germany.

Mr. and Mrs. Harding are now on their way back to Kiu-tsing Fu, YUN-NAN, travelling via HU-NAN and KWEI-CHOW, taking with them Miss E. A. Potter and Miss M. Pearson, who have been designated to the province. Mr. and Mrs. F. Olsen have started for their old station at Kiong-chow, SI-CHUEN. Miss Tranter, who will eventually resume work at Lan-ki, CHEH-KIANG, is at present rendering temporary assistance in the Training Home at Yang-chow, as Miss Cole is laid aside with dysentery. Miss Brook has gone forward to Hsiang-cheng Hsien, HO-NAN, to join her sister, Mrs. Joyce, in the work there. The other new lady workers who composed the party are now busy with the study of the language in the Training Home at Yang-chow.

On November 8th there arrived from Sweden Messrs. A. Albin Karlsson, John A. Lifbom, and A. G. Waern, for the Swedish Holiness Union. Two days ago they left us for Tien-tsin, from which port they will be welcomed back from England Messrs. T. Darlington, T. Hamilton, H. G. MacEwan, G. E. Metcalfe, D. Miller, A. Moore, P. C. Plumbe, and A. C. Portway. These eight brethren left a few days after for the Training Home at Kan-king, where they are now busy with the study of the language.

On November 11th there returned to us from Australia the Rev. W. R. and Mrs. Malcolm, and Mr. A. Trüdinger, with their two children, bringing with them two new lady workers, Misses S. M. Liddy and F. M. McDonald. Mr. and Mrs. Malcolm are returning to their old station at Tai-bo, GAN-SHUY, and Mr. and Mrs. Trüdinger will resume work in SHAN-SI. Misses Liddy and McDonald left us last night for Yang-chow, under the escort of Miss E. C. Pearce, who arrived from SHEN-SI a few days previously.

These accessions to our ranks have been a great cheer to us, recognizing as we do that they come to us as GOD’s answer to our united prayers for reinforcements.

On November 2nd Mr. and Mrs. Parker and their three children sailed for England on furlough.

On the 18th October Mr. Arthur Preedy was united in marriage to Miss M. L. S. Harman, at Pao-ning, SI-CHUEN, and have since returned to the province of KAN-SU.

On the 30th October the Rev. W. A. McRoberts was married to Miss M. E. Funk in Shanghai, and they left the same day for Ning-po en route to their station at Feng-ku.

Mr. Rudland reports serious trouble with the Romanists in Hsin-men, an out-station in the Tai-chow prefecture. Armed Catholics are said to have attacked the Protestant converts and pillaged their homes. Strained relations have existed between the two churches for some time, and it is a matter of regret that it has now culminated in open conflict, concerning the consequences of which we await reliable details.

In the north of KIANG-SI and north-eastern GAN-SHUY famine is the result of floods, while have failed to subside, and the outlook of a considerable section of the population is very dark indeed. Dr. Shackleton, of Taing-kiang-pu, in a recent letter, however, mentions that several large sums of money had been subscribed by the local officials, and that a report had reached him that the new Ti-tai and the other officials are proposing to fix the price of rice. There is cause for thankfulness that thus, in some measure, relief will be afforded to the sufferers.

It is a matter for rejoicing that since the date of the last letter, 1,442 baptisms have been announced, including 1,162 Miao converts in the districts worked from An-shuen, KWEI-CHOW, where a remarkable spiritual movement has, for some time, been in progress amongst the aborigines. As full particulars concerning this unprecedented ingathering have been sent home and will, no doubt, be published, it is not necessary to write further about it, but we would bespeak special prayer on behalf of these interesting people who have shown such a wonderful responsiveness to the Gospel message, as also for Mr. Curtis Waters, upon whom, in the absence of Mr. Adam, the responsibility of ministering to them devolves.

A conference of delegates from the churches of the Swedish Mission in China, in association with the C.I.M. in SHAN-SI, SHEN-SI, and HO-NAN, was recently held at Yun-cheng. With reference to it Mr. Berg writes:

“There were forty-two delegates present, and we had a most profitable time together. It was indeed a joy to listen to some of the addresses given and sermons preached by our dear native brethren. They showed marked progress in their spiritual life.”

Mr. Aug. Karlsson writes that he has had two letters from the Governor of SHAN-SI, respecting the Boxer disturbance reported some time ago, saying that he will do his best to protect our stations. Most of the officials,—both official and military,—have asked Mr. Karlsson for a Bible and hymn-book, and he has presented them with copies. It is to be hoped that these will be read, and that spiritual results will follow.

Mr. A. W. Lagerquist writes that at Lao-ho-ko, HU-PH, a series of evangelistic meetings was recently held, seven or eight hundred being present each night.

Mrs. Manz has recently been holding a week’s special meetings in Fu-chow, KIANG-SI, and these have been regularly attended by forty women, who
China's Millions.

The Famine in China.—In the Times for Tuesday, January 15th, there appears a statement that the Lord Mayor has received a communication from the Secretary of State for Foreign Affairs, stating that the famine in the provinces of Kiang-su, An-hui, Ho-nan, and Shan-tung, covers an area of six thousand square miles and affects a population of about ten million people. In response to this communication the Lord Mayor has informed Sir Edward Grey that he is willing to remit any contributions which may be sent to him, to the Hong-kong and Shanghai Bank, to be forwarded to the Famine Relief Fund Committee, through His Majesty's Government at Shanghai.

DONATIONS RECEIVED IN CHINA DURING JULY, 1906.

For General Fund.—Continued.

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Summary.

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“Faith’s Fruitfulness.”

By Walter B. Sloan.

Our Shanghai Letter.

A Brief Review of the Year 1906.

Forward into Tibet.


Editorial Notes.

Vol. XXXIII., No. 3.

MARCH, 1907.

MONTHLY, ONE PENNY

MORGAN & SCOTT, 12, Paternoster Buildings, LONDON, E.C.
China Inland Mission, Newington Green, LONDON, N.
## China Inland Mission.

OFFICES: CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N. Telephone—2407 H.L.T.O.N.

Geographical Address—LAMMERMUR, LONDON.

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**General Director** ... ...

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**THE LATE J. HUDSON TAYLOR, M.E.C.S.**

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**D. E. HOSIE.**

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## DONATIONS RECEIVED IN LONDON DURING JANUARY, 1907.

### For General Fund.

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(Continued on page 67)
In this chapter we have many different aspects of faith presented to us as they were made manifest in the lives of the saints under the old covenant. By way of illustration, we have in the third verse "Faith's understanding," in the fourth verse, "Faith's offering," in the fifth verse, "Faith's translation," and in the eighth verse, "Faith's obedience."

The special aspect that is presented to us in the 11th and 12th verses is "Faith's fruitfulness." Our subject is calculated to be helpful to those who think that their lives are of little importance, and that nothing much can ever result from the simple and perhaps commonplace service in which they are engaged. But far-reaching issues can come out of our meditation upon these words from the book of God. May they indeed so do for the glory of His Name and the coming of His Kingdom.

The faith of Abraham has become proverbial, and in this chapter it has its own place of prominence; but in verses 11 and 12 it is Sara's faith alone that is mentioned. For the word "also," in the Authorised Version we have the word "even" substituted in the Revised Version, and so we read "By faith even Sara herself." It was Sara herself who was used of God to bring forth this large measure of fruitfulness that we are going on to consider.

Possibly our attention is directed to Sara because she is not one of the great characters of the Old Testament history. Her name is only mentioned four times in the New Testament, whereas Abraham's name appears on no less than seventy-four occasions. This comparison will serve to give us some idea of the relative importance of the position which these two occupy in the divine record.

Then let us recall the fact that when God came and once again spoke to Abraham of the coming seed, Sara had laughed in unbelief at the promise of God.

How comforting for us all to think that this is the one whom God taught to trust Him, and through whom the greatness of God's purpose was at length carried out. There is always a temptation for us to look at the limitations by which we seem to be surrounded. One thinks "I am not a gifted preacher, and there is so little that I can do"; and another says "I am only a servant, and there is very little that I can give, and what can come out of such a limited sphere as mine?" Then as old age creeps over us we are apt to think that our lives have become useless and must be of little account. When we are beset by suggestions and thoughts of this kind let us recall for our encouragement and comfort the words "by faith even Sara herself."

From the history of the two lives given us in the Book of Genesis it seems as if Abraham's faith had responded to the promise of God and taken hold of it before Sara could yet count upon God's faithfulness; and so the purposes of God must wait until Sara's heart also has come into the trustful attitude. God waits until He has trained His children to trust Him. He will not carry on His work without us. He cannot carry on His work through us until we trust Him.

God waited for Sara. God is waiting to-day for a people who are trustful enough to believe that He has "all power in heaven and on earth," and when He has made ready such a people then world-wide blessing shall come.

And how shall we learn this lesson of trusting? The description of Sara's faith may help us: "She counted Him faithful who had promised." Our attention is not directed to her act in trusting but to the Person and faithfulness of Him in whom she trust. There is a lesson for us here of the utmost importance, viz., that our occupation must be with the faithfulness of God, and not with our own attitude towards Him. We must cease to ask ourselves when face to face with any difficulty if we can trust God about it; and put to our hearts the question, Will God be faithful

*This article will shortly be published, as a small booklet, suitable for enclosing in Court envelopes, price 1s. per dozen, post free.

MARCH, 1907.
to me in the overcoming of my difficulty? We shall be able to find only one answer to that question. We cannot help saying, "Of course He will." Thus counting Him faithful who has promised, our faith will grow and increase while we become less and less conscious of our own trusting. We go on now to consider the consequences of Sara's faith.

"Wherefore also there sprang of one and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable."

The contrast is first between the one and the many, and in order to bring out the greatness of the fruitfulness our attention is directed to the "stars of heaven" and "the sand which is by the sea-shore.

Nothing seems to impress us more with the greatness of the visible creation than standing on a clear night under the open heavens and looking up at the stars, and we must thus look up and then cast our eyes over the sands of the sea-shore in order to apprehend the greatness of GOD's ability to make one life fruitful.

We can find many illustrations in the history of the Church to emphasize this principle of GOD's working. When Martin Luther, at the Diet of Worms, said "Here am I—I can do no other, so help me GOD," he had numerous sympathisers; but he was the one only man in Germany who, trusting GOD, was able to stand out against the power of Pope and Emperor. So through his instrumentality was accomplished the work of the Reformation. Then think of John Wesley; how few realize to-day what a power he was in the England of his day. Read his diary and you will see what he was surrounded by—Sabbath-breaking, drunkenness, coarseness, wickedness of all kinds, worse than we see to-day. One man quickened by GOD's Holy Spirit, and he went throughout England life a flame of fire. When he died the whole tone of English life had been purified and raised up.

Look at Hudson Taylor as he prays all by himself on the beach at Brighton for twenty-four willing, skilful workers to go out with him to China. Then think of him forty years afterwards as he dies at Chang-sha, the capital of Hu-nan. In 1865 he was one man standing alone, now he has some eight hundred and fifty missionaries associated with him. Then eleven provinces in China were unreached by the Gospel; now the great land is open from the sea-coast to the border of Tibet and from beyond the Great Wall to the frontier of Ton-kin. Then his own work in China was represented by a few congregations, each with its handful of members, in the province of Cheh-xiang. Now there are more than fourteen thousand members spread over fifteen of the eighteen provinces.

The same great truth is exemplified in the history of lives that are less known to the Church of Christ as a whole. When Mr. Moody was holding his farewell meeting in Liverpool in the year 1875, he made an appeal for workers, to receive the Spirit in the fulness of His power, and to go forth and carry on the work. In the audience there was a young dentist from Glasgow, named Hislop, and the appeal came as a direct message from GOD to his own soul. He went back home, and the years of earthly service that remained for him were not many, but they were years of intense devotion and of great power, and through his instrumentality thousands of lives were brought to the Saviour.

The second contrast is between the condition of one "as good as dead" and the springing forth of life in the many. Here we have another great principle of GOD's working. GOD does not take Abraham in the time when his natural powers are at their best; but He waits until those powers have faded. Man's extremity is GOD's opportunity, and the sphere in which GOD does His greatest works is the sphere where no one but GOD can work. It is where the word "impossible" has to be written over every human effort that GOD comes and, by human instrumentality, does His greatest works.

Moses, as he comes from the house of Pharaoh, is the destined leader of the children of Israel, and he is skilled in all the wisdom of the Egyptians, but GOD will not use him now for the deliverance of His people. He takes him to the back of the desert, and during forty years he prepares him in dependence and meekness, then GOD brings him back to use him.

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." It was not by his greatest miracles but by His death that CHRIST overcame the power of evil. It was when he had become obedient unto death, even the shameful death of the cross, that GOD highly exalted Him. It is the Lamb as it had been slain who is the lion of the tribe of Judah, that has prevailed to take the book and to open the seals thereof. Why is the Church so fruitless? Why is she without power to press through to the coming of the Kingdom of GOD? Because she clings to the very things of which GOD must strip her before the might of His prevailing power can work through her. She trusts in wealth, wisdom, earthly influence; and GOD waits until, conscious of her impotence, she turns in repentance from all these things to Himself. But the Church is what its individual members are, and it is through the quickening influence in one here and another there that GOD will reach the many.

Each of us has a circle in which we exert an influence, and none of us ever knows how wide that circle may become. We are the units through which GOD can touch the many. But if the greatness of GOD's power is to work through us in others, He must bring us to where we are "as good as dead." It was so with the Master, it must be so with the disciple. Step by step he walked in the path that the Father had appointed Him, and when death itself stood before Him, He said, "not my will but Thine be done"; And so He ascended to the throne of GOD to wield all power in heaven and on earth, and to bring about "Pentecost" for His Church. The life of the disciple must be placed at the disposal of the Master. He must lead us in the path that will bring us to an end of ourselves, to the place where our hearts seek the honour of His name and the coming of His kingdom as their chiefest joy, when being loosed from ourselves and from the things of earth, we are bound to Him eternally. When He thus has our hearts under His control and at His disposal, He can make us live fruitful lives according to His own measure.

"Herein is My Father glorified that ye bear much fruit; and shall ye be My disciples" (John xv. 8).

Shall we not then say from our hearts to Him:

"Even as Thou hast redeemed me with Thy blood from all the past, so take control of me by Thine indwelling Spirit, and make this life of mine trustful and fruitful until Thy kingdom come." Amen.
December 14.—We regret to report an insurrection in the district of Ping-hsiang, in the Prefecture of Uen-cheo, West Kiang-si, near the Hu-nan border. Members of one of the secret societies have risen in rebellion against the Government, and have now a large, armed following. Foreign-drilled Imperial troops have been sent from Hankow, whilst a further contingent is about to start from Nan-king for the scene of the disturbance, and it is hoped that order will soon be restored. As to the actual cause of the rising, we have not received any very definite information; though as far back as June last, Mr. James Lawson, who resides at Uen-cheo Fu, referred to the high price of rice and consequent unrest in the whole district.

An official investigation of the trouble at Hai-men, alluded to in the last letter, has been instituted; but the result has not yet been made public.

On the 20th November Mr. and Mrs. J. Vale, with their two children, arrived from England, and this week started for Chen-tu, Si-chuen, leaving their elder girl behind for the school at Chefoo.

On the 24th we had the pleasure of welcoming Mr. H. Edwin V. Andrews, a new worker, from North America, who is now at the Training Home in Gan-king studying the language.

On the 26th Mr. and Mrs. W. E. Shearer and child arrived from England, and have since returned to Chou-chia-kou, Ho-nan.

On the 5th December we had the further pleasure of welcoming Mr. Emil Breton and Mr. Carl Czerwinski, from Liebenzell, Germany. On the 10th inst. they left for the Training Home at Gan-king.

On the 21st November, Mr. Chr. Watsaas, of the Scandinavian China Alliance, sailed for Sweden on furlough.

On the 27th Mr. and Mrs. J. S. Fiddler and their two children sailed for Australia.

On the 23rd October, Mr. H. H. Curtis and Miss E. A. Glanville were united in marriage at Chung-king, and have since taken up work at Kiang-tsin, Si-chuen.

We regret to report that Mrs. A. Goold has dislocated one of her elbows, making it necessary for her to take a long journey to obtain surgical aid.
China's Millions.

March, 1907.

The converts, he says, have been led to recognize more fully their responsibility in the matter of witnessing for Christ.

Mr. E. O. Barber writes that, at a conference held at Chüwu, in the same province, a number of the Christians sought deliverance from hindrances to spiritual progress and usefulness.

Mrs. F. C. H. Dreyer reports a spiritual awakening amongst the scholars in the Boys' School at Lu-an Fu, Shan-si. Much prayer had previously been offered for the conversion of these lads, and the workers naturally are full of thanksgiving to God that several of them have surrendered to Christ.

From Hsiang-cheng Hsien, Ho-nan, Mrs. F. S. Joyce sends an interesting account of a conference held there in November, when in spite of very cold, threatening weather, about one hundred people were present, many having walked from twenty to thirty English miles, facing a biting head wind, in order to attend. Seven centres were represented, besides the immediate district of Hsiang-cheng Hsien. The Holy Spirit's presence was marked by the conversion of souls, and in the blessing of a number of converts. Our sister writes: "We hardly dare to speak of these things, knowing how subtle the devil is, but we dare not but tell for God's glory. Our earnest petition to you all is, 'Pray.'"

Miss R. McKenzie, who has been suffering from typhoid fever at I-yang, has had a second relapse. Dr. Judd, who has been attending her, is still hopeful, however, that she will recover.

Mr. W. Emslie has been in very poor health—fear death of Chü-chow. Dysentery followed by fever and other symptoms have given considerable cause for anxiety.

Miss Lucy Smith, we are thankful to say, is making a good recovery from her recent surgical operation.

Mr. Lewis Jones is gradually regaining strength. At present he is in Shanghai on a visit.

The Chefoo School vacation commenced the last week in November, and Mr. Frank McCarthy and Miss Aplin, principals of the boys' and girls' schools respectively, and several of the teachers, have come south for a holiday. Since the date of the last letter, three hundred and seven baptisms have been reported.

Mr. C. J. Anderson, who has been visiting a number of the stations of the Scandinavian China Alliance in Shen-si, writes hopefully of the work in the whole of the district under his superintendence.

Mr. W. T. Gilmer sends a cheering report of the work in the district of Ioh-lang, Shan-si, where a profitable conference was recently held.

Chefoo School Vacation.
Preparing to leave for the holidays.

Winter Scene at Chefoo.
Mrs. H. J. Mason informs us that the attendances at the services at Chin-tze-kuan have kept up well since Mr. and Mrs. Parker left for furlough. She had started a class for teaching the women to read. No woman in the town, so far as she knows, can read, and it is thought by the people of the place that it is beyond women to learn.

Miss J. Wilkins, writing of the conference held recently at Chou-chia-kou, says: "The addresses given by the native leaders easily proved that the church is growing in knowledge and power."

Mr. T. Torrance reports that a conference was held in Chen-tu, SI-CHUEN, towards the end of October, when fifty representatives from Kia-ting, Chiang-choo, and Kwan-hsien were present. From the first they manifested interest which grew day by day until at last the enthusiasm is said to have been "all-absorbing." The evangelists received fresh stimulus, and went back to their homes encouraged in heart.

Mrs. W. S. Horne writes that she and her Bible-woman have gained access to eleven new homes in the city of Kan-chow. Mr. Horne reports that the Christians and enquirers there have exceeded all former years in the amount they have subscribed for the work of the LORD.

A chapel large enough to seat three or four hundred people is being built through the hearty and liberal co-operation of the Chinese converts, who have also helped well in the work of evangelizing the city and district.

Mr. W. E. Tyler sends an account of a journey which he has taken in this district, covering over 270 English miles. He sold 6,000 cash worth of Scripture portions, and had excellent opportunities for preaching the Gospel.

Mr. and Mrs. J. Hall have also been itinerating in the neighbourhood of Kan-chow.

"Though seven of the towns at which they called had not been previously visited by a lady, missionary, the women, Mrs. Hall says, were orderly and friendly, and listened attentively.

We learn that Mr. A. G. Nicholls, who has been visiting the Miao district to the north of Yunnan Fu, found villages where the Sunday was being observed, and others where wine-drinking and other sins had been abandoned. He met with a good reception, and these aborigines manifested eagerness to learn.

Mr. W. J. Doherty informs us that the wildest rumours have prevailed in the county districts around Hsin-chang, owing to the display of flags in connection with the issue of the Constitutional Edict, the farming community fearing that it is a signal for the imposition of fresh taxes by the foreigners.

Mr. W. H. Warren, writing of a native conference which he attended at Hang-chow, says: "A high spiritual tone was maintained at all the meetings. The attention on the whole was excellent, and did not flag. Pastor Ren reports having examined seventy-five candidates this autumn, of whom twenty-four were baptized on Sunday, November 18th. Independently of local members, one hundred and five attended the conference. On Sunday the attendance, exclusive of outside and casual listeners, totalled one hundred and seventy-six. Among those baptized were two of Pastor Ren’s daughters."

"The best evidence of Christianity is a Christ-like life, and the best evidence of the inspiration of the Word of God is found in the Word itself: when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails."

—J. Hudson Taylor.
Increasing Interest in China.—There are many tokens that the general public and the Churches are taking an ever-increasing interest in the problems connected with the present and future of China. This was especially manifest by a perusal of the Times for Tuesday, January 29th, when about six columns of that paper, including the leading article, were devoted to topics connected with China. There was a full report of the paper read by the Chinese Minister at the newly formed China Society, an abbreviated report of the paper read the night before by Major Bruce at the Royal Geographical Society, also a long article on the Reform Movement in China by the Shanghai correspondent, as well as the leading article.

The following morning, Wednesday, January 30th, a private breakfast meeting was held at Westminster Chapel, at the invitation of the Rev. Dr. Campbell Morgan, that a number of persons specially interested in the educational problem of China and Central China. In the course of remarks he made, and Central China. In the course of his remarks he said that the subject of the evangelization of Tibet had been much on his heart of late, and

A Special Meeting.—“Number 6 Room,” at Mildmay, was crowded on Saturday afternoon, Feb. 9th, by a sympathetic audience who had assembled to wish God speed to Mr. W. B. Sloan and Mr. Cecil Polhill on the eve of their sailing, on a visit, to China.

In the absence of Rev. J. Stuart Holden, M.A., who telegraphed his regret at not being able to attend, Mr. F. Marcus Wood presided. Apologies of absence were also received from the Rev. F. S. Webster and Mr. Albert Head. In the course of an earnest and interesting address, in which he dealt with, among other things, the present condition of China and the unique opportunity now afforded for the extension of the Kingdom of God in that land, Mr. Sloan mentioned that he hoped to be present at the Centennial Missionary Conference at Shanghai, commencing on April 25th, and afterwards, in company with Mr. Webster, to visit, as a deputation from Keswick, at least four sanatoria in China, and hold a series of special meetings for missionaries. Later on, in January, 1908, he purposed, God willing, attending the Missionary Conference at Chen-tu, in S-C’Huen.

At the conclusion of Mr. Sloan’s address Captain Tottenham spoke. He referred to the numerous requests which the Keswick Committee received for deputations to visit the various mission fields, and how impossible it was to comply with all these requests because of the difficulty of finding speakers who were free to go. Hence it was with special thankfulness to God that he reminded His servant to Him in prayer for His continual guidance, protection, and blessing.

Mr. Cecil Polhill then addressed the meeting. He said that the subject of the evangelization of Tibet had been much on his heart of late, and
he had been drawn out in prayer for the LORD's guidance, regarding a visit to that land. The guidance he sought, and felt, been given him, and he now intended joining Mr. Sloan's boat at Marseilles, and proceeding to Shanghai and thence to the Tibetan border to ascertain by personal observation the present situation. He then proposed to return to the coast and consult with Mr. Hostie as to future movements.

In Memoriam—Miss Kathleen Berford Stayner.
—After a prolonged illness, borne with CHRIST-like meekness and patience, Miss K. B. Stayner, a beloved and earnest worker from Canada, passed into the immediate presence of her LORD. Her decease occurred at Bath on Jan. 25th. Her service in China extended over a period of fourteen years, she having first reached Shanghai on New Year's Day, 1898. Her field of labour was Wen-chow and district, in the province of CHEH-KIANG. Of the singularly excellent quality of her service the following "appreciation" by Mr. Ed. Hunt, the missionary in charge at Wen-chow, is a brief testimony. Her translation, while an unspeakable gain for her, is a serious loss to the work she has left, as is sadly evident from Mr. Hunt's statement of the actual present condition of things, "the whole burden of the women's work now rests on Mrs. Menzies alone." It is too great a burden for her; who will help her to bear it, and so fulfil the law of CHRIST? We sympathize with those who are sorrowing over the loss of our sister, especially the relations and friends. May the LORD comfort their hearts.

Appreciation by Mr. Ed. Hunt.

"Another life given for China, and that life indispensable, as we see things, to the great work in which it was spent. Why was one so gifted, so used in the past, of such promise for the future, taken so early? Our Father knoweth, and worker and work are His.

"Miss Stayner was accepted for the C.I.M. in Toronto as a self-supporting missionary, and arrived in China in January, 1898. After a short time at Yang-chow, she was designated to Wen-chow, and spent her working time in China there. With natural talent and highly educated, she conquered the difficult dialect and spoke it accurately and fluently. Her work was that so essential in stations like Wen-chow, where Christians are many and inquirers yet more: the holding of classes and Bible-schools for the women, and visiting them in their own homes in town and country, thus building upon the foundation already laid. In this she was successful in the truest sense, and was greatly beloved by her Chinese helpers and those many other women whom she taught so patiently and thoroughly.

"Steady perseverance and devoted thoroughness marked all the work she attempted; and though she was so good a speaker, to the end she always studied her theme out patiently and minutely with her Chinese teacher so as to be able to put each point with the greatest clearness. Long after she was unfit for work she refused to give in, and returned to China in the autumn of 1905, no doubt far too soon, after a furlough compelled by ill-health.

"The whole burden of the women's work now rests on Mrs. Menzies alone, and yet it is ever growing and calling for more workers rather than fewer. We, who have worked side by side with the one gone, rejoice in her reward attained, while we mourn the loss of a fellow-worker so valued, and long and pray for some to fill the gap in Wen-chow and enter doors so many and so open."

Deputation Work.—Mr. H. S. Sanders, who has recently visited China and made a long journey through our stations in SICHUEN and in the West, has now returned home to take up the position of Deputation Secretary. He will be glad to hear from any of our friends who require a missionary to address their meetings, or who may wish us to organize a meeting in their neighbourhood. We commend Mr. Sanders to the prayerful interest of our friends in taking up this important service on behalf of our work in China.

The Opium Trade.—Under the auspices of the Christian Union a series of important meetings in connection with the anti-opium movement has recently been held throughout the country. At Leeds, Manchester, and Sheffield the chair has been taken by the Lord Mayor of those cities, and at Birmingham by the Bishop of Birmingham. The Rev. Montagu Beauchamp and Mr. Marshall Broomhall, both of the China Inland Mission, have been among the speakers, while assistance has been given by many local friends and two or three Members of Parliament.

The object of these meetings has been to press upon the country the necessity of the British Government undertaking legislation in accordance with the resolution of the House of Commons of May 30th last, which was to the effect that the opium trade, being morally indefensible, should be brought to a close at the earliest possible moment. It must not be forgotten that, although the House of Commons has condemned the trade, and the Chinese Government have declared their intention of stopping the evil habit of opium smoking within the next ten years, the British Government has not yet seriously set itself to grapple with this evil. In fact, according to the Calcutta newspapers, the Indian opium revenue to the end of last January was actually about £700,000 more than had been estimated. This is certainly far from satisfactory, six months after the House of Commons resolved that the trade should be brought to a speedy end. Prayer is needed that those Members of Parliament who will in the present session be endeavouring to bring pressure to bear upon the Government in this matter, may be helped in so doing.
A Brief Review of the Year 1906.

By James Stark, Secretary of the China Council.

In accordance with my usual practice, I here give a brief review of what has taken place during the past twelve months in the provinces into which the work of our Mission has extended, and endeavour, by crystallizing the general impressions produced by the extensive correspondence received from our workers in the field, to show in some measure the conditions which have prevailed, and the progress which has been made.

The year now closing has been, from a political point of view, one of surprises. Decree has followed decree in quick succession, making admissions never before acknowledged, and pledging the Imperial Government to important and unexpected changes in China's time-honoured political system, promising to introduce administrative and financial reforms which will prepare the country for constitutional government, as also to deal with the great question of the production and consumption of opium, which has been the proximate cause of so much national weakness, and moral and physical evil. The main motive is admittedly to make China strong, and to enable her to guard her own interests.

There has been a growing spirit of nationalism amongst the people, which has in some cases expressed itself in hostility to foreigners, and in others, in desire for the knowledge and learning which they possess. This national awakening has been everywhere apparent, and even in the Church it has been perceptible, showing itself in desire for an independent management of Church affairs, for which the converts are manifestly not yet ready. It is difficult to know exactly how to regard this sentiment.

From time to time throughout the year, there have been features in the situation in China which have caused considerable concern. Early in the spring there was the Nan-chang massacre, the effects of which on other districts were, through God's restraining power, less serious than we feared would be the case. Following this were native riots and uprisings in several of the provinces, caused by drought and floods and consequent scarcity of food, and the subsequent activity of secret societies who took advantage of the opportunity for the furtherance of their anti-dynastic and anti-foreign designs. Then there have been local rebellions against the Government, and other disturbances of a more or less serious character, in different parts of the empire, causing strain and anxiety to workers in the affected or contiguous districts. While there has, in a few instances, been culpable negligence on the part of local officials, the promptitude with which the provincial authorities have generally taken measures for the suppression of lawlessness and the maintenance of order has at once saved the situation and revealed what can be done in times of emergency.

The officials throughout the empire have, I think, been on the whole friendly towards missionary enterprise, and though this may have been due to policy, it is yet cause for profound thanksgiving to God; for, whilst the progress of the Gospel is really independent of official patronage, the manifestation of hostility on the part of the governing class not infrequently has a powerful influence upon the attitude of the people towards the missionary and his message.

Through the over-ruling providence of God the local unrest and rice riots, which at the time of their occurrence caused concern, have not seriously interrupted the work of the Mission. Many thousands of miles have been covered in the itinerations of our missionaries, who have, without sustaining personal violence, carried the Gospel to a large number of cities, towns, and villages never before reached with the message of the Cross. Christian literature has been extensively scattered, Scripture portions having been readily purchased by multitudes of men and women of all social grades. Special series of Gospel meetings have been
China's Millions.

The growth of the Chinese Church, with the consequent extension of its influence, creates new problems, which in recent years have appealed so powerfully to the minds of a certain class of the people, have been less obvious, and it is to be hoped that the quality of the enquirers has in consequence been improved.

During the year a private temple has been transformed into a chapel, whilst in one village, where about a third of the inhabitants have become Christian, one of the three public temples has, by mutual consent, been transferred to the converts for use as a place of worship. Thus the Spirit of God is working in the hearts and lives of men.

The year has been marked by a great spiritual awakening amongst the aboriginal tribes in the provinces of Kwai-Chow and Yunnan. To these simple, despised people, with their hard life and great poverty, the Gospel has come as welcome news, and they have accepted it as a divine message.

In the provinces generally, there is yet, however, much stolid indifference and ignorant prejudice to be overcome. The aims of the missionary are still misunderstood, and his solicitude for the spiritual welfare of the people misinterpreted. But notwithstanding these facts there has been a response to the Gospel which should inspire God's servants everywhere with fresh hope and expectancy. Over 3,300 baptisms have already been reported for this year. This aggregate, which will probably augmented when the returns from all our stations have been received, exceeds our greatest previous record by more than 33 per cent.

The growth of the Chinese Church, with the consequent extension of its influence, creates new problems, and adds to the responsibility of those upon whom its spiritual oversight devolves, and I would make this a plea for a more constant exercise of the ministry of intercession on their behalf.

In the Church there have been clear indications of progress. There has, of course, also been cause of sorrow and disappointment through the failure of members to conform their lives to the standards of God's Word. There has sometimes been gross sin and flagrant disregard of Christian principle, necessitating Church discipline. There has, nevertheless, been growth, manifesting itself in genuine piety, self-sacrifice, liberality, and zeal. Some of the Chinese leaders have developed spiritual gifts which have enabled them to exercise a helpful ministry. Intelligence and knowledge of Scripture have been increased by special classes and Bible Schools for the study of God's Word. Schools for the education of the children of the Christians and others have been maintained, and many conversions have taken place in them. Provincial and local conferences for the deepening of the spiritual life and the consideration of Church problems have been held, and these have brought refreshment and profit to Chinese helpers and converts alike.

An aggressive and spiritual Church without persecution is inconceivable in a heathen country like China, where there are so many conflicting elements, and this year has brought to many of the members fiery trial. Whilst persecution cannot fail to call forth our deep sympathy on behalf of those on whom it falls, it cannot altogether be regretted; for without it there would be less purity of motive on the part of the enquirer, less stability in the convert, and probably more spiritual declension in the Church. The fear of persecution deters the insincere from seeking to identify themselves with Christ; the overcoming of difficulty and trial gives strength to Christian character, and the patient endurance of suffering for Christ's sake chastens the spirit. The policy of our missionaries has been to enjoin prayerful forbearance, and though many members have not been sufficiently spiritually-minded to appreciate this Scriptural injunction, yet not a few have, in some measure, manifested the spirit of Christ whilst suffering wrongfully.

We look back with profound thanksgiving upon the Lord's dealings with us as a Mission during the past year; for our needs have been supplied, and manifold mercies have been vouchsafed to us. We look forward to the New Year in a spirit of humble, and yet hopeful, dependence upon God; for whilst the outlook may not be altogether without portentous clouds, it is, nevertheless, bright with promise. "Brethren, pray for us!"
July 16th. This morning, after prayers, Mr. Sorensen took his Tibetan servant and together on horses they went to some neighboring tents to distribute Gospels, but the occupants were too frightened of them to either buy or accept their books. This illustrates some of the difficulties that attend the efforts of the missionary to get the Gospel to these people. As there were only two of them and without any loads the suspicion of these people was aroused. It is impossible to approach these tents in any other way than on horseback, as the occupants would set the dogs on to you, suspecting you had come for some evil purpose.

We are all feeling the effects of the high altitude, the height of this place being about 12,500 feet. At night we find breathing hard and are able to exert but very little effort.

An attempt to walk this journey would have been a physical impossibility. During the day we have had continual visits from a flock of six young kids, which have kept on running in and out of our room; these pretty little creatures have amused us much with their playful antics, but I would like to have strongly objected to the visits of the women who walked in at their leisure, even while we were dressing. There seems to be no respect for privacy amongst these people. They are very dirty, as they never wash, and most of them are bare-footed, often the children are quite naked.

In the afternoon we paid a visit to the Lamasery close by, but received a very cold reception from the few Lamas there. None of them would receive either the tracts or the gospels we took, making the excuse that they could not read, which we knew was a lie, for one of them had read aloud some passage from a gospel before he returned it. They are afraid lest anything should happen to them if they allowed such things in the monastery. Here, indeed, is one of the strongholds of the devil, and will evidently prove the greatest obstacle to the spread of the truth in this land, as the people are so much in the power of the Lamas, as nearly all the trade of the country is in their hands, most of the land under cultivation belonging to them.

July 15th. A start was made at 7.15. Our landlord secured five skeins of cord, value fifty cash. Early in the morning a very heavy mist hung over the mountains but the air soon cleared, and the sun became very hot. To-day we have passed several pine forests, almost the first trees we have seen except a few single ones, since crossing the Jeto Pass. We met several packs of yak all close together, which in all must have numbered over one thousand. As we looked down upon them from an elevated position, they presented the appearance of several regiments of soldiers marching in review order. We had a delightful gallop over some springy turf, and arrived at our destination, Bak-med, at 10.45, but ula had to be changed here. Our loads came in about an hour later.

Our accommodation is splendid, consisting of two large, clean rooms, one for ourselves and one for our servants. On our arrival some su-in-ch'a (butter tea) cheese and tsamba were set before us, which we heartily enjoyed. We have seen a considerable quantity of land under cultivation to-day, nearly all being barley.
In the afternoon we paid a visit to the Lamasery on a hill near by, but only found two occupants there, servants of the Lamas.

**July 17th.** We were up at 6, and at 7.30 made a start. Our road to-day has again been through another valley. After travelling about two hours we had to ford a river, but as rain had not fallen much lately the water was not very high. At this point we took a sharp turn to the right, and entered another valley. On the left side of this the mountains assumed a pyramidal formation, similar to those seen on the banks of the Upper Yangtsi, their northern slopes being well wooded with fir and birch. About half way up this valley we came to a lamasery. We went into the courtyard and distributed several tracts to the Lamas who gathered around us, but upon the head one coming in their midst he commanded them all to be collected again and returned to us. The power of this man is very great, as any act of disobedience would be severely dealt with. As we rode on ahead of the others we arrived at our destination, Gygu-su-drong, at 12.80., where, being unaccompanied by our loads or escort, we had great difficulty in persuading the people we were bona-fide travellers. Eventually Mr. Sorensen got them to believe that our loads were following us, and also prevailed upon them to give us some butter, tea and tsamba. Our loads arrived three-quarters of an hour later.

The room we occupy is a double one, the part we use is about nine feet by eight feet, with a fire-place in the centre round which we sit and have our meals and spread our beds, there being just room enough for them, the other part of the room being occupied by our baggage. There is absolutely no furniture in it. The door leads out into the lower roof, which is small, and the only place for exercise, as the yard below is so deep in mire and cattle muck, that we cannot get out without getting this over our boot-tops. This is the usual condition of nearly all the Tibetan houses we have stayed in. The air is very clear, and the scene around is very beautiful

man (!) in all business transactions, and yet, strange, in the rural districts they can neither read nor write.

**July 18th.** We were up at 4.20, but owing to the late arrival of the ula did not start until 7.50. The morning was very fine, and for the greater part of the day we had a fine view of the Ta-pao-shan and other snow peaks. The first part of the journey lay through a valley, the slopes of which were beautifully wooded with fir and birch. About half way up this valley we came to a lamasery. We went into the courtyard and distributed several tracts to the Lamas who gathered around us, but upon the head one coming in their midst he commanded them all to be collected again and returned to us. The power of this man is very great, as any act of disobedience would be severely dealt with. As we rode on ahead of the others we arrived at our destination, Gygu-su-drong, at 12.80., where, being unaccompanied by our loads or escort, we had great difficulty in persuading the people we were bona-fide travellers. Eventually Mr. Sorensen got them to believe that our loads were following us, and also prevailed upon them to give us some butter, tea and tsamba. Our loads arrived three-quarters of an hour later.

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**July 18th.** We were up at 4.20, but owing to the late arrival of the ula did not start until 7.50. The morning was very fine, and for the greater part of the day we had a fine view of the Ta-pao-shan and other snow peaks. The first part of the journey lay through a valley, the slopes of which were beautifully wooded with fir on the western side. At the head of this valley is a large watch tower, built by the king as a protection against the robber bands which infest this district, often numbering as many as fifty to sixty in one band. There we halted for lunch, and at 1.50 a re-start was made. The official in charge of the Kuan-chai (robber tower) supplied an additional escort of eight armed men, who in their various coloured dresses, and carrying long guns, gave a very picturesque appearance to our caravan. Our road now lay through another valley, the first part of which was a plateau, on either side being a ravine. This we soon left, and again had the fir-clad slopes on either side, with a very wide stretch of soft springy turf, which extended for seven miles, and over which we had several delightful gallops. But we were not allowed to get far away from the pack on account of the robbers. In two hours we reached the end of this valley and then began to descend into a fine pine forest with very rich undergrowth, a great change from the scenery we have had during the past days. Many hundreds of the fir trees lay across our path, a great number of which bore signs of having been struck by lightning. After a short descent we entered a beautiful sylvan glade which took nearly two hours to ride through. Although the road was very rough there was special delight in this ride; on either side were richly fir-clad mountains, and the undergrowth through which we rode was rich in foliage and flowers. Every now and then the road opened out into fine grassy swaths, and many mountain streams rushing across our path added much to the beauty of the scene. At the end of the forest we arrived at our destination, Ku-cha.
July 19th. To-day Dawo has received the true Light, not preached but distributed, for it is probable that scarcely a single house will be without a copy of the Gospel. May He from whom the true Light shines, cause it to shine in many of these hearts and lives, and hasten the day when this truly awful power of the devil may be broken. Altogether three hundred Gospels were distributed. The village is a very poor, dilapidated place, with a population of about one hundred families. The streets are very narrow, and everywhere are seen the effects of the recent earthquake. Over nine hundred people perished in the disaster.

July 20th. During the afternoon a great many Lamas came to see us, sometimes there being as many as a dozen in the room at one time. All accepted Gospels.

At 4.15 we went out to hold an open-air meeting, taking up a good position near the Lamasery in a large open space, and a big crowd gathered round us, but soon after Mr. Sorensen had commenced to speak a heavy storm came on which caused us to disperse. Mr. Sorensen invited them to the house when the rain ceased, and a small meeting was held in the yard in front of the house.

Soon after breakfast we had a few visitors, some coming especially for Gospels.

We never get any of the women come to see us, and invariably when we go out on the street, if they happen to be standing at the doors, on our approach they immediately retire, some running away. We are much impressed with the fine physique of most of the men whom we have seen; they generally wear a loose gown with the right arm and shoulder bare, that part of the dress being thrown over the back. Often they are bared to the waist. The skin is very dark, owing to exposure to the hot sun. Many have their hair long and plaited, with immense quantities of yak hair plaited into it; these, we understand, come from the Lhasa district. Others have several small plaits hanging over their shoulders, and large silver rings over the plaits; others are completely short, similar to the Lamas. Those with long hair always have a fringe that almost entirely covers the forehead. They nearly all wear a string of beads and chains that part of the dress being thrown over the back. Often they are bared to the waist. The skin is very dark, owing to exposure to the hot sun. Many have their hair long and plaited, with immense quantities of yak hair plaited into it; these, we understand, come from the Lhasa district. Others have several small plaits hanging over their shoulders, and large silver rings over the plaits; others are completely short, similar to the Lamas. Those with long hair always have a fringe that almost entirely covers the forehead.

July 22nd. We have had very few visitors to-day, principally owing to our staying in the Yamen, access to us not being easy.

We have had a table outside in the court-yard in front of the Yamen, and there Mr. Wu had disposed of 900 Gospels and many texts besides. This is the only way we are able to reach the people here.

In the morning I went with Mr. Sorensen to try and get some snapshots of the places of interest, and after an hour and a half returned, feeling very fatigued, the hot sun and high altitude making walking a great effort.

The Mandarin has been very kind to us and has made us a present of a kid and two fowls.

We have been considering extending our journey on to Lianze, the next district to this, and three days' journey from here, but as our passport is only made out for this place the Mandarin has dissuaded us from going, so we are returning to-morrow.

We have been observing the latest official with a square iron rod in his hand, his symbol of authority to administer punishment to any refractory brother. He was much better dressed than the others, having underneath his cloak a richly embroidered garment in gold and silver. The monastery is much finer than the one at Dawo, the temple having a golden roof. It is capable of holding 3,000 Lamas, there being now 2,300, seven hundred having lately been turned away for breaking their vow of celibacy.

July 25th. Arose at five after a fairly comfortable night spent in the open-air. We started at 7.15 and arrived at Chango 10.15, the stage being a short one, only thirty li. For the first two and a quarter hours we had a somewhat difficult ascent and then a slight descent to Chango, which lays on the side of a hill, the Lamasery being about two li above it.

We are staying at the Yamen, being the guests of the Mandarin, who is the only official in the district. He told us that we were the first foreigners who had ever stayed in Chango.

This place is larger and of greater importance than Dawo, and forms a part of the Horba States, there being five of these.

In the afternoon Mr. Sorensen and myself went to the Lamasery to distribute some Gospels, but got very little opportunity as the Lamas were forbidden to take any notice of us. While we were there, they gathered in the porticoes of the temple for prayers, sitting on the ground with their faces towards the door and clad in loose yellow robes, mostly very ragged, and large hats made of yellow cloth, similar in shape to those worn by the Roman gladiators. Over them stood an official with a square iron rod in his hand, his symbol of authority to administer punishment to any refractory brother.

The Lamas hold prayer meetings from morning to evening, and get some snapshots of the places of interest, and after an hour and a half returned, feeling very fatigued, the hot sun and high altitude making walking a great effort.

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The country has been much disturbed lately, and as the Mandarin here is responsible for our safety while we are in this district, there was a good reason for his not wishing us to go any further.

[The missionary travellers therefore retraced their steps, and after a prosperous journey, reached Ta-tsien-lu once more on the evening of Monday, August 6th.—Ed.]
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For Special Purposes

- 2 Jan 1907: £4,258
- 3 Jan 1907: £4,265
- 4 Jan 1907: £4,263
- 5 Jan 1907: £4,259
- 6 Jan 1907: £4,256
- 7 Jan 1907: £4,261
- 8 Jan 1907: £4,262
- 9 Jan 1907: £4,260
- 10 Jan 1907: £4,258

Total for Special Purposes: £42,580

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For General Fund — Continued

- 19 Jan 1907: £6,010
- 20 Jan 1907: £6,009
- 21 Jan 1907: £6,011
- 22 Jan 1907: £6,008
- 23 Jan 1907: £6,012

Total for General Fund — Continued: £150,110
China's Millions.

**Recent Baptisms.**

**KAN-SHUH—**
- Chen-tien
  
  - Liang-cheo
  
  - Si-ning
  
  - Fu-kiang

**SHEN-SI—**
- Mien Hsien
  
  - Tung-chow
  
  - Si-an Fu
  
  - Han-ch'eng
  
  - Long-chow

**SHAN-SI—**
- Ta-ning
  
  - Sih-cheo
  
  - Chi-chow and out-stations
  
  - Yun-cheng
  
  - Hai-chow
  
  - Pi-chow
  
  - Hung-tung out-stations
  
  - Lu-ch'eng
  
  - Chi-wu
  
  - Huo-chow and out-stations

**SHAN-TONG—**
- Ning-hai out-station

**SI-CHE—**
- Ch'en-ku and out-stations

**HU-NAN—**
- Ho-nan Fu
  
  - Long-ning
  
  - Yeu-cheng
  
  - Shek-lieh-ten and out-stations
  
  - Mien-ch'i
  
  - Sin-an

**KWEI-CHOW—**
- An-shun out-stations

**HU-PEN—**
- Lao-ho-k'eo

**KIANG-SI—**
- Kii-an and out-station

**GAN-HWUY—**
- An-k'ing out-station

**CHEH-KIAN—**
- Wenchow out-station

**Arrivals from China.**

Dec 21st.—Geo. and Mrs. Parker.
Jan. 16th.—W. T. Herbert; J. B. and Mrs. Martin and three children; Miss F. M. Williams; Miss Hannah Davies.

Feb. 17th.—W. H. and Mrs. Aldis and child; Miss F. E. Pusser.

**A NEW PUBLICATION.**

**A Modern Pentecost.**

Being the Story of the Revival among the Aborigines of South-West China.

16 ILLUSTRATIONS.


**THREEPENCE NET.**

**Departures for China.**

**MARCH 5th.** Per N.G.L. s.s. "PRINZ EITEL FRIEDRICH."

- "*Mrs. H. N. Lachlan and two children.
- "*Miss M. Storer.
- "*Miss A. A. Davis.

**MARCH 19th.** Per N.G.L. s.s. "BAYERN."

- "Miss Blackmore (at Genoa).

**APRIL 2nd.** Per N.G.L. s.s. "GNEISENAU."

- "*Mrs. H. N. Lachlan and two children.
- "*Returning.

**DONATIONS RECEIVED IN LONDON DURING JANUARY, 1907.**

**For Special Purposes.**—Continued.

**CHINA INLAND MISSION.**

**THREEPENCE NET.**

**Summary.**

General ... 4,255 0 7
Special ... 232 3 8
Total for January ... 4,487 4 5
Temple in West China.

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Missionary Address
By the late Dr. Robert Morrison.

Chinese Boy Missionaries.
An Interesting Itinerary in Kan-suh.

Our Shanghai Letter.
Recent Baptisms.
Departures. Arrivals.

Editorial Notes.

MONTHLY, ONE PENNY.

MORGAN & SCOTT, 12, Paternoster Buildings, LONDON, E.C.
China Inland Mission, Newington Green, LONDON, N.
Chiná Inland Mission.

OFFICES: CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.
Telegraphic Address—LAMMERMOUTH, LONDON.

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(Continued on page 51.)
The Lord Christ's Command to Christianise All Nations,
Grounded on the πᾶς ἡκτορία ("complete authority") possessed by Him in heaven and on earth.

Being a missionary address delivered by Dr. Morrison on Dec. 5th, 1825.

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you even unto the end of the world. Amen.


In the midst of the ignorance, error, and perversity of judgment which prevail throughout the world, were a man to decline adopting a course of action for himself till all his neighbours, acquaintances, and friends agreed in recommending one to him, he is not likely ever to come to a decision.

Men are individually accountable to a supreme authority for their actions, and therefore they must act for themselves. The real disciples of Jesus, in becoming such, think for themselves, and in their subsequent career must act for themselves, without ever expecting that their principles and conduct will always meet with the approbation of the non-discipled. Having once seen it right to become the followers of Jesus, we must be guided by His example and His precepts.

There is an evil spirit who rules in the hearts of the disobedient, and he is the god of this world.

To oppose him and subvert his control, Jesus was manifested, and He has erected a standard, surmounted by the cross, on which He died for the redemption of the world, and around it every true Christian is commanded to rally. Not a physical, but a moral and spiritual conflict, is that to which every Christian is called.

However, I dwell not on the figure; the weapons of our warfare are not carnal; we are prepared not to shed the blood of others, but to sacrifice our own as witnesses for the truth. I mention these things briefly to intimate that a life of ease and unassailed tranquility ought not to be expected by any genuine disciple. Satan, and the world, and evil propensities will not leave him in peace; he must defend himself, and that sometimes in bitter conflict, and it is his duty to go forth aggressively against the empire of Satan, of ignorance, of superstition, and of vice.

It is his, however, not to destroy, but to carry aloft into the rebel camp, a proclamation of mercy from the Supreme Ruler of the universe.

"I (says the Divine Saviour) have all power in heaven and on earth: go ye therefore and proclaim the glad tidings of mercy to every human creature. This did the first disciples and the apostles of our Lord, to the extent of their means; and this more or less, have all their true successors done up to the present day, and this is still the doing of what, in common parlance, is called "The missionary enterprise."

Emmanuel appeared not to destroy men's lives, but to save them. The tyrant oppressor, and artful deceiver of men is he against whom war is declared; to the deluded children of men, who have joined the arch enemy, mercy and mercy alone is intended.

But some of these rebel men avowedly oppose the messengers of peace from Zion's King, and others of them, under the cover of professed friendship, do actually take part with the enemy.

There are some professed Christians who would have a truce proclaimed, and terms of peace and amity adopted with idolatry, superstition and crime, and to secure their end they scruple not to assert many things which assume the shape of untruths concerning the passive virtues, or the noble sentiments, or the simplicity and innocence of the idol devotees; or of the malignant followers of the false prophet. They affirm, what indeed no man of sense ever denied, that an impious profligate idolater is just as good as an impious profligate Christian so called. We deem not, that an enemy to God, and to Christ among the Christians of Europe is better than an enemy to God and to Christ among the pagans of Asia, or of any other part of the world. All such, in every part of the world, say to themselves, peace, peace, when there is no peace. Submission to mercy is required of all, and that alone will be availing. Specious glasses cannot deceive the heart-searching God, nor can false representations of the character of distant nations long maintain their ground among men.

The innocent Hindoo Brahmin, regarded and ex-
China's Millions. April, 1907.

To this mode of speaking I am really at a loss what to say. It seems pious, but I fear it is impious sophistry, virtually impugning the wisdom and goodness of the Saviour's command to make known His salvation to all nations. I conceive the Saviour's declared intentions and wishes must be extended to individual disciples and churches. And whilst there are many nations to whom Christ's salvation has not been proclaimed, the reason which has been exhibited is impertinent and irrelevant. Oh! man, who art thou that arguest against thy Saviour? He says "Go and disciple all nations," but thou sayest: "No: we will stay till all the souls in this nation are converted." Here I might ask, on what system of theology is the opinion grounded, that such will ever be the case with respect to any one nation? Would that this were the case! But many men will not come to Christ, that they may be saved. Broad is the road that leads to destruction, and multitudes persist in travelling onward in it. Ye ministers of religion, let the Saviour's command weigh more with you than such reasonings as have now been set before you.

The Chinese occasionally call Christianity the 'European religion,' and our Saviour is, in the Imperial Dictionary, called "The Saviour of the West:" and there are those in Europe who seem to think or at least to act the same as Pagans. It is the Roman world, the European world, the civilized world (so called by Europeans) which occupies the attention and the cares of Christendom. Our learning must be European learning, our languages must be the ancient Pagan languages of Europe; and the distant reports of Greek and Latin writers are more regarded than the records (more probably true), of Asiatic historians.

I shall, no doubt be told that some efforts to evangelize the nations have been made in various quarters of the world, which, in a very qualified sense, I admit; but oh! how disproportionate to the requirements of that precept to which I have this evening called your attention!

Not only have Protestant efforts been vastly deficient, but even a mental recognition of the duty has been rare. Some years ago I looked over half-a-dozen commentators on the motto of this evening's address; and found that they either passed over the great commandment to evangelize the nations, without notice, or slurred it over with a sentence or two, whilst pages were spent in arguing the time and quarters of the world, which, in a very qualified sense, I admit; but oh! how disproportionate to the requirements of that precept to which I have this evening called your attention!

The difficulties which exist to impede the prosecution of this work are many and great. The love of sin in the human heart, the worldly-mindedness of earthly principalities and powers, the pride of science and the gates of hell, are all in league against the servants of Jesus in this enterprise.

In this Christianized land, notwithstanding a partial triumph of religion, since the days of avowed French atheism and infidelity, many are the enemies of the cross in all ranks of the community; from the most powerless and ignorant peasant, up to the most learned and dignified courtier at the foot of the throne, are they to be found. Among the merchants and the lawyers, and the statesmen, notwithstanding all the "cant" of philosophy, philanthropy, and liberalism, there are in all places not a few covert enemies of the cross of Christ.

And in some other nations, the obstacles to the discipling of men are a thousand-fold increased.
The names of the Revisers, each with his Chinese assistant on his left, are:—Rev. F. W. Buller, C.I.M.; Rev. C. Goodrich, D.D., of the A.B.C.F.M.; Rev. C. W. Mateer, D.D., of the Amer. Pres. Mis.; Rev. Spencer Lewis, of the Amer. Meth. Epis. Mis. The Rev. Geo. Owen, who is one of this Committee, is in England, with an excellent Peking scholar (Mr. Cheng). His results have been forwarded to the Committee by post. This Committee are revising the Mandarin Version, and for four and a half months, from May 30th to Oct. 12th, they met six days a week, without a single interruption, frequently having two sessions a day.

Ignorance and prejudice, and malignity and enmity against GOD, exhibited sometimes by the populace, and sometimes by priests or by politicians, all stand in hostile array against the banners of the cross, and turn a deaf ear and dart a look of scorn at the envoys of Heaven’s mercy to a guilty world. But notwithstanding all these difficulties, greater is He that is for us than all they that can be against us. JESUS hath “all power in heaven and on earth;” therefore, says the heavenly mandate, “Go and disciple the nations.”

If this suffice not, O ye ministers and Christians, to sanction, and to stimulate, and to encourage your going, I have done; my arguments are exhausted. If required obedience to the Almighty SAVIOUR will not operate on ministers and churches, I know not by what methods nor by what topics to excite them to missionary exertions.

I might indeed urge that the love of our neighbour requires missionary efforts. Oh! my fellow-Christian, how dost thou value the salvation of thy soul, and how dost thou esteem the benevolence of that man, or those men, who first introduced Christianity to Britain? For after the lapse of many hundreds of years, gratitude from the millions of British Christians, even of this day, is still due to them. Wert thou on an island of the Southern sea, without the knowledge of CHRIST, and couldst by any possibility know its value as thou now dost; what would’st thou think of that man who could say, an English soul is as valuable as thy soul; and because there were Englishmen unconverted, he would not go and proclaim the King’s mercy to thee?

I might urge on you this night the love of GOD which requires the ministers of the sanctuary to be zealous and valiant for the truth. Among many of the nations, error and wickedness, and the worship of demons, which rob GOD of His glory, universally prevail. Ought not zeal for the Divine glory to rouse ministers and Christians to missionary efforts?

But I rest not this duty on our notions of propriety or expediency or usefulness; I rest it solely on this, it is the will of GOD. And say not, O ye rebellious priests and people of Israel, “Thy will be done,” and then fancy ye have done your duty. It is His will that Christian churches use the means. “Go and disciple all nations”; “Go and proclaim the Gospel to every creature.” But, says the objector and caviller, would you have us go and leave our own country and our own homes, and we pastors go and leave our flocks? No, my brethren, I require no such thing. Heaven requires it not. England’s king has many affairs in foreign lands commercial and political and martial; and it would be England’s disgrace, if she could find no able and enlightened men and veteran servants to engage in these important missions. And Zion’s King has important affairs in all lands; embassies of pardoning mercy to the guilty, of peace to the bitterest enemies; of salvation to perishing sinners, of conflict with the powers of darkness where Satan and idols are enthroned; and
China's Millions.

A. Aran. «1907.

it is the disgrace of our Zion that she sends not some of the ablest and wisest and holiest of her servants.

What our Saviour taught and did and suffered on earth was for the benefit of all nations. And it is His revealed will that the glad tidings of salvation should be proclaimed to all nations.

Therefore every disciple, whether private Christian or minister of the Word, at home or abroad, should regard the Lord's will as the rule of his thinking and acting on this subject. He should have solemn soul-communings with the Divine being on this part of duty: and answer conscientiously to Him, taking that deep interest in the affairs of the Kingdom, and making those personal and domestic sacrifices for Its welfare, which true unfeigned loyalty to Zion's King demands.

It is incumbent on those who exhort the congregations of God's people to urge the general duty, leaving the particular application to each individual's conscience in the sight of God. No one has a right to interfere with or judge another man's conscience. As for example, beneficence is a duty binding on every Christian; but no one can prescribe to another how much time, or how much property, he shall spend in doing good. So also to use efforts to discipulate or evangelise all nations is a manifest duty; but no one has a right to prescribe to another the degree of effort, either as to personal service, appropriation of time or of property, to be employed by the said individual. That is a sacred matter between God and his own conscience. But this much may be said, supposing no ostentation or hypocrisy, these efforts will always be in proportion to each disciple's love to the Master; or each subject's loyalty to the King. They that love much will use great exertions; they that love the Saviour little will do little to serve and honour him, or to effectuate his declared intentions. In such cold-hearted cases, every duty, personal or domestic or imaginary, will be thought paramount to this duty; every claim will be preferred to the claims of Jesus and the enlargement of His Kingdom.

But worldly comfort is not the chief end of man. To glorify God is the highest end of human existence, and whoever makes this his sincere and supreme aim, will receive from Divine Providence blessing the use of means, either a greater or a less supply of food and raiment and comfort.

If we be indeed God's people and Christ's disciples' the hallowing of our heavenly Father's name and the coming of His kingdom should be the business of our lives. "Seek first the interests of the Kingdom, and all other things shall be added, that Heaven deems necessary for you." First be ye interested in the Kingdom, and then seek its interest; let these objects have precedence of all others.

Christian fathers and mothers and children should all make common cause in this work.

O ye Christians, do ye really believe that God our Saviour, Zion's King, Emmanuel our Redeemer, lives and reigns in Heaven, and now marks out for your zeal and loyalty and disaffection? If so, let that work upon your fears and hopes. Do you believe that His humiliation, His agony and bloody sweat, His cross and passion, and His cruel death, were all endured for you, that you might not perish everlastingly? If so, let that work upon your gratitude. And know ye not that ye are not your own? God requires your services on earth, this is your reasonable service, your duty.

And what is your life? It is but for a moment! And what are ye on earth? Strangers and pilgrims! And what is before you? Death and judgment, and an awful eternity; bliss everlasting, or, oh, terrible reverse! expulsion from the gates of Paradise, and an eternal dwelling in darkness with demons and hypocrites.

Oh, let fear and hope, and gratitude and duty and common-sense, all conspire to induce in families and in churches a ceaseless spirit of devotedness and personal sacrifice for the promotion of Zion's Kingdom on earth, as it is in heaven.

Ye fathers and mothers and sons and daughters love King Jesus, give him your hearts! cheerfully obey Him! in your families sing His praises, devote to Him your dearest relatives, your fortunes, and your lives.

If there be any truth in the Bible, if our Christianity be not all selfishness and hypocrisy, this devotedness were a chivalry at once rational and glorious. Away with those shameful complainings that insinuate that too much is done for the King's cause. Away with those unbelieving anxieties which belie the Divine promises, and which virtually deny that those who honour God He will honour, and which assert that the seed of them who serve Him may be neglected by Providence.

O Spirit of God, that convinces of sin and of righteousness and of judgment, convince the families and the churches of this land of their past neglect, and breathe into their souls a spirit of holy zeal and entire devotion to the Saviour's cause among men!

"The man who would attempt to build a hall without an architect would not be very wise. But it would be quite as great a mistake to say, because architects are wanted, "We will have none but architects." And so in missionary efforts. Men who have gone through a valuable curriculum of study are very few, and the number willing and able to go out is insufficient, if that were all. But apart from this, there is much work in the mission field that others can do positively better. God has adapted each one to his own work."—J. Hudson Taylor.
Chinese Boy Missionaries.

MY DEAR YOUNG FRIENDS,—

How I wish I could describe to you the scene I have just looked upon, and still more do I wish you could see it for yourselves. This is Sunday morning, and I have just returned from a walk up and down the courtyard belonging to our Mission premises (Chinese custom forbids me to go outside except under proper escort). It is a perfect morning—cold and frosty—but with lovely bright sunshine and a blue sky. Through the open window, across the river, I can see groups of blue-clad figures busily engaged in buying and selling at their morning market. Our Sunday is no day of rest to them. The sound of their voices raised high in bargaining for their purchases reaches me as I write, and reminds me that a little further away, behind the great wall of their city, full of idols, and for the most part full of indifference to the Gospel message by those who have heard it. Will you take this city on your hearts in prayer? and so help to bring down a mighty blessing upon it. The promise is, "I will pour floods upon the dry ground," and "more things are wrought by prayer than this world dreams of." But I want to tell you what I have been looking at and listening to this morning as I strolled up and down praying. A group of school-boys with their open Bibles, learning their Scripture lesson. Of course they were doing it in Chinese style, each one at the top of his voice to a tune (?) of his own composition, which consisted chiefly of three or four notes, each boy taking a different one; but then they cannot do it in any other way. It is impossible for them to learn in silence. It was very sweet to catch now and then the precious name of "Je-su" (E-er-su) JESUS, and to know that almost all these dear boys are His true followers. Some of them who were formerly much opposed to "the doctrine" have been broken down by the power of the Spirit, and have yielded to the claims of CHRIST. At the Conference just held one boy, who has been a Christian a year or two—such a nice fellow, rose and said he had determined from this time to give his holidays to go out and preach the Gospel. Who would go with him? There was a hearty response from all the boys, others rising to give themselves for the first time to the LORD to be His only and for ever. That Sunday was a glad day indeed to the LORD's servants here, and as the days go by they bring deeper joy to the hearts of those who have worked faithfully for years past in this place. The change in the boys is so marked—the whole school is altered—love and kindness taking the place of petty quarrels and strife. Since I began this letter we have had morning services, and this afternoon again you could see those pigtailed figures packed as close as they could sit on the forms, the women and girls squeezing in at the back. What did it matter that the floor was only a mud one and our feet were cold and hands too, the Spirit of GOD was in our midst and there were hearts there burning with a new love to JESUS who had brought them from heathen darkness into His marvellous light. This afternoon another sight made our hearts rejoice. A stream of these dear young servants of the LORD with their bright red banner and happy faces, returning from their preaching expedition, singing with their bright red banner and happy faces, returning from their preaching expedition, singing with all their heart and soul, "Hallelujah—Thine the Glory!" They had had a splendid time, and quite a crowd around listening. One of them is the son of the city banker, his father a heathen man, so it means not a little for him to take such a stand for CHRIST. May these young lives be abundantly blessed and used of the LORD.

Do pray for them. Among the girls, too, a definite work of the SPIRIT is going on. Most of them are now on the LORD's side. I had the privilege of giving a message by interpretation, on the magnet and its power to draw to itself. Their delight was great on hearing that, and when itself influenced by the magnet could bring one ever so much bigger and link it to the same source of attraction, too. May we all be drawn close to JESUS, and then His power through us will bring other needy ones to Himself.

Your own Missionary,

J. P. BROOK.
HE Centenary of Protestant Missions in China.—It will be known to most, if not all, of our readers that the China Centenary Missionary Conference is to be held in Shanghai this year. The Conference will meet on Thursday, April 25th, and close on May 6th.

In view of the important bearing of such a Conference upon all future missionary effort in China, it is of the most supreme importance that these gatherings should be remembered in earnest prayer by all who desire the extension of God's kingdom.

To enable our friends to intelligently pray for these gatherings, it may not be without profit to briefly mention the subjects which will be brought under discussion.

Thursday, April 25th, will be devoted to organization, committees, and the reception of delegates; Friday is appointed as the day for discussing questions connected with the Chinese Church, such as self-support, self-government and its increased responsibilities in view of the changed conditions in China; the third day of the Conference is devoted to the consideration of questions connected with the Chinese ministry, its education and spiritual development, together with its financial and social responsibilities; the fourth day will be devoted to problems connected with evangelistic work; the fifth day has the educational problems of China appointed for consideration; the sixth day treats of women's work—general and educational; the seventh day is devoted to medical work and the development of Christian literature; on the eighth day reports will be presented concerning the Union versions of the Bible, which have been prepared since the last Conference; while the ninth and tenth days will be occupied with the problems of missionary comity, the missionaries' relationship to public questions, such as treaty rights, the opium curse, as well as ancestral worship.

To anyone who has followed the development of the missionary question in China during recent years, it will be quite unnecessary to multiply words as to the need there is for wisdom and guidance to be vouchsafed at this time to all who are responsible for moulding and guiding the affairs of the Church of Christ in China. We are sure none are more anxious for the prayers of God's people at this time than the missionaries themselves. The Conference cannot but be an occasion fraught with immense possibilities of good or evil, in so far as the counsels which prevail are in keeping with, or in departure from, the mind of God.

At a time when the thoughts of many are reverting to Dr. Morrison's departure for China, one hundred years ago, it may not be out of place to publish one of Dr. Morrison's sermons. The discourse which we have published as a leading article this month was preached by Dr. Morrison when at home on his first and only furlough, after seventeen years of missionary work under the most exacting conditions.

Dr. Morrison's message goes straight to the root of the whole matter, and while, thank God, great advances have been made since that sermon was delivered, there is much need that we be constantly reminded of the obvious obligation which rests upon every Christian, as well as the Christian Church, to obey the LORD's command to evangelize all peoples.

It is still true, in the majority of cases, that missionary enterprise is left to voluntary societies and not regarded as part of the constitutional obligation of the various denominations. It is probable that there are many Christians who do not realize this. Great strides have, however, been taken in bringing the missionary societies into a closer and more sympathetic relationship with the Churches which they more or less officially represent. There is still, however, much room for advance in this matter, for, to this day, there are many who look upon the missionary societies as rivals to the other interests of the Church.

The C.I.M. Annual Meeting.—We take this early opportunity of announcing the fact that the annual meetings of the China Inland Mission will be held in Exeter Hall, afternoon and evening, on Tuesday, May 7th. Fuller particulars as to Chairman and speakers will be published next month. It is earnestly hoped that friends will kindly note this date, and, as far as possible, keep it free from other engagements.

Prayer for guidance in making the arrangements, and for blessing on the meetings, will be much appreciated.

Mr. Robert Scott.—On Sunday, March 10th, Mr. Robert Scott, of the well-known firm of Messrs. Morgan & Scott, who has for many years been a member of the London Council of the China Inland Mission, as well as its Treasurer, was called home to his reward. Mr. Scott was 78 years of age, and had lived a most strenuous life, being full of zeal for the advancement of God's Kingdom both at home and abroad. As one of the firm which publishes the widely-read paper called the Christian, he was in closest touch with all forms of Christian activity all over the world, with which, in many practical ways, he rejoiced to manifest his sympathy and interest. We earnestly pray that all the bereaved members of his family may be upheld in their present sorrow, and that God will continue to give to this country and to His work other like-minded men. We hope in our next issue to include a brief sketch of his life and work.

The Swedish Mission in China.—This Mission, which is associated with the China Inland Mission in its work in China, has been recently called upon to sustain the loss of two of its workers.

Mrs. Folke (née Gran), who went to China in 1888, was the wife of Mr. E. Folke, the pioneer member of the Swedish Mission in China. She has recently died in Sweden; while in China, Mr. T. B. J. Bolling, who sailed for China in 1902, died of apoplexy on January 19th. We earnestly commend to the prayers of God's people our brother Mr. Folke, who has been invalided home to Sweden, and Mrs. Bolling in her sorrow, with her now fatherless children. It is but a few years since Mr. Bolling, formerly a lieutenant in the Swedish Army, was with us in London for the perfecting of his knowledge of the English language, and his bright and gentlemanly bearing won the love of all with whom he came in
Concerning Tibet.—As many friends have been interested in the account of the journey on the Tibetan border, recently published in these pages, it may perhaps be well to add a few words concerning the real situation as we are able to gather it from letters recently received from Mr. Hoste, who is now in China. We learn that there are features in the situation on the Tibetan border which render it doubtful whether any “forward movement” in that direction should be undertaken at the present time. In view of the remoteness and the extremely difficult character of the country, as well as other practical reasons connected with administration, such an enterprise calls for the utmost circumspection, and for a full and comprehensive knowledge of all the facts bearing upon the subject before being inaugurated. Both Mr. Hoste and Mr. Stevenson are decidedly of opinion that it would be premature at the present time for the Mission to enter upon it.

The extensive regions of country situated on the frontiers of Western China and Tibet are, for the most part, inhabited by small, semi-barbarous tribes, each speaking its own dialect, and being scattered widely over mountain districts. Many of them are very difficult of access. Europeans travelling in these regions have as a rule to carry their own provisions, and can only penetrate to the borders of Tibet by means of special passports, placing them, for the time being, on official status. The opinion of some, well qualified by years of experience to judge, is that probably the regions under consideration will be best evangelised by Chinese and Tibetan Christians, of whom there is now a small church at Tatsienlu, an important town on the Tibetan border, which has been occupied by the Mission for about ten years. We earnestly ask the prayers of our readers for these scattered tribes and for the church at Tatsienlu. May we not ask that God would raise up from the Christian churches among the teeming population of China, some who may become evangelists and teachers among their Tibetan neighbours?

We would also ask prayer for the other societies which are working on the Tibetan border. There are altogether about ten societies seeking to influence Tibet either from the India or China side. Fuller particulars concerning Tibet and these missions will be found in a book entitled “The Chinese Empire,” which the Mission will publish within the next few weeks, and of which further details are given below.

A New Publication.—We would call the attention of our readers to a new publication which will be ready for sale shortly after Easter. It is entitled “The Chinese Empire: a general and missionary survey.” It is a comprehensive survey of all the Provinces and Dependencies of the Chinese Empire, from a geographical, historical, and missionary standpoint. Articles on each Province and Dependency have been contributed by missionaries who, by long experience in these Provinces, are qualified to write with authority. The book has been edited by Mr. Marshall Broomhall, and we, being interested in all who desire to know the situation as it is in China to-day. No pains have been spared to make the book complete and accurate. Next month we hope to publish fuller details, giving the price, etc.

Recent News.—From the Shanghai letter published in this issue, our readers will gather that there is much need for prayer that China may be maintained in peace and quietness. What with the changing conditions of life, increased taxation to meet the modern developments of railways and armmies, etc., and with famine rife in a large area in the east of China, there are not wanting those elements which, unless graciously controlled by God, could cause serious disorder. Although in one or two places mission premises have been destroyed, we gratefully record that there has been no loss of life, or, as far as we know, injury to persons.

Changing Conditions.—The following extract from one of Dr. Morrison’s (the Times Peking correspondent) recent telegrams to the Times will be read with interest. It indicates the changing conditions which are now to be found in many parts of China. It also reveals the great difficulties the central Government will have in enforcing its anti-opium regulations in those parts of the Empire distant from Peking. We have heard of one interesting instance in which the missionaries waited upon the officials and courteously sought to encourage them to make the anti-opium regulations as widely known as possible. In consequence of this, some most enthusiastic town meetings were held and public opinion much stimulated in the locality.

“During my journey I was much struck by the improved condition of the soldiers, who, while not approaching the European standard as regards equipment and efficiency, are a great improvement on the old ‘braves,’ and may be trusted to deal effectively with any local disturbance. Still more was I struck by the spread of Western education. In every town of any importance, and often in villages, there are schools with foreign fittings for teaching Western learning. Large numbers of temples, often every temple except the city temple and the Confucian temple, are being converted into schools and colleges, while scholars in their semi-foreign dress are counted by thousands. The education is defective compared with our standard, but is an immeasurable advance on the old methods, while there is no question at all as to the widespread desire among the people to learn foreign things. In Kwei-lin, where there are excellent preparatory, middle, and high schools, I found classes taught by a Frenchman and singing English glees to the music of a Japanese harmonium. Everywhere was noticeable the desire to learn English. Any Chinese or Japanese speaking English, however imperfectly, can make a living by teaching, but there is a regrettable dearth of good teachers. Everywhere are distributed Japanese educational appliances, specially prepared for Chinese use—school books, maps, globes, anatomical and other charts, all helping to rescue the people from their ignorance. Every school teaches physical and military drill. "Outside the metropolitan province I saw no evidence of any attempt to promulgate or enforce the recent opium regulations, but through the native Press their nature is well known. It is too soon yet to determine their effect. Every school is, however, an important anti-opium agency.” — The Times, March 4th, 1907.
An Interesting Itinerary in Kan-suh.

BY E. J. MANN.

AFTER an absence of twelve weeks from home on a long itinerating journey to the south of KAN-SUH, I arrived back last Saturday safe and well. I started out from home on September 11th. Mr. and Mrs. Martin were leaving the same day, and crowds of people escorted them to the river outside the city, and a few of the men escorted them three miles to a village where a parting gift of tea and cakes awaited them. The first day I journeyed on horseback, and had the pleasure of their company for the day. I reached the inn first to get rooms ready for them; they arrived about 9.30 p.m., tired out.

The next day our roads parted. The horse I had hired I sent back and proceeded on foot in company with my two men, one, our colporteur, who carried his books, and the other, a Fukiang enquirer, who carried my bedding and a few extra clothes for a cold day. We turned our faces southwest for Hsi-ho, intending to call at several country markets en route. We were fairly successful at the first market, but rain came on at night and continued more or less for five days. We were in an inn where our k'ang (brick bed) was so small that only two of us could sit on it at one time. The rain prevented us getting out to the people and prevented them from coming to us. It is not an enviable situation, to be idle in a Chinese inn. One reads and writes for a time, but for one who is not fond of sitting still, to have to do so is very hard. In the only other room was a doctor and fortune-teller, who quarrelled nearly all day with his men. After five days of rain the weather cleared a little and we made a start, but the roads were simply dreadful. They were entirely washed away in some places, and in others the fields above had slipped down, completely blocking the way. It took us half a day to travel five miles, and we had to stay at a small village instead of at a large market-place. But God leads us aright, and at that small village we had a very good time. It was the first time a foreigner had stayed there, and crowds came to see me. We preached and preached for about three hours and sold several books. It was such a treat after our recent five days' idleness. The rain had delayed us so that we missed the markets, so we thought better to make straight for Hsi-ho. It was a walk! The rivers were still very much swollen, and our way lay right up a river bed, and we had to cross and re-cross the river. I enjoyed it. It reminded me of my early days. My man was, however, rather nervous. The water was very swift and in places about three feet deep, although generally only about two feet deep. So we used to join hands and go across singing. One day I am sure we crossed more than ten times. On Sept. 26th we arrived at Hsi-ho, where we stayed five days. We have rented a room in the north suburb, and one of our helpers, Mr. Ting, lives there. There are at present no baptised Christians, but we hope some are saved. I much enjoyed my visit there. The opposition from the official and gentry is very great. When we first went there last year the official called the gentry together and told them not to rent us a house. Because of this we have only been able, so far, to hire a very small room. On this visit I sent the official a present—a splendidly bound New Testament sent us by the British and Foreign Bible Society. He was rude enough to send it back saying he had not time to read it. These things make us despised in the eyes of many, but such treatment we may expect, since the world treated our Lord in the same way, and indeed much worse. Nevertheless we had a good time. Many visitors came to see me and some of the scholars and better class tradesmen and merchants are friendly. One of the gentry of the city is, I hope, converted, and this fact makes the rest more bitter than ever. Since I have returned home the evangelist there writes that there are several who wish to be enquirers. Please pray for Hsi-ho—a large door, many adversaries.

On Sept. 26th we again started out. The weather looked settled and we hoped to have good times at some country markets on the way to Huei-hsien. We
were, however, somewhat disappointed. We got to the first market and it rained all day and all night; the attendance at the second market was greatly affected by the swollen rivers, many of the people not being able to cross. That place seemed to be the devil’s stronghold. For a long time we could not sell anything, and few seemed inclined to listen, so I took five tracts and offered to give them away; but no, it was a long time before anyone would accept one. That day we sold one book. May God bless the man who bought it.

After that our troubles mended for a while; we had a very good time at a large market next day. Many listened, and some men at first argued very much that Buddha was the true God, but after a while they saw in a measure their mistake, and came round asking sensible questions. That was Saturday. When the market was over we went on seven miles to another village, intending to stay the Sunday there, and go on Monday morning another seven miles to a large market. The inn, which was nothing more than a house with an extra large k’ang, was on the top of a high hill, and in the midst of most lovely scenery. We saw there was not much to be had in the way of food, so we bought a fowl for Sunday’s dinner. There was no white flour to be had, only brown flour. This we felt we could manage, with a fowl. Sunday it rained all day. We had a rest indoors and had a meeting all to ourselves, and had leisure to pray for others. Then we cooked our fowl, or tried to. We boiled it for hours, but never succeeded in getting it tender. Monday the rain fell again all day. We were obliged to live another day on brown flour. Tuesday dawned brightly and we started out down the slippery hill, and our wet weather was, at last, over. The whole of the remainder of the journey we did not have another day’s rain. We got to work soon, and had good times on two large markets. One of them is a very wicked place, a great gambling centre, and honeycombed with secret societies. The people cursed us freely, but bought a good number of books. On Oct. 5th we arrived at Huei-hsien. Here I received a welcome batch of letters and a fresh stock of books. After staying a few days we left for Pi-keo, the most southern place in Kan-suh. I wanted to go by the shortest route, but nobody seemed to know which direction to take, so I decided to go due south to a large market on the border of Shen-si and Kan-suh, marked on the maps Peh-shui-kiang. When we reached there no one seemed to know which was the shortest route, but we were recommended to take a boat and go down stream thirty miles, to a point where a big road crosses the river. We did this, and landed ten miles north of Lioh-iang-hsien.

We had to spend one night on the boat, and I shall not soon forget it. We were on a cargo boat, quite a small vessel, and we numbered twenty-three people, with the sailors. It was all right during the day: each had somewhere to squat or sit; but at night it was a squash. I spent the night half sitting and half reclining—most uncomfortable and very cold.

Well, here we struck a road, but unfortunately not the right one, for instead of being a short cut it took us round a long way. But it did not matter, there were souls everywhere, and one soul is as precious as another; so we went forward, and as we went we preached. Frequently we had real good times, and much enjoyed preaching, but at several places we were coldly received; but these were districts where the Romanists had been. From the Kan-suh border, thirty miles south of Peh-hia-kuan, we struck south again through a country never before travelled by a foreigner and where the people had never heard of Jesus. They treated us most kindly. No cursing; but, of course, always a great curiosity to see the strange, yellow-haired foreigner. We slept several nights in private houses as there were no inns, and our hosts invariably treated us right well, providing us

THE GREAT BUDDHA.

"Some men at first argued very much that Buddha was the true God.

A CHINESE VILLAGE.

"When the market was over we went on seven miles to another village... in the midst of most lovely scenery."
with the best they had. Not having been that way before, we, of course, did not know the customs of the district. We found these out by degrees—to our sorrow. The innkeepers, if such they may be called, do not provide food; every traveller carries his own flour and makes his own bread and men. The innkeeper provides a fire to do the cooking and sour cabbage to eat with your men. He also spreads straw on the floor for your bed. Not knowing this, we took no flour with us and suffered accordingly. The people had no white flour, and for days we ate bread made of maize flour and our men made of buckwheat flour. Nor was that turning. It was very funny on the market day. Thousands of men came to market, each one carrying some weapon, either a rusty old spear, or a sword, or gun. It was a most picturesque spectacle and reminded one of very ancient times. Probably our ancestors who fought with Cezar were armed about as well, minus the guns.

We sold books very well there, and at night several came to have talks. Quite a number remembered Mr. Beauchamp's visit years ago, and still have books bought of him. Three men came and invited me to come and open a station there, saying there were at least ten families who would join us at once. I had to tell them the impossibility of doing so and took the opportunity of telling them a better way, namely, to be themselves light-oars to others. Poor men, their own light is very small, and it is not very encouraging to tell them to preach when they themselves are wanting to learn. From Pi-k'eo we turned back northwest to Uen-hsien, where we stayed five days. Uen-hsien is not a very large place; its main business is the production and export of several kinds of medicine. We drew large crowds and had a very busy time, so much so that we did not even see the places of interest outside the city. We sold well, but we had no special encouragement. It was the hard work of ploughing up old ideas and sowing the Word of Life. On the way, a thing happened which, at the time, was a degree past being interesting. The official, because of the disturbed state of the country, made me have escorts, saying the people were very wild on that road. One night we stayed at an inn in a very small village. I had a bed for a change that night; all the rest were on the floor. About two o'clock in the morning I awoke, hearing the sound of beatings of gongs. It was some distance away, but I could hear it was coming nearer. I could soon hear men's voices, and presently a streak of light showed a torch-light procession was passing by. But lo! the shouting mob halted before the big inn. Soon I hear men's voices, and presently a streak of light showed a torch-light procession was passing by. But lo! the shouting mob halted before the big inn. Soon I heard the people being wild; I wondered what was coming; what the official had said about coming forward. “All the people have run away,” said some, while others spread news of murders and robberies. We deducted a large percentage off all we heard and went on. As we got nearer to our destination the reports became less exaggerated, and on arrival at the place we found that the rebellion and fighting were facts, but the place of operations was about fifteen miles away, in S'-CHUEN territory. About half the people had fled, fearing the rebels were coming to Pi-k'eo. Fortunately their fears were groundless, and when I was there many were returning. About this time we began to hear alarming reports as to rebellions and fighting at Pi-k'eo and many tried to persuade us not to go. Fortunately their fears were groundless, and when I was there many were returning. About this time we began to hear alarming reports as to rebellions and fighting at Pi-k'eo and many tried to persuade us not to go.
thankful to see the back of them. They came back after awhile and had food. Next morning I enquired what it was all about, and found that the landlord had invited these men to help him drive the devils away from his place. This was their method.

- From Uen-hsiien we came in four travelling days to Kiai-cheo, where we stayed two-and-a-half days. There we had a very busy time, preaching morning and afternoon, and having visitors each night until about ten o'clock. The people there are very friendly indeed, much of their interest is centred round Western education, but I hope there is something more. It is at the least a splendid opportunity to give them the Gospel, to which they listen with respect. Quite a few there have Bibles or Testaments. If only they will read them we may expect good results.

Our books were not getting low; we had about enough to take us to Hsi-ku, a city three days away—so we thought. We left Kiai-cheo on Nov. 8th. One of my men was somewhat unwell, and after we had gone ten miles he was tired, so we had food and rested at a market-day, and my books gathered, had sold

found home letters waiting for me. An American mission has opened stations in Min-cheo, Choni, Tao-cheo (old city and new city), and at Ti-tao. The work in these stations, which has for years been hard, is now bearing fruit. Choni is a Tibetan town on the very, border of Tibet—only divided by the river Tao. For the sake of saying I had been in Tibet, I crossed a bridge over the river and stood in Tibetan territory. At Min-cheo I expected to buy a horse, but found that Tao-cheo was the place for horses. This necessitated a hurried visit to Tao-cheo. It was nice to see the work and workers, and they were delighted to see me, as visitors in those remote regions are few and far between. Having bought my horse I came back to Min-cheo; spent Sunday there, and on Monday mom, Nov. 26th, left for Ts'in-cheo.

During the journey we sold three Bibles, thirteen New Testaments, over three hundred Scripture portions, and over six hundred tracts. Let us continually pray that by means of these scattered pages many hearts and lives may be blessed.
Our Shanghai Letter;
Containing the Latest News from the Field.

January 11th, 1907.—The Ping-hsiang insurrection, to which reference was made in the last letter, is now said to be practically at an end, the Imperial troops having gained a decisive victory over the insurgents. We trust that order will soon be fully restored in all the affected districts.

We are sorry to report that Miss Lena Clarke has been seriously ill with pneumonia, at Wan-hsien. The doctor of H.M.S. "Woodcock," which opportunely arrived at this city, has kindly attended our sister, and we trust that with careful nursing she will, in answer to prayer, be restored.

On the 24th December we had the pleasure of welcoming back Miss B. Leggat and Mrs. Talbot from furlough in England, and with them Miss K. F. Böhnker and Miss E. Forrier, of the German China Alliance, from Barmen. On the 81st we had the further pleasure of welcoming back Mr. E. Toyne and Mr. A. Marty from furlough in England and America respectively, and with them Mr. Frank Blain, a new worker from Canada. On the 7th January Mr. and Mrs. Middleton with their three children returned to China from Australia.

Mr. Toyne is resuming work at Kia-ting, SHAN-SI, and Mr. Marty is joining Mr. Thor at Nat-ch'ang, the capital of Kiang-si. Mr. Blain has gone forward to the Training Home to begin the study of the language, and Mr. and Mrs. Middleton will probably return to Mei Hsien, SHENSI. Miss Leggat and Mrs. Talbot have gone back to Chen-choo, HONAN, and the two German ladies who arrived with them have gone to the Training Home at Yangchow.

On 81st December Mr. J. B. Miller and Miss G. E. Brooking were united in marriage at Hangchow.

Since the date of the last letter, one hundred and fifty-seven baptisms have been reported, bringing the total already recorded for last year up to 3,452. During the year baptisms took place in each of the fifteen provinces in which our missionaries labour, one hundred and twenty-nine stations being represented.

It may be of interest to our readers to learn that fifty new workers joined the Mission last year.

Mr. Ernest Taylor writes that in the Hong-tong district, SHAN-SI, a number of families are putting away idolatry, while others intend to do so at the Chinese New Year time.

From Ping-yao, in the same province, Mr. Milsum writes of great encouragement in the work in this district. At a village seven miles distant from the city, some thirty men are meeting together every Sunday, and not a few each evening, for worship. From the homes of two of them only, idols have been put away.

Miss Pike reports that Miss Higgs has opened a school for girls at Kiai hsin, with twenty-four scholars.

Miss Tora Anderson and Miss C. Argento, who have been visiting a number of villages in the neighborhood of Shao-ki-tien, HO-NAN, report that during the twelve days they were engaged in this work they saw the idols in six homes destroyed. Scripture portions were sold freely, and many opportunities were afforded for telling out the Gospel message to the women.

Mr. B. Curtis Waters writes that in the Ko-pu district, several days' journey from An-shun, KWEI-CHOW, there are about 800 enquirers.

Miss Godbold, writing of a visit which she and Miss Kohler recently paid to the Tong-chow district in the same province, tells us that they visited thirteen villages, staying a day or two, and sometimes more, in each. They were well received, and were encouraged by the openings they had for preaching the Gospel. Miss Culverwell reports that at Leh-shih-k'iao, in the Ing-shan district, about forty families have destroyed their idols.

From a letter received from Miss Marchbank, of Kwei-chi, KIANG-SI, we learn that she spent about 150 days of last year in country work. Seventy-five visits were paid to out-stations, besides visits to many homes and villages.

Mr. Domay, writing from Chang shu in the same province, tells of twenty-five days spent in visiting three cities and twelve smaller places in this district. He was everywhere well received, and met with much encouragement.

Miss M. Anna Wood and Miss Grieb recently spent twelve days visiting Tai-ho Hsien, an out-station of K'UAN Fu, in the same province. On both Sundays the congregations were large, about 160 men and the same number of women being present at the two separate services held. Amongst those who are manifesting interest in the Gospel is a literary B.A. In all, twenty-two homes in the city and adjacent
sle: The present situation in China contains many elements of local risings against the Imperial Government. The Alliance, who was bereaved of his wife last August, now writes that his infant son died of croup on December 14th. Deep sympathy will be felt for him.

We are glad to be able to report improvement in the condition of Miss Lena Clarke, to whose illness we referred in our last letter. Mr. W. Emslie, is, we are sorry to say, still in a very weak state of health, and we would bespeak the prayers of our readers on their behalf.

Mr. W. E. Tyler sends an interesting account of a thirty-four days' preaching tour which he and Mr. W. S. Horne recently made in the Kan-chow district, covering 440 English miles, and visiting six Hsien cities and one Ting. In all they sold 2,799 books and tracts, which realised the sum of 17,488 cash. Mr. T. Tyler mentions that during last year he walked 2,010 English miles, and travelled by boat and chair 220 miles.

The LORD is always faithful; He tries the faith of His people, or rather their faithlessness. People say, "LORD, increase our faith." Did not the LORD rebuke His disciples for that prayer? He said, "You do not want a great faith, but faith in a great GOD. If your faith were as small as a grain of mustard-seed, it would suffice to remove this mountain!" We need a faith that rests on a great GOD, and which expects Him to keep His own word, and to do just what He has promised. — J. Hudson Taylor.
China's Millions.

Departures for China.

APRIL 2nd. Per N.G.L. s.s. "Gewissenhaft."  
*Mrs. H. N. Lachlan and two children.  
*Miss Miss.  
and two children.  
APRIL 16th. Per N.G.L. s.s. "Scharnhorst."  
*J. and *Mrs. Palmer and three children.  
*Returning.

Arrivals from China.

March 8th.—Walter Jennings.  
"10th.—Graham and Mrs. McKie two children.  
(Mr. and Mrs. McKie were on board the wrecked s.s. "Savonic").

A NEW PUBLICATION.

A Modern Pentecost.

Being the Story of the Revival among the Aborigines of South-West China.

16 ILLUSTRATIONS.

CHINA INLAND MISSION, Newington Green, London, N.
MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C.

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DONATIONS RECEIVED IN LONDON DURING FEBRUARY, 1907.—Continued.

For General Fund.—Continued.

For Special Purposes.

The Donor of No. 6,065 on January 2nd.—£50—wishes us to acknowledge that his gift was from "D. G. A. Thanksgiving to God for mercies received during 1906."
C. I. M.

ANNUAL MEETINGS,

EXETER HALL,

Tuesday, May 7th, 1907,
3 and 7 o'clock.
For particulars see page 72.
China Inland Mission.

OFFICES: CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

Telegraphic Address—LAMBERMOUTH, LONDON.

Telephones—1907, DAKTOR.

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It is particularly requested that on every occasion when a sum of money is sent for transmission to a Missionary as a gift, or for any private purpose, it be clearly indicated as for transmission only. But money intended for the support or work of any particular Missionary, or for a Native Helper, or Bible-Worker, or Scholar, or any other Mission Object, being practically a contribution to the Mission, should not be marked for transmission, but the desired object indicated only.

DONATIONS RECEIVED IN LONDON DURING MARCH, 1907.

For General Fund.

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(Continued on page 80.)
By the death of Mr. Robert Scott, who had attained his 79th year, one of the most strenuous Christian workers of our time, and one of the most faithful friends of the China Inland Mission, has been removed. He was the Treasurer of the Mission for 16 years, and one of its most generous supporters. His gifts were of a noble type.

His outlook on life was wide, and his sympathies with various forms of work for the benefit of suffering humanity were deep and strong, but he measured all work by the Christian standard, and helped according to his ability that which he believed would be most fruitful for good. Few knew better than he did that the one great and all-sufficient remedy for the sin and sorrow of mankind was the Gospel of Christ. He knew that it was not enough to make clean the outside of the cup and platter, and that nothing short of a renewed nature could bring peace to the conscience and blessing to the life. Hence it was that evangelistic work at home and abroad had the first and highest place in his regard.

He was especially interested with the work of the great evangelists Moody and Sney, and of other prominent evangelists. Many a humbler worker whose name was comparatively little known received encouragement and help from him in various ways. Evangelistic work in many lands had his sympathy and help. More to him than a large gift of money was the precious gift—some twenty years ago—of his beloved and gifted eldest daughter to missionary work in China.

But he cared for the body as well as for the soul, and probably few men in England did more to aid the sufferers by famine in China, and in India, than he did. Learning from his friend Sir Arthur Cotton that much might be done in India to prevent famine by the more extensive adoption of irrigation works, he took up this matter with great enthusiasm, and by the very wide circulation of literature throughout this country, and by appeals to the Government of India, and of Great Britain, he did his utmost to urge the more general adoption of this method of helping the people of India.

The awful evils of intemperance in this country greatly distressed him, and he perseveringly sought to promote Gospel Temperance Work. It was at his
instance that Dr. Henry came over from America—and he gave himself with great energy to the work of arranging meetings for Dr. Henry throughout the Kingdom. The work was greatly prospered, and there is no room for doubt that many thousands of lives and homes in this country are to-day the brighter and happier as the result of Dr. Henry's labours.

Mr. Scott took deeply to heart the great wrong done to millions in China by the imposition of our opium upon China. This was to him a burden too heavy to be borne. The shame of it, the sin of it, moved him deeply.

A characteristic incident already referred to elsewhere may be mentioned here. A book that we lent Mr. Scott contained much interesting and valuable information concerning China, and especially showed how terribly China had suffered through our opium traffic, and how this traffic was regarded by the Chinese. This book deeply moved him, and he proposed to the writer of these lines that if he would prepare a supplementary chapter, he would print 10,000 copies of the book and publish it at one shilling, instead of six shillings, the previously published price. Arrangements were made accordingly, the copyright was obtained, and the book was printed, a large number being given by Mr. Scott for gratuitous circulation.

The book, "China's Past and Present," we would very earnestly commend to the readers of CHINA'S MILLIONS. Mr. Hudson Taylor said: "It is one of the most important books on China that has ever been written. Few will be able to read it without feeling a deeper interest in the welfare of the people of China."

His reverence for the Bible and for the Lord's Day was great. Having been privileged to be in close and intimate association with Mr. Scott through many years, we can speak with affectionate admiration of his zeal and energy in the manifold work which he believed would help to advance the kingdom of Christ.

The life of our dear friend was one of ceaseless labour, and we believe a life exceptionally fruitful in blessing to the world. "He rests from his labours, and his works do follow him." B. B.

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The Indo-Chinese Opium Traffic.

A CALL TO PRAYER.

The burden of our national share in the degradation of China by continuance of the Opium Traffic lies heavily upon the hearts of all who recognise the obligation in which our Christian profession involves us, not only toward God but also toward those "for whom CHRIST died." It has been suggested, therefore, that all such should join in a concert of prayer that God will move the hearts of those in authority to carry forward with all boldness, and with as little delay as possible, the necessary steps to secure the entire abolition of the traffic; and we invite Christians everywhere to observe Thursday, May 30th, as a day of intercession to this end.

On the corresponding day of last year the following resolution was moved in the House of Commons and carried unanimously:

"That this House re-affirms its conviction that the Indo-Chinese Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

In the difficult and evidently slow work of giving practical effect to a righteous policy, we can best strengthen the hands and quicken the energies of our statesmen by earnest prayer; and we therefore feel that it is time to betake us to the Throne of Grace, there to intercede with Him to Whom all power is given and Who judgeth righteously.

The fact that the Chinese Government has resolved to suppress opium-smoking within ten years, and that those who are best qualified to judge are unanimous in their regard for the bond-sides of the Chinese authorities in this matter, is surely in itself a fresh call to England to facilitate, at however great cost to herself, the liberation of that vast Empire from what is admittedly its degrading thralldom. The Edict in which the resolution of the Chinese Government is expressed is but a pathetic variation of the Macedonian appeal—"Come over and help us!"—and, as a pro-fessedly Christian nation, we cannot righteously withhold what is in our power, and in our power alone, to afford them.

Let us therefore with one consent of heart "desire mercies of the GOD of Heaven," setting apart May 30th for special united as well as personal supplications on this behalf, remembering that "Prayer moves the Hand that moves the world."

Official positions have been added to many of the following names:

HANDELY DUNCEM, Bishop of Durham.
F. J. LIVERPOOL, Bishop of Liverpool.
KENNARD.
OVERTOON.
POLLWARTH.
A. R. BUCKLAND,
Sec., Religious Tract Society.
CHARLES BULLOCK, Editor of "The News," etc.
GORM CADBURY.
ALBERT CLAYTON, President of the Wesleyan Conference.
GORM COHENS, Secretary of the London Missionary Society.
H. E. FOX, Hon. Sec., C.M.S.
J. MUNRO GIBSON, Ex-President, National Council of Free Churches.
J. REYNOLDS HARRIS, President, National Council of Free Churches.
MARSHALL HARTLEY, Secretary of the Wesleyan Missionary Society.
J. STUART HOLDEN, Vicar of St. Paul's, Fortman Square.

R. F. HORTON, Ex-Chairman of the Congregational Union.
J. H. JOWETT, Ex-Chairman of the Congregational Union.
C. H. KELLY, Ex-President of the Wesleyan Conference.
ALEX. MCCLAREN, Manchester.
J. SCOTT LIDDETT, Editor of "The Methodist Times."
F. B. MAYER.
C. G. MOORE, Co-Editor, "The Life of Faith."
G. CAMPBELL MORGAN, Westminster Chapel.
R. C. MORGAN, Editor of "The Christian."
HENRY STANLEY NEWMAN, Editor of "The Friend."
THOMAS SPURON, Metropolitan Tabernacle.
EUGENE STOCK, C.M.S.
F. MARCUS WOOD, Sec., China Island Mission.
Our Shanghai Letter,
Containing the Latest News from the Field.

Feb. 15.—No further disturbances have, so far as our information goes, taken place in SHEN-SI, though letters from stations on the Si-an plain report unrest in that region on account of increased taxation.

It is somewhat difficult to gauge the general situation in China at the present time. The advocates of national reform are meeting with much opposition from powerful reactionaries who have recently gained several signal victories in their efforts to maintain the existing order of things. This, however, is only what was expected, and no one who knows much about China will be surprised if the proposed changes are indefinitely postponed.

From several quarters we learn that the editor for the restriction and ultimate entire prohibition of the production and consumption of opium has not been without effect. From stations in two or three of the provinces our workers write that they have been kept busy giving help to a greatly increased number of people, old and young, of all classes, who desire to be free from the degrading habit. An official in one of the provinces lately gave his two secretaries the option of resigning their positions or going to the missionary with a view to obtaining aid in giving up the smoking of opium.

There is still much distress in the north of the Province of KIANG-SU, and part of GAN-HWUY, and relief is being given on a considerable scale. In response to an appeal from the Central Committee, Mr. Oliver Burgess has gone to the famine-stricken district to render assistance for a time.

On the 6th inst. we had the pleasure of welcoming Miss E. Waterman back from furlough in North America. She will resume work at Tsing-kia-pu in this province, and Dr. and Mrs. Shackleton, who have been in charge of that station for some time, will proceed to Yangchow to relieve Mr. and Mrs. Orr for furlough. We would bespeak prayer on behalf of these workers.

Mr. B. K. Gonder and Miss R. L. Dodds were united in marriage at Tientsin on the 81st January, and immediately afterwards started for Ping-yao, in SHAN-SI, where they will take up work.

Miss B. McKenzie, who, as reported in a previous letter, has been suffering from typhoid fever, is now making satisfactory progress towards recovery, and it is hoped will be strong enough to leave for the coast soon, en route for furlough.

We are glad to be able to report improvement in the condition of Mr. Emslie's health, to which reference was made in a recent letter. He has been able to resume preaching without apparently suffering ill effects.

We are sorry to have to report that Mr. T. Sorenson is ill with typhus fever at Ta-tien-lu. The news which reached us by telegram some three weeks ago has not yet been confirmed by letter; so far, we have no information as to whether the case is considered serious or not.

Mrs. Good, whose accident was previously referred to, has, since reaching Hankow, undergone an operation for her dislocated elbow, and the doctors are hopeful that the result will be satisfactory.

The health of Mrs. F. C. H. Dreyer has been giving considerable cause for anxiety, symptoms of heart weakness having manifested themselves.

We are sorry to have to report that two cases of scarlet fever and an outbreak of measles have occurred in the School at Chefoo. It is hoped that prompt isolation and the other measures which have been taken will prevent the infection from spreading. In this trial, the school staff, as also the parents concerned, will have the sympathy of our readers.

Since the date of last letter, one hundred and eighteen baptisms have been reported.

Mr. A. W. Lagerquist writes of good attendances at the services in Lao-ho-kee, Hu-Peh. A blind boy, whom he has had educated at the Wesleyan Blind School, Hankow, has returned to his home, and is a great attraction, as he is able to read and to play the organ. This lad has shown gift as a preacher, and Mr. Lagerquist expects a future of usefulness for him.
Mr. McCarthy, the Superintendent of the province of Yun-nan, reports the baptism of an old woman, at Kuo-tsing, who after more than thirty years' use of opium, has been delivered from the habit without medicine. She has simply trusted in the Lord Jesus to help her. Mr. McCarthy says that hers is one of the clearest cases of conversion he has seen for many years.

Mr. Windsor reports the baptism of three men and three women at Tsan-i Fu, Kwai-chow. Four of these converts are over fifty years of age, whilst one is forty-nine and the other thirty-seven years old. Special prayer is asked for one of the number whose husband has a very sullen temper, and makes her life at home very hard to live.

Mr. William Taylor writes, that from January 6th to 18th was observed as a week of prayer at Ki-an, Kiang-si. Each evening over an hour was spent waiting upon God, taking up the topics suggested by the Evangelical Alliance. The average attendance was over twenty, and there were from ten to twenty audible prayers each evening.

Miss McFarlane reports that at Kuang-sin Fu, on January 14th, eleven converts confessed their faith in Christ by baptism. One of these, who is eighty-five years of age, was eighty-one years old when he first heard the Gospel.

Mr. Mungeam has paid a further visit to T'ang-cheng, an out-station of Ganking, Gan-Hwuy, and reports that the number of enquirers has increased, as also that they show evident signs of growth in grace. From fifteen to twenty enquirers gather together daily for the study of the Word of God, and for prayer. It is hoped that some of them will be baptized in a few months time.

Mrs. Menzies has been holding Bible Schools in four centres in the country districts in the Wen-chow Prefecture. Many of the women who were able to take advantage of them received spiritual help through the instruction given.

March 9.—Letters recently received from Shen-si, we are glad to say, report all as now peaceful. Though anxiety was caused in several stations by the unrest to which reference was made in the last letter, no serious consequences resulted from it, and the people in the affected districts have resumed normal life. So far as our information goes, the situation in the provinces generally is free from features which call for special comment, and we hope that a time of tranquility will be enjoyed throughout the country.

Mr. Oliver Burgess, who, with Mr. A. R. Saunders and Mr. H. J. Mungeam, has been rendering assistance in the distribution of famine relief in the neighbourhood of Tsang-kia-pu and An-tong, writes of the great destitution which he has witnessed among the people. Scores of homes were found empty, children missing, furniture burned as firing, and many of the roofs of the houses had shared the same fate. The inhabitants of the places visited were pale and thin. Mr. Burgess had arranged with the officials and gentry to start relief works in An-tong. At the date of writing five hundred men had already been employed to fill up a swamp inside the city, and he hoped to set another five hundred to work on the raising of a road. Money and tickets for flour were being distributed amongst the most needy.

Miss Trudinger have been kept very busy, and we would bespeak special prayer for them, as also for all who are engaged in this difficult undertaking.

On February 19th Mr. Hoste left for Shan-si on a
On March 5th we had the pleasure of welcoming Mr. and Mrs. Rhodes, with their children, back from England, and with them Misses E. Wallis, W. Hingston, and C. M. Harlow. On the same date Miss T. Hattrem and Mr. Feder Holé, a new worker, arrived from Norway.

Mr. and Mrs. Rhodes will be returning to YUN-NAN shortly, and the three new workers will proceed to the Training Home at Yang-chow, whilst Miss Hattrem will go forward to SHEN-SI, and Mr. Holé to the Training Home at Gan-king.

Since the date of last letter only twelve baptisms have been reported.

Miss Elsa Johnson has been encouraged in her visitation of the villages in the district of Ho-tsin, SHAN-SI. At one of these she recently found that three women who had been into the city to break off opium were daily coming together to pray and to sing hymns and repeat the verses of Scripture which they had learned. In another village a family have put away their idols, though they have not yet had courage to part with their ancestral tablets.

Miss Johanson writes that God has been stirring up the Christians at Pa-cheo, SICHUEN, and they have in a wonderful way come forward to help in visiting the out-stations and in making preaching tours.

visit in order to confer with Mr. Lutley and other workers, foreign and Chinese in the province, with regard to matters of importance in connection with the Church. He hopes to be back in Shanghai about the end of this month.

Mr. and Mrs. Gracie will have the deep sympathy of our readers in the fresh sorrow which has come to them in the death of their infant son, who passed away on February 19th, at Ning-po, three days after his birth. Mr. and Mrs. Thor have also been sorely bereaved. Their son, Evart, aged about six years, died of pneumonia at Nan-chang, on February 14th.

Miss J. F. Hoskyn, we are sorry to report, has been ill in SHAN-SI, and quite unable for the work for over two months. From a letter received from Miss Steil- mann a few days ago, we were thankful to learn that she was slowly regaining strength.

On February 22nd Mr. and Mrs. C. N. Lack, with their three children, sailed for Australia on furlough.

On February 23rd Mr. A. Marty sailed for North America, and will not be returning to China, his health having failed almost immediately after his return from furlough.

On February 25th Dr. Cox sailed for Hong-kong, en route to Manilla to visit a brother before proceeding to India on furlough. Mrs. Cox left a week later for Penang, where she will await his arrival. Miss Cox was to have sailed with her, but was prevented by illness. It is hoped, however, that she will be well enough to leave by the next P. & O. steamer.

On March 2nd Mrs. A. B. Shapleigh sailed for North America by the C.P.R s.s. "Monteagle," the condition of her health necessitating prolonged rest.

On March 4th Miss A. I. Saltmarsh sailed for India, where she will spend a few weeks en route to England.
HE C.I.M. Annual Meetings.—As has been previously announced, the Annual Meetings of the China Inland Mission will D.V. be held in Exeter Hall on May 7th, in the afternoon at three o’clock and in the evening at seven o’clock. In the afternoon the chair will be taken by W. H. Seagram, Esq., and in the evening by Theodore Howard, Esq., Home Director of the Mission.

The following are those who are expected to take part in these meetings:—In the afternoon, the Rev. W. H. Aldis, who comes from the Church of England section in the Province of SI-CHUEN; Mrs. Robert Gillies, from SHAN-SI; Mr. Edward Hunt, who has had charge of the interesting work at Wenchow, in CHEH-KIANG; and the Rev. J. Stuart Holden, M.A., of St. Paul’s, Portman Square, who will give the closing address. The speakers for the evening meeting are Mr. J. N. Hayward, Treasurer of the Mission in China, who will be able to tell of the remarkable way in which God has supplied the financial needs of the work; Mr. J. R. Adam, who has recently returned from the midst of the wonderful spiritual awakening among the Aborigines of South-West China, where he has laboured for many years; Mr. J. B. Martin, from the North-West Province of KAN-SH, Mr. A. Orr-Ewing, for many years superintendent of the work in the Province of KIANG-SI; and the Rev. Dr. A. T. Pierson, who will give the closing address.

This year is one of special interest in the history of Missions in China, it being the one hundredth anniversary of Dr. Robert Morrison’s arrival in China, and the Mission’s Annual Meetings will almost synchronise with the Centennial Conference in Shanghai, the closing session of which is probably be held on the day previous to the C.I.M. Annual Meetings.

From the names mentioned above it will be seen that there are representatives from seven provinces of China, and it is earnestly hoped that not only will the meetings furnish helpful information about the work in these several districts, but be a time of spiritual profit to all present. When the goodness of God during the past hundred years of Mission work in China is considered and the unparalleled opportunities of the present are duly weighed, it will be recognised that these gatherings should be a time for giving praise to Him Who has wrought so wondrously, and an occasion for a fresh and fuller consecration of ourselves for future service. Will all friends kindly remember these meetings in their private prayers, that through them the work of God in China may be definitely advanced?

The Keswick Deputation in China.—It will be known to many that the Rev. F. S. Webster, M.A., and Mr. Wether B. Sloan have been appointed as the Keswick deputation to China this year. They will, it need hardly be said, much value the prayers of God’s people that God may be pleased to grant blessing at those conventions in China at which they hope to speak. The following are the dates at which the conventions are to be held:—

Petaiho, July 14th to 21st.
Kuling, July 28th to August 4th.

Mohkanshan, August 11th to 18th.
Kuliang, August 25th to September 1st.

Will friends kindly note these dates for prayer both before and during the conventions.

The Indo-Chinese Opium Traffic.—On page 68 will be found a copy of “A call to prayer” which is being widely circulated at the present time. Many will remember the remarkable way in which God undertook last year, and so ordered that the House of Commons, on May 30th, passed the resolution condemning the opium trade as morally indefensible. Since that date the Chinese Government, on Sept. 22nd, issued its anti-opium edict, ordering the abolition of opium cultivation and opium smoking within the next ten years. While the British Government has already entered upon negotiations with China in regard to this matter, and has ordered some reduction in the area of cultivation in India, the timid steps which have been taken are quite unworthy of a nation which calls itself Christian, and which would think little of the financial aspect were it a matter of war. We trust that friends will endeavour to make this day of prayer widely known, and seek to arrange for local gatherings for this purpose.

The Anti-Opium Edict. — In addition to the Chinese edict of September last, the Chinese Government on February 7th issued another edict, a translation of which we give below.

“With reference to the memorial of the ministry of the interior regarding the universal prevention of the opium habit, we may state, that owing to the great harm the drug does to our people, we had already issued on a former occasion our decree that opium must be strictly prohibited, and a certain limit of time allowed for the complete abolition of its use amongst the people of the Empire. The memorialists advocate that branches of the anti-opium society be distributed as widely as possible and that opium divans in the provinces be abolished and closed in accordance with the new regulations. We hereby command the Viceroy, Governors and Tartar Generals of provinces, to impress upon their subordinates the importance of doing their duty in this connection with diligence and energy. To abolish in earnest the practice of opium consumption it is most necessary to clear out the source of supply, and this is the prohibition of the cultivation of the poppy plant. We, therefore, look to the said Viceroy, Governors and Tartar Generals of provinces, to pay diligent attention to the regulations sanctioned by the throne, namely, the gradual annual reduction of the area devoted to the cultivation of the poppy plant, so that the production of foreign, as well as native opium, may entirely cease within the stated limit of ten years. Let there be no subterfuges to deceive us in the matter, so that we may attain our greatest desire to protect from harm, and show kindness to our subjects by stamping out a deep-seated and dangerous habit.”

Sending Parcels to China.—Mr. Hardman, the business Manager of the Mission in Shanghai, has recently written to say that, in consequence of
friends at home not knowing the regulations in regard to the postage of parcels to missionaries in the interior, the missionaries themselves are frequently put both to inconvenience and unnecessary expense. He has kindly forwarded the following table of weights and expenses for parcels from Shanghai to the interior:—

**PARCEL RATES FROM SHANGHAI TO THE INTERIOR.**

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<th>Weight of Parcel</th>
<th>To Open Ports</th>
<th>To other than Open Ports in Provinces mentioned below*</th>
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<tr>
<td>Up to 1lb.</td>
<td>16 cents.</td>
<td>15 cents.</td>
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<tr>
<td>From 1lb. to 3lbs.</td>
<td>20 ″</td>
<td>20 ″</td>
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<tr>
<td>From 3lbs. to 6lbs.</td>
<td>30 ″</td>
<td>40 ″</td>
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<tr>
<td>From 6lbs. to 11lbs.</td>
<td>60 ″</td>
<td>60 ″</td>
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<tr>
<td>From 11lbs. to 22lbs.</td>
<td>90 ″</td>
<td>90 ″</td>
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*KAN-SIH, SHEN-SI, SI-HUEN, YUN-NAN, and KWEI-CHOW.

The following quotation from Mr. Hardman's letter will help a little to explain the situation:—

"Our instructions from the West are to send on all parcels by post, rather than by freight, as the former way is cheaper and much quicker, but to do so effectively the rates and weights should be known.

"To send anywhere else than an open port, parcels must not exceed 6lbs. in weight. Chung-king being an open port, we can send parcels there, as to the other open ports, up to 22lbs.

"As to the rates—Parcels of 6lbs. can be sent to the stations (where there are post offices) in KAN-SIH, SHEN-SI, SI-HUEN, YUN-NAN, and KWEI-CHOW for 60 cents, or if under 6lbs. for 40 cents, and under 1lb. for 30 cents.

"To places (not open ports) in other provinces the charge for above weights is just half that quoted. I have just sent off a parcel to SI-HUEN (Chung-king) which weighed 11lbs., just half a pound over the 11lb. limit. If this had been a half a pound lighter we could have sent it for 40 cents less, or better still if it had been done up into two parcels of 6lbs. each we could have sent it to the addressee's station direct. Now they will have to pay postage from Chung-king to their station.

"It ought to be added that parcels ought so to be packed that no damage will come to them when sent in the post. For this purpose all bottles must be put in wooden boxes."

Some New Books.—Space has not allowed us to give the review of several books which have recently been received. Among these, however, we should like to call special attention to a book entitled "A Mission in China," by the Rev. W. E. Soothill, 5s. net, published by Oliphant, Anderson & Ferrier. This book, though specially written to enable members of the Methodist Free Church to obtain an intelligent acquaintance with the work of their own Mission in China, is one that contains much of interest for all who desire to keep in touch with the progress of events in that land. The book is well written with a forceful and graphic style, and we only wish that space would allow one or two quotations.

Another book, of a rather unusual order, has just been published by the Religious Tract Society, entitled "Eastern Missions from a Soldier's Standpoint." The published price is 2/-. This book is written by Colonel G. K. Scott Moncrieff, C.I.E., and in its pages the Colonel gives a most sympathetic and appreciative account of what he saw both in India and China.

Although not a missionary book we should like to call attention to a recent publication entitled "Types, Psalms, and Prophecies," which book contains a series of Old Testament studies by David Baron. The book is published by Hodder & Stoughton at 6s. As a converted Jew, the Rev. David Baron is naturally able to throw much helpful light upon the Old Testament Scriptures. But for the limitations of space, there is much more we should like to say in regard to this interesting and helpful book.

The Pagoda Branch.—The missionary meeting for public and private school boys and girls held in connection with the Pagoda Branch of the C.I.M. on Monday afternoon, April 16th, was largely attended. The Holborn Town Hall, the place of meeting, was quite full, there being about eight hundred young people and their friends present.

The arrangement of the platform as a Chinese guest room was very effective, and the numerous curios displayed about the Hall greatly interested the people, young and old. The speaking was excellent throughout: the closing appeal to the young people to yield themselves to the Saviour, resolving like St. Paul, "For me to live is CHRIST," being deeply impressive. After the meeting several boys and girls were enrolled as members of the Pagoda Branch, and others will, we trust, be making application later for enrolment. The Secretary, Miss F. Freeman, whose address is 21, Webster Gardens, Ealing, London W., will be pleased to answer any enquiries regarding the Branch.
The First Christians of Nyueh-loh-yie, Wen-chow.

By Mrs. Ed. Hunt.

When we returned to Wen-chow after the Boxer riots of 1900, the first person who came forward for baptism was Ch'ang-di, a young boatman of the village of Nyueh-loh-yie. He first heard the Gospel from some of the lady missionaries whom he rowed to and from cottage meetings in the neighbouring country villages. He had been attending the services regularly for some time before the riots, and his changed life was known to all his neighbours and friends. He had given up rowing people to temples for idolatrous purposes, and on Sundays would only use his boat to take to the services, without payment, people who could not otherwise get there. Moreover, he lost no opportunity of telling the Gospel to all whom he met and urging them to accept it. During the riots of 1900, and the unrest afterwards, Ch'ang-di was often threatened, for he was the only Christian in his village, and a good many of his fellow-villagers belonged to an anti-Christian secret society. To all their threats he always replied that they could kill him if they liked, but he would never give up his Saviour.

Later on, when another house-oolie was wanted in the Mission compound, he was offered the position as it was felt that he would make a faithful and useful servant. Moreover, the new position would be a distinct help to him, as it is almost impossible for a boatman to make a living on the canals around Wen-chow if he declines all fares that are connected with idolatry. Ch'ang-di had an old adoptive father dependent on him, and they rented a little land which the old man could just manage to work, but now his son was away he needed someone to cook and do for him at home; hence it was necessary for Ch'ang-di to take a wife. His choice fell on a girl in the Wen-chow school named Poe-ho (Precious Flower). Her parents were Christians, living about half-way between the city and Ch'ang-di's village, and her record in the school had been that of a steady, consistent, though not brilliant, Christian life ever since her conversion some years before. The necessary formalities having been gone through, Ch'ang-di and Poe-ho were married, and after a few days she went out to live with his old father, Ch'ang-di being allowed to go home on Sundays and sometimes once during the week. But Poe-ho was necessarily very much alone; there were no other Christians in the village, and her father-in-law was only just beginning to take an interest in the Gospel. The women came to see her of course, and sometimes would stay and listen to the Gospel story and ask her to sing to them and teach them hymns, but she could not help feeling very lonely, and more than once asked her husband if he would not move the home into the city. This he could hardly afford to do as his wages were not high, and if they moved his father's occupation would be gone; besides, he longed for the salvation of his fellow-villagers, and he said to her, "When you have led twenty people to the Lord, then you shall move into the city." But the loneliness tried her so that her mind gave way for a time, and she was brought into the Mission compound one day in a raving condition. She was nursed and treated there, and finally recovered sufficiently to go to her mother's home, and after a few weeks there was quite restored. Though sorely distressed and tried, her husband's faith never wavered, and God honoured his faith and answered his prayers and ours. Of course during her illness there were not wanting those who jeered at them and attributed all to their having given up the worship of idols, but great was the astonishment when she recovered; "The Christians' God must be powerful! Who had ever heard of anyone recovering from a disease like that?" And the villagers begged her to return and live amongst them again. "We will do anything if you will only come back and teach us more of the Gospel!"

So she went back, and the interest deepened, and now nearly twenty have been baptized from that village, and some twenty families in the neighbourhood are enquiring the way of life and a cottage meeting is held there twice a month.
China's Millions.

A Chinese Saint.

By T. A. P. Clinton, C.I.M., Changteh, Hu-nan.

"In his path of life, a sweet communion
His spirit kept with Heaven, till beauties rare
Fall around him in such rich profusion
Earth seemed more fair."

China's Century of Christian Missions has produced no truer Christian than Mr. Siao Chih-shan, late evangelist at Mei-hien-hu, an out-station of the China Inland Mission, Changteh, Hu-nan, whose remains were laid to rest with affectionate tokens of respect on the 18th December, 1906.

At every remembrance of him we give thanks to God for His marvellous grace exhibited in this man; a more saintly character it would be difficult to find in China.

His life-story moves one almost to tears, for his quest after truth spread over a generation. When comparatively a young man, the intolerable craving for heart-rest compelled him to forsake home and wife and children. Years after, when he told me, how in bidding farewell to all he held dear, and his little boy clung to his gown, pathetically calling "Daddy, stay! Daddy, stay!" his eyes filled with tears and he turned away to hide his emotion.

He had reserved a small ingot of silver to help him on his unknown path, but overcome by his feelings he gave it to the child and told him to run in and give it to his mother; then alone and empty-handed he set forth, not knowing whither he went.

Years of hardship, disappointment, and suffering lay before him. The bitter anguish of it all, words can never tell, but surely his latter end proved that the Great Refiner had chosen him "in the furnace of affliction" (Isa. xlvi1.10). Up to the time of forsaking his home, the various methods in vogue of attaining to goodness of heart had all been tried but with no satisfaction; something more drastic, he felt, must be done, and he eventually found himself one of a company of pilgrims wending their way to a far-famed Taoist resort. At first it greatly shocked him to witness the avariciousness of the priests of Tao. They did not seem to care a straw about the yearning desire of the multitude of devotees who implored their aid; money, money, money, was all they thought about.

Still the anxious seeker tried to think it was zeal for their gods that made them act so, and he piously performed all that was inculcated upon him. Finding it improbable that a casual attendance at the shrine would bring him nearer the goal, he renounced the world and was ceremonially received into the brotherhood. Luther's disappointment amongst the monks was not more bitter than Siao's amongst the Taoists;
they stood revealed in their true colours: avaricious, earthly, sensual, devilish. To get away from it all was his one desire, and next we find him nearly a thousand miles away from this so-called "holy-place." He is still hot on his quest, and like the good Sir Galahad "drew inward strength from the vision ever flashing before him." Truth, goodness, purity, became a holy trinity he would sacrifice anything to obtain.

Away in a sequestered spot on the summit of the Sun Mountains, twelve miles from Changteh, he at last found a resting-place in the Taoist temple there. The solitude of the hills calmed his tried spirit and hope revived. He gave himself most assiduously to his temple duties, and now began to practise a life of such austerity that one wonders how he lived through it. So eager was he to obtain the favour of the gods that he touched no pleasant food and clad himself in the meanest attire. He would not even eat plain boiled rice like the rest of his countrymen, but took it grain by grain, and of that, just sufficient to sustain life. One of his former Taoist colleagues, who, as a mark of respect, attended the funeral, also bears witness to the fact that for several days at a time he would retire to a cave in the mountains, by fasting and meditation seek to stifle passion and gain a few steps in goodness. Another practice to attain the same end was to kneel all night under the great bell and blend his prayers with the minute toll. Surely his plaintive cry was heard on High, but little did his messengers realise as they sped across stormy seas that the possession of the whole book, of which he before had only a portion, seemed to rouse his interest to such an extent that he read on all night, and first thing next morning he presented the paper-collector with twenty-five cash more. He was rather astonished with such generosity after the bargain for the book had been struck, but the priest explained: "Last night I did not know what the book was, but now I perceive it is Heaven's Book, and I give you twenty-five cash more to make up the thirty-three which is in our religion the symbolic number of Perfect Heaven." Then he exclaimed: "The thirty-third Heaven is opened." The man of course was not loth to make a few extra cash and departed, little dreaming he had been the harbinger of light and life to a seeking soul.

Piecing all the details together and adding the recollections of many conversations with the Evangelist Siao, it has been borne into my mind that his exclamation, "The thirty-third Heaven is opened," was the birth-cry of a soul into the Kingdom of Heaven. Such a hope is the essence of the Taoist religion, the highest of their aspirations; so he took the term that denoted their purest and best desire to express the change that had been wrought within him.

The reader might well pause here and devoutly thank the wonder-working GOD for His redeeming mercy vouchsafed to this yearning soul, for from it was born such a life of devotion and sanctity that the very thought of it will be an inspiration all our lives. Four decades of his life had been enshrouded in darkness, the last of which had been consumed with such vehemence of longing that, to the writer, it does not seem strange that GOD, to satisfy these deep longings He had created, should send his messengers from the other end of the earth to usher in a new decade, of which for true saintliness it would be difficult to find a parallel in the annals of Christianity in China.

The Great Renunciation.

He did not give up the temple at once, but the erstwhile recluse may be seen speeding down the mountain and into the city, getting all he can out of one Christian service and then hurrying breathlessly across the city to participate in another. His Taoist charms and badges of office he was ashamed to carry into the church; these he secretly deposited with another enquirer who was eventually baptized with him. Now came the last great test. Plainly, if he was to be a true follower of JESUS, he must renounce his present calling, for "what communion hath light with darkness? and what agreement hath the temple of GOD with idols?" How Satan played with his fears, telling him the putting off of his patch-robe (as high an honour in the Taoist priesthood as the coveted "myriad-named" umbrella from the people to a popular mandarin) meant ostracism by the brotherhood, and being cast adrift on an unsympathetic world. Believing he must, at all costs, cut away from the old life, he put away all the symbols of his profession, donned an ordinary costume, broke his vegetarian vow, and plaited his hair like everyone else, thus assuming the role of an ordinary citizen, for Buddhist priests clean-shave the head, while Taoist priests partly shave and the rest of their hair is arranged in a loose top-knot which protrudes from a hole in their skull cap.

First Gleams of Light.

Dr. Kelly says both Mr. Bruce and Mr. Pao talked to the priest on spiritual things, and Mr. Bruce gave him a gospel; he in return gave Mr. Bruce a marked copy of one of his sacred books; thus the first gleams of light were brought to this seeking soul. But the great change did not come till one day, accidentally, some might say, but surely most providentially, a paper-collector* came to the temple. He deposited his burden and arranged with the priest to burn it. The possession of the whole book, of which he before had only a portion, seemed to rouse his interest to such an extent that he read on all night, and first thing next morning he presented the paper-collector with twenty-five cash more. He was rather astonished with such generosity after the bargain for the book had been struck, but the priest explained: "Last night I did not know what the book was, but now I perceive it is Heaven's Book, and I give you twenty-five cash more to make up the thirty-three which is in our religion the symbolic number of Perfect Heaven." Then he exclaimed: "The thirty-third Heaven is opened." The man of course was not loth to make a few extra cash and departed, little dreaming he had been the harbinger of light and life to a seeking soul.

* A paper-collector is usually an old man who goes about the streets with a large wicker basket strapped to his back and a pair of tongs in his hand. Through crowded courts and alleys he wends his way, picking up here and there any piece of written paper which by mischance has fallen and likely to be trodden on, or perhaps he pitches from walls any ragged posters that are likely soon to fall, as it isすぎるい to show disrespect to the written writing of their Holy Sage.
His Baptism.

His trust was in God, and God graciously provided for him, raising up friends who felt it a peculiar privilege to minister to the temporal needs of their new comrade. To his dying day Mr. Siao never forgot their generosity. He would take a garment off his own back to supply a poorer brother, and sleeping beggars or other weary outcasts on the road-side would wake up and suppose that angels had been visiting them when they found by their side money or food or clothing generously placed there by himself.

Early in 1902 he was made door-keeper at Chang-teh, and could say literally: "I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." In September of the same year he was baptized by Mr. A. P. Quirmbach. A truer soul was never received into Church fellowship; he seemed to take strides in the divine life, his growth was perfectly marvellous. He literally lived in an atmosphere of prayer and praise, and acquired a knowledge of his Bible so profound that he would actually fill all your sermon up with Scriptural references as you preached it, drawing on the Old Testament as liberally as on the New.

He did the work of an evangelist at least two years before he was set apart for that office in 1905, and sent to one of the out-stations. There he most faithfully performed his work, preaching, teaching, visiting, comforting, advising. The old brought their troubles and found in him a sympathiser; the young looked on him as a friend, and loved to gather round him as he told them Bible stories or sang with them their favourite hymns. It was ever a joy to meet him on our pastoral visits; he was altogether unlike other Chinese. He would take your hands and press them in his own, and his countenance would be radiant with smiles of greeting, and, just brimming over with joy, he would tell us of the souls he had been helping into the Kingdom. Night and day he laboured in prayer for the little flock committed to his charge, and his characteristic unselfishness cannot better be described than in telling the story of his "Peach" worship.

A solitary peach-tree is to be found in the courtyard of one of our out-stations, and it has the reputation of being a good fruit-bearer. As the fruit began to get ripe little presents of peaches found their way to the houses of several Church members, and when the whole tree was blushing with the luscious fruit he sent round invitations to the "household of Faith" to a "peach" worship. This, he explained to me, was a tempting device to call the flock to praise and prayer to the beneficent Giver for all His care and love, and afterwards he regaled them with peaches in syrup. On another occasion we gave him a pumelo, and months after, when asking him why he had not eaten it, he said: "Oh! I liked the smell, and it made me think of you; and whenever I did think I prayed for you." The beauty of his child-like simplicity reminded me at times of our late beloved Director, the Rev. J. Hudson Taylor, of whom he was a devoted admirer. I found him once reading Mr. Taylor's life, so ably translated by Mr. Baller, and he said to me, "What a man of faith and prayer Mr. Taylor was; do the other members of the Mission get answers to prayer like his? If we could all learn his secret what a wonderful influence we could exert in the world."

His mind ever seemed on the things that are above and not on the things of the earth; he carried Heaven with him and Christ was ever his most intimate companion. Though he had his set times of devotion, there was never a conscious hour of his whole five years of Christian experience without its ejaculations of prayer and praise or silent moments of communion. It was his invariable custom to carry his Bible in his bosom—the looseness of the Chinese costume permitting this—and it was almost amusing to see him whip it out to verify some statement of truth, for it was ever his final court of appeal. Or perhaps in preparing his frugal meal he would draw it from its resting-place and get so lost in his meditations that the fire would go out and he would have such a feast of spiritual things that he entirely forgot he had not breakfasted; bodily hunger seemed quite a secondary...
China’s Millions.

May, 1907.

These ecstatic experiences were peculiar to the man, lifting him, for the time being, from all things earthly, into a state of enraptured communion with his God, from which he would turn to perform the most lowly service. On one occasion he mentioned to me that he had “not slept well, till,” said he, “I repeated the Creed and several of my favourite texts, then I went off and slept peacefully till morning.” One snowy morning, when the wind was whistling through the rickety, old building that served as an out-station, I heard him get up and dress. Praise, of course, was the first thing on his lips, and in a conversational manner I heard him say: “LORD! how kind Thou art; look at this fine sheep-skin gown I have, how cheap it was, and how warm I am. Oh! I praise Thee, I adore Thy great unmerited grace.”

Can you wonder that everyone loved him—in fact, he seemed so far beyond everyone in spiritual attainment that some stood in awe of him, and he held a unique position in the estimation of the whole Church. A leader of a vegetarian sect, when making application to be enrolled as a Christian enquirer, gave as his reason for so doing “the superb attainment of Evangelist Siao in goodness and humility.”

Another man, who left his repentance till his death-bed, sent for Siao to come and pray for him and enjoined on his heathen relatives to allow him to conduct a Christian burial-service over his remains. To this they agreed, and when Mr. Siao marshalled his Christian band around the grave of one who only found salvation at the eleventh hour, the remark went round among the Christians that in Mr. Siao they had seen the best of the two hundred on our church roll, and they all knew it to be true. They escorted him most affectionately to the boat, for the general impression was that they would see him no more.

On his arrival at Chang-teh Dr. Logan found his lungs far gone, and also a throat affection, no doubt brought on by preaching. He stayed at the hospital over a month, and in that short time captivated every one there. Patients and attendants alike vied with each other in showing him kindness. When he was almost unable to speak, he would turn up passages of Scripture for them to read; and when almost prostrate his thought and prayer would be for others.

Dr. and Mrs. Logan were assiduous in their attention, and everything that medical skill could do was done, but when it was quite apparent that he had not long to live, he expressed the wish to die in the C.I.M. Compound. He talked it all over calmly and quietly; if there was any anxiety shown it was that he might not be a burden on us. On Saturday afternoon, 8th December, he was carried over, attended by one of our servants, whose devotion expressed itself in the most self-denying acts; he, too, was one who had come under the spell of Mr. Siao, and he would not leave him. After two wearisome nights I suggested that he should go and have some rest. “No! no!” he said, “Mr Siao taught me to read the Bible for myself and I’m going to stick by him as long as he is with us.”

Strong in faith and love, the fear of death seemed absolutely removed. Before leaving the hospital he had bathed and changed his garments in the hope of a speedy release, and a couple of days before he had sent over his red silk hat and black satin top-boots for his burial. Up to the last he was thoughtful for others and tried to give as little trouble as possible to those who served him. When he arrived, he quickly noticed the preparation we had made for him and seemed so grateful; indeed, gratitude was the key-note of his life; a murmur never once escaped his lips during his illness, and when he saw us distressed at his sufferings he would draw us to his side and say: “JESUS is with me; my heart is extraordinarily peaceful.” And when a little easier, he would pour forth beautiful Old and New Testament Scriptures. Even up to his last moments he was perfectly conscious and seemed sustained with the promises that filled his memory. The fellowship with him of the last two days was a rarely beautiful experience, his sweet Christliness turned his dying chamber into a vestibule of heaven, and one could not but feel how those unutterable longings after peace were now being satisfied. On Sunday morning, one and another
of the church members stole in to give him a loving look of recognition, and when the service was proceeding and Mr. Owen went to open his doors to let him hear the singing, Mr. Siao called him to the bedside and gave him some cash, asking him to put it in the offertory. At such a time he might have felt excused, but his giving was ever as holy an act as his praying; in fact, I am unable to think of anything in Mr. Siao's Christian life that was unbecoming his profession.

On Monday about noon we thought he was going, and he asked me to commend him to God. The peace of heaven filled his heart, and though he had moments of intense suffering, immediately they passed he seemed to forget them in the spiritual joy he felt.

"God is my God and I am His son, and I have eternal life. My name is written in the Lamb's Book of Life. I shall dwell in the House of the LORD forever, for ever; yes! for ever." Thus he went on; the promises never seemed more beautiful than when being thus quoted on the Border-land. Later in the afternoon Mr. Pao, who had first met him at the temple on the mountain, came in. As soon as Mr. Siao saw him he exclaimed: "Thanks! thanks! be to God, for letting me see you once again; I have never forgotten you since you spoke to me on the mountain and I have prayed for you. Be faithful unto death and you shall have a crown of life."

During the silent hours of the night, between fitful snatches of sleep, he either repeated Scripture or hymns, or asked those about him to do so. Those best acquainted with him were astonished at the long passages he quoted.

On Tuesday morning, just as golden shafts of light were brightening the horizon, he peacefully fell asleep, and a beautiful calm expression stole over his features; and as the first hush of the Unseen and Eternal was about us, we gathered by the bedside of our departed brother, gave thanks to God for His choice gift to the Church, and for our comfort we read the fifth chapter of Second Corinthians: "For we know that if the earthy house of our tabernacle be destroyed, we have a building from God, a house not made with hands, eternal in the heavens."

There was no place for sighs or tears, just a calm, holy joy filled all our hearts, and heaven seemed all about us.

The Funeral Arrangements.

All that transpires within the Glad Tidings Hall is a perennial topic of conversation in the neighbourhood, so in making the funeral arrangements we had to remember that the minutest detail would be discussed in tea-shop and tavern. Being also the first death in our compound it was likely to attract considerable notice, and we felt it was an opportunity of setting before the public "a better way" of conducting their funeral rites, for the utter absence of solemnity before their death, and their tawdry display (made even in their finest funerals), are utterly abhorrent to the Christian mind. According to custom the death was publicly announced by suspending a large white scroll at the door. The names of the emperors reigning in his birth and death years, as well as the name of the deceased, were written in vermilion, and the general body of the document in black set forth briefly the manner and time of death, funeral arrangements, etc. This is usually a stereotyped affair, and varies only in style as to the family relationship of the deceased, but the one suspended at our door was pervaded with a Christian sentiment and began with the words, "God giveth His beloved sleep" (Ps. xxxviii. 2), and finished with the beautiful passage from Rev. xiv. 18, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the LORD from henceforth: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them."

For two days interested groups gathered round this notice, so that many got a message which we hope will lead to serious thought. In the meantime, the church was draped in white, the emblem of Chinese mourning. On entering a white banner written in blue attracted the attention with the words: "Arrived on the Beautiful Shore"; and another stretched over the pulpit: "Seeing the King in His beauty." The pillars of the church were hung with tributes to the deceased in the form of choice- composed eight-character scrolls. A knowledge of Chinese is necessary to fully appreciate these. One pair that attracted comment ran as follows:—

"Tao ren teh tao chi yu chi shan."

"En Chu te'i en sien chu'an ful yin."

"The man of Tao obtained tao (Truth) and now rests in highest excellence."°

"The Lord of Grace conferred grace and (he) became a preacher of the Glad Tidings."°

Just a day before his death we showed Mr. Siao this composition; he was so pleased, and whispered, "Engrave it on my tombstone."

The Memorial Service.

The coffin, with a crimson covering and a crown and cross of white flowers at the head and foot and a bunch of palm leaves in the centre, was placed before the Communion rail, and from the moment the announcement was posted up, a stream of visitors set in. All were very orderly and respectful, and seemed much impressed with what they saw and heard, and as they looked on the face of the dead, scores of visitors remarked on his placid appearance. "A good man's face," "A prayerful countenance," "A heavenly happy face," "The face of one who has obtained glory," such were some of the expressions that fell from the lips of bystanders. Boys and girls, any number of them, led their seniors by the hand to look at him, and fully a hundred women and girls attended the afternoon class, and Mrs. Clinton never found them more attentive. On Wednesday evening several hundreds attended the Memorial Service, and very fittingly the Christians of the other two missions joined us. The service began with a funeral chant by Chinese musicians, and from then onward, everyone seemed absorbingly interested. Five short addresses were delivered, including one from Mr. Pao, who feelingly told of his first and last meetings with Mr. Siao.

When Mr. Siao could speak only with great difficulty, he said: "I am His son, and He is my help. Our help is the LORD of Grace, who confers grace and makes us His sons."

° "Highest excellence" was the personal name of Mr. Siao. These two characters are taken from the Classics in a very fine passage which runs:

"What the Great Learning teaches is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence."

When this composition was written for letting me see you once again; I had to stop to listen to the
Christians, it seemed like heaven's music. What marvels God has done for us in Hu-nan. Next morning, after a short service, we left for the cemetery at Tesh Shan, the route being mostly by water. Our military officer kindly offered to provide an escort, but we respectfully declined, feeling a worldly display was wholly contrary to the life and aspirations of the deceased; however, we were glad to have his trumpeters, for in crowded streets, where funerals have the right-of-way, something of the kind is necessary to give respectful notice of approach. The reverent and orderly manner of the funeral procession drew forth the remark from a bystander, that not even our local millionaire, with all his wealth, could have commanded the genuine tokens of respect paid to our brother.”

The coffin was placed on a barge, and the funeral company went on board a house-boat. As we glided down the lovely Yuen River I verily believe more beautiful sounds had never been heard, for we sang all the old favourite hymns, and as we ascended Virtue Hill the winding way resounded with praise. The day was perfect, and as we laid to rest this beloved saint, missionaries and Christians drank in new inspiration from this poured-out life.

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By Adam Dorward and others.

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With Portraits, 17 Illustrations, and a specially prepared Map.

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Arrivals from China.

April 7th.—Miss Gough.

11th.—W. W. and Mrs. Lindsay (via Siberia).

13th.—Miss A. Slater.

14th.—R. W. and Mrs. Kennett.

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Form of Bequest.


Free of Legacy duty; and I direct that this sum be paid to the Treasurer for the time being of the said Mission, whose receipt shall be a sufficient discharge for the same.

*To be altered according to the country—England, America, or Australasia.
CONTENTS

Anniversary
Number.

REPORTS OF ADDRESSES
given by
W. E. Seagram, Esq.,
Rev. W. H. Aldis,
Mrs. Robt. Gillies,
and
Mr. Edward Hunt.

Annual Report.
Balance Sheet.

MONTHLY
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**China Inland Mission.**

**OFFICES:** CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

Telegraphic Address—LAMMERMOOR, LONDON.

Telephone—G 149, DALLINGTON.

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**Mission, should not be marked Missionary, or for a Native Helper, or Bible-Woman, or Scholar, or any other Mission object, being practically a contribution to the Christian Mission.**

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**London Council.**

*Home Director and Chairman* ...

*Assistant Home Director* ...

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**WILLIAM SHARP (Cambridge, 1896), Woodfield, Hulme, Norwood, S.E.**

**P. B. BADENHOFF, Conference Hall, Mildmay.**

**REV. J. J. LUCAS, M.A., St. Nicholas Vicarage, Gloucester.**

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**Clerical:** WALTER TUCKER.

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It is particularly requested that on every occasion when a sum of money is sent for transmission to a Missionary as a gift, or for any private purpose, it be clearly indicated as for transmission only. But money intended for the support or work of any particular Mission, or for a Native Helper, or Bible-Woman, or Scholar, or any other Mission object, being practically a contribution to the Mission, should not be marked for transmission, but the desired object indicated only.

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**DONATIONS RECEIVED IN LONDON DURING APRIL, 1907.**

For General Fund.

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<thead>
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<td>9401</td>
<td>10</td>
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(Continued on page 97.)
OF THE ANNUAL MEETINGS OF THE CHINA INLAND MISSION,
HELD IN EXETER HALL, ON MAY 7TH, 1907.

NOTWITHSTANDING the very wet afternoon on Tuesday, May 7th, the attendances at the Annual Meetings, in Exeter Hall, were most encouraging. Particularly was this the case at the evening meeting when, the rain having ceased, the great hall was filled with an eager and appreciative audience. In this issue of CHINA'S MILLIONS there is only space to report the Missionaries' addresses given at the afternoon meeting, together with the Annual Report, part of which was read by the Secretary, Mr. F. Marcus Wood. The Rev. J. Stuart Holden's address, and the addresses at the evening meeting will appear in the July issue of the magazine, with the exception of Dr. Pierson's, which will be published, after being revised and amplified by himself, as a separate booklet. The short Annual Report is intended to prepare the way for the larger illustrated Report, now in course of preparation, to be issued in book form under the title, as last year, of "China and the Gospel." The afternoon meeting was presided over by W. H. Seagram, Esq., while the Chairman at the evening meeting was Theodore Howard, Esq., the esteemed Home Director of the Mission.

The following cable message from the Centenary Conference at Shanghai, which had just closed its sittings, was read at both of the meetings:

"Centenary Conference sends heartiest greetings to China Inland Mission, and prays for greater prosperity."—(Signed by the Chairman of the Conference).

The Annual Report.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. xvii. 20.

"All things are possible to him that believeth."—Mark ix. 23.

One hundred years ago, eight years before the battle of Waterloo brought a feeling of security to the peoples of Europe, Dr. Morrison set sail from England as the first Protestant missionary to China. Politically, the outlook could hardly have been darker, and yet, through faith in God, the Protestant Church of Europe commenced its mission of mercy to the then greatest Empire of the world. Difficulties and dangers were on every hand, but faith, laughing at the impossible, cried "It shall be done."

One hundred years ago China was a closed land, its language was practically unknown to Europeans, while the Scriptures were not accessible to the Chinese people in their own tongue. China had no Protestant missionary on her shores, nor Protestant Church nor convert within her borders, and, to all but a few believing souls, the thought of evangelising her millions appeared a foolhardy, if not impossible, enterprise.

To-day China is open from end to end, the whole Bible or portions thereof have been translated into at least twenty-seven Chinese dialects, and it is probable that fully twenty million copies of the Scriptures have been put into circulation in China during the past one hundred years. To-day there are more than 3,700 Europeans and American missionaries residing at 706 centres, assisted by a small army of nearly 10,000 Chinese helpers, with 3,794 out-stations, while more than 150,000 names are upon the roll of Church membership, with probably 200,000, if not a quarter of a million, enquirers and adherents in addition. It is probable that at least fifty thousand baptised Chinese have, during the century, either by natural death or martyrdom, entered into the joy of their Lord, and this is allowing a wide margin for those who may possibly have been insincere in their confession of faith in Christ.

No one who considers the condition of the Far East as it was one hundred years ago, and as it is to-day,
can fail to acknowledge that, as by faith the walls of Jericho fell down before God’s host, so by faith have the walls of prejudice and antagonism in China been largely overcome. To-day the Church of God is face to face with a situation full of promise, a situation which far exceeds the highest hopes of the early pioneers to that land. This year the World’s Student Christian Federation has held its International Conference in Japan, to which conference, apart from the Japanese representatives, eight native delegates went from India, one from Siam, one from Ceylon, fifty-seven from China, four of whom were Chinese young women, while delegates were sent from nearly all the countries of Europe, and from the United States of America, etc. This year has also seen the Centennial Protestant Missionary Conference in Shanghai, at which conference there would be present about one thousand delegates from the missionaries in the field and from the home boards, when questions of the most vital importance concerning the future of God’s work in China were under consideration. What triumphs of God’s grace there have been to record, and what calls for a fuller consecration and a noble daring will have claimed attention! The things which our eyes now see, and our ears now hear, were, but a few years ago, the visions only of God’s seers, while the difficulties and discouragements which the pioneers of the past had to face, are to us as a dream, almost beyond imagination.

General Remarks.

The situation to-day is one of deep interest, but of considerable complexity. For the last year or two, with perplexing rapidity, edict has followed edict promising reforms of one nature or another. Among the items in this programme of reform, the most prominent are: a New Constitution; an Educational Revolution, which has already been outlined, and in some measure entered upon; stringent Anti-Opiум Regulations, which, with a greater or less degree of earnestness, have been promulgated in various parts of the Empire. For the time being, however, strong reaction has set in, at least, in Court circles, and though the reform spirit throughout the country cannot be permanently checked, there will doubtless be a determined struggle between the old Conservative party and the leaders of modern China for supremacy. There is also a tendency to “switch off the popular desire for reform into an anti-foreign siding,” while a recent edict has declared that the old classical system is, after all, the fundamental basis of Chinese education, and students who have received official appointment by reason of their foreign or modern degrees, have been obliged by purchase, if not by examination, to obtain recognition according to time-honoured customs.

Probably no political or moral development has given more joy to the well-wishers of China than that connected with the recent Anti-Opiум Movement, both in China and at home. The unanimous resolution of the House of Commons, on the 30th May last, declaring that the opium traffic was morally indefensible, had been, in China, preceded by earnest efforts to grapple with the curse, and has been followed by the remarkable anti-opium edict of September 22nd, declaring China’s intention of stopping the production and consumption of opium during the next ten years. While the steps taken by the British Government to carry out the resolution of the House of Commons are far too slow and timid to satisfy those who know the evils of the trade, and believe in national righteousness, yet there is much cause for thankfulness in the fact that Mr. John Morley has already ordered a reduction of the area of opium cultivation in India, and has also stated that sympathetic negotiations have been entered upon with the Chinese Government. From notices which will be printed elsewhere, it will be seen that May 30th of this year—which is the first anniversary of the House of Commons anti-opium resolution—has been fixed as a day of prayer, that the British Government may take bolder and more courageous steps to carry out its own resolution.

Concerning Chinese obedience to their Government’s anti-opium edict, no general statement can be made. In those districts which are within the more direct supervision of the Central Government, as well as in some other places, strenuous efforts are being made to enforce the law, but it must be acknowledged that, in not a few places, the local officials themselves are so much under the baneful influence of the drug that the evil is not being seriously or adequately dealt with.

Of general progress in China, a few indications may be given. Thousands of Chinese students still continue to flock to Japan, though to many their course of study is too brief for solid results. Temples are still being turned into schools, while in some places Buddhist priests are seeking to retain their hold upon the temples by promising to open schools themselves. Nor are these modern schools for male students only, for in some cases the officials are opening schools for girls. As an illustration of the avidity with which the Chinese are turning to modern literature, it may be mentioned that Dr. W. A. F. Martin, when enquiring at a publishing house in Shanghai for a primary book on history and geography, learned that that house had been selling two thousand copies a month for the use of Government schools. Superficial and unsatisfactory though many of the changes for the present may be, they sufficiently indicate the trend of events, and it is interesting to note that, as a result of Sir Ernest Satow’s representations, Chinese students are now allowed to matriculate into Cambridge University, England, in Chinese, in place of Greek and Latin.

Throughout the year there have at times been local disturbances in different parts of China. What with floods and famines, with increased taxation for reform purposes, with considerable anti-Roman Catholic
feeling in certain areas, and in one case, at least, native opposition to the monopoly of certain mining rights claimed by one of the mining syndicates, combined with that restless spirit inseparable from a period of change, there have been local outbursts of popular feeling. Although in one or two places Mission property has been destroyed, and the workers compelled temporarily to retire, no personal injury has been sustained by any of the members of the Mission, nor has the work been seriously hindered. Generally speaking, the attitude of the officials has been friendly, and prompt measures have been taken by them to prevent disorder.

The spirit of "China for the Chinese," ever present among the people of that land, is now finding a more articulate expression through the medium of the native press, and is being encouraged by a growing feeling of unity, strength, and independence. It is not to be wondered at that the same spirit is manifesting itself among the members of the Christian Church, and while such independence has in it potentialities for good, if not asserted prematurely, there is much need for prayer, both for the missionaries and converts at such a time, that the one may be helped to give, and the other be willing to receive, that loving guidance and counsel which alone can prevent the Chinese Church becoming involved in errors of doctrine and government.

Income.

It is the privilege of the Mission to once again acknowledge the goodness and faithfulness of God in regard to the financial needs of the work. During the year 1906 the income received in England, together with the donations given in China and the remittances received in China from America and Australasia, was as follows:

<table>
<thead>
<tr>
<th>Income received during 1900</th>
<th>£</th>
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<th>d.</th>
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<tr>
<td>£12,500</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>net increase</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>income received in Great Britain</td>
<td>£336 13s. 8d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>received in England</td>
<td>£45,370 18s. 9d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations received in China and remittances to China from America and Australasia</td>
<td>£13,464 11s. 4d.</td>
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<td></td>
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</tbody>
</table>

It will be seen from these figures that the net increase of the year in Great Britain has only been £336 13s. 8d. Viewed by itself, this increase is but slight, and not in proportion to the increase of workers sent out from this country. There is, however, one encouraging aspect. For some years an annual income of £12,500 has been received in England from the legacy of the late Mr. Morton. As that legacy is decreasing, and has only three or four more years to run, the Mission only received £10,000, instead of £12,500, during the past year. It is therefore cause for much thankfulness to see that although the receipts from the Morton legacy were £2,500 less than the year before, other donations have so increased as to more than meet that diminution, and show a net increase of £336 13s. 8d.

It should at this point be mentioned that in consequence of Mr. Morton's legacy a great deal of work has been undertaken in China which cannot be discontinued without serious injury. There is therefore much need that earnest prayer should be made that the Chinese Church may be stirred up to do its utmost to undertake much of this financial responsibility as the Morton legacy decreases. The experience of the past year also encourages the hope and prayer that until the Chinese Church is able to bear that burden, God may lay it upon the hearts of His people at home to meet that need by additional gifts to the general funds of the Mission.

Although it has been stated that the income received in Great Britain has shown a slight advance upon that received during the previous year, it must be mentioned that in consequence of the appreciation of silver, which is the China currency, there has really been a decrease from the standpoint of expenditure in China. In 1902 the average rate of exchange per tael was 2s. 4½d., while in 1906 the average rate had risen to 2s. 11½d. That is to say, that in 1902, £1,000 would purchase 8,652 tael of silver, while in 1906
Photo taken immediately before the opening of the Evening Meeting on May 7. This was the last C.I.M. Meeting held in Exeter Hall.
the same sum could only obtain 6,748 taels. The China abstract of accounts shows that although £1,381 10s. 9d. more was received in China from Great Britain, the money, when exchanged, realised 10,238 taels less than the previous year, which represents a loss in exchange of almost exactly £2,000.

It will be interesting to the friends of the Mission to know that a careful analysis of the London accounts for 1906 reveals the fact that, out of every sovereign expended, 91·56 per cent. (or 18s. 3½d.) was used directly for the work in China, that is, was used for the support of missionaries on the field or on furlough, for outfit and passage money, and for the training of candidates. For the Home administration the expenditure was 844 per cent. (or 1s. 8½d.) out of every sovereign.

When the whole financial situation is carefully surveyed, it cannot but be recognised how much there is for which to be deeply thankful to God. While the strictest economy has had to be exercised, the year has been closed without debt, and, so far as we know, without any of God's children having been straitened beyond measure. There has been an encouraging increase in the general income in England, although by reason of the diminution of the Morton legacy, the net increase is comparatively small. Space will not allow details as to the wonderful way in which God has sent in help in special times of need. For these, reference must be made to the larger report.

The Honoured Dead.

During the year the Mission has been called upon to suffer the loss of eight valued workers, two of whom, Messrs. H. W. Sparks and J. K. Brauchli, were accidently drowned while engaged in the prosecution of their labours. The names of these beloved friends are as follows:—Mrs. John Graham, Miss Douglas Hamilton, Miss Violet Lyle, who died in Australia, Mr. H. W. Sparks; Messrs. Frederick Traub and J. K. Brauchli (both of whom were sent out from St. Chrischona); Mrs. V. Renius and Mrs. C. J. Jensen (both associates connected with the Scandinavian China Alliance).

New Workers.

During the year, fifty new workers have joined the ranks of the Mission—one of these, Mrs. Powell, joining the home staff in Australia—bringing up the total membership of the China Inland Mission to 875, the highest figure yet reached. We would take this opportunity of requesting the prayers of God's people, that with added numbers there may be given added grace and increased wisdom and power in the prosecution of that work, for which God has been pleased to raise up this organisation.

The arrivals in China from the various home centres during the past year were as follows:—

<table>
<thead>
<tr>
<th>Country</th>
<th>Returned</th>
<th>New Workers</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Great Britain</td>
<td>12 men</td>
<td>20 women</td>
<td>32</td>
</tr>
<tr>
<td>N. America</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Australasia</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Total Members</td>
<td>16</td>
<td>24</td>
<td>40</td>
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Of the 875 members of the China Inland Mission on January 1st, 1907, 178 were associates connected with seven Associate Missions. The following table gives the Mission's staff at a glance:—

| Members                      | 16 men   | 24 women    | 40     |
| Associates                   | 2        | 5           | 7      |
| Home Staff, Australia        | 1        | 1           | 2      |

It will be remembered that last May a week of prayer for China was observed in England. The notification of this arrangement having reached China at an early date, many of the workers and Chinese Christians were enabled to daily meet, that they might with us wait upon God for an outpouring of His Spirit upon that land. From many of the stations tidings of blessing have been received, and from some places there are reports of remarkable movements of God's Spirit. The most notable of these has been the wondrous religious awakening among the Aborigines of South-west China. In hundreds of villages where, two or three years ago, the people were given over to the grossest forms of evil, to the worship of the devil, of fetishes and tree-spirits, there has been a remarkable turning to the Lord. This work, which began in the province of Kwei-chow, has spread to the neighbouring province of Yun-nan, where like times of blessing are being experienced. Those who are labouring among these poor despised Aborigines can only acknowledge the work as proceeding from the Spirit of God. Hundreds of people to whom it has been impossible to give personal instruction have received the "implanted word which is able to save" their souls. The simplicity of their faith, their joy of heart, and fulness of experience, all testify to a work which is not of man, and which, humanly speaking, is altogether unexpected.

During the year, about fifteen hundred of these people have been received into the Church by baptism in the province of Kwei-chow alone, while there are hundreds more who are anxious to obey the Lord's
command to acknowledge Him by that rite. If any should question the wisdom of baptizing so many persons at one time, let them read the short story of this wondrous movement, which is published in pamphlet form, entitled "A Modern Pentecost," and he or she will feel as they read that this is unquestionably a work of God's Spirit Himself.

Among the many items of interest connected with the past year's work, one or two may be given. At Changteh, in HU-NAN, the Christians have given to the Mission some property roughly valued at 500 dollars, as the centre for an out-station. At Changsan, in the Kinhwa district of the CHEH-KIANG province, a new chapel has been opened, the Christians and enquirers giving personal labour in the preparation of the building. Another centre a private temple has been transformed into a chapel, while in one village, where about one-third of the inhabitants have become Christian, one of the three public temples has, by mutual consent, been transferred to the converts for use as a place of worship.

Another significant feature of the work is the increase in the number of Bible schools for the better equipment of the Chinese Christians, and the growing popularity of provincial conferences for the deepening of the spiritual life of the Church, and for the discussion of problems connected with Church development. While the complete statistics are not yet to hand, approximate figures may be given, which show a most gratifying advance in the ingathering of souls. During the year, about three thousand six hundred persons have been received by baptism into the fellowship of the Churches connected with the China Inland Mission, which is more than one thousand in advance of last year, making more than twenty-five thousand persons baptized by the C.I.M. from the commencement of the work.

The fruit of the early years of pioneer effort is now beginning to be seen. In those days the labourer went forth to his toil not knowing whether he would be honoured to see the fruit, but knowing that, in due season, others, at least, would enter into his labours, if not he himself. During the first twenty years of the Mission's history only two thousand and twenty-six persons were baptized; during the next ten years about six thousand more; while nearly nine thousand persons have been baptized during the last three years alone, or, to put the figures in another way, eleven thousand eight hundred persons have been baptized since the persecution of 1900. The following table shows the rate of increase since 1900:

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<tr>
<th>Year</th>
<th>Persons Baptized</th>
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<tr>
<td>1901</td>
<td>428</td>
</tr>
<tr>
<td>1902</td>
<td>1,026</td>
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<tr>
<td>1903</td>
<td>2,476</td>
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<tr>
<td>1904</td>
<td>2,541</td>
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<tr>
<td>1905</td>
<td>3,600</td>
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<tr>
<td>1906</td>
<td>11,800</td>
</tr>
</tbody>
</table>

* "A Modern Pentecost," Morgan & Scott or China Inland Mission, 3d. net.
China Open to the Gospel.

ADDRESS BY THE CHAIRMAN.

I Am sure, ladies and gentlemen, that we have been listening to a most interesting report. I congratulate the Society on what they have been able to accomplish during the past year, and express thankfulness to those who have been liberal in giving to the Society, and also praise God for what He has done throughout China during this past year.

May I draw your attention for one moment to a book which has just been published. It is called, "The Chinese Empire." We have been listening in the report to something about China, but if you want to know more fully what is going on in that vast empire, get this book. It is full of interest, and you will be doing good, not only to the Society but also to your own selves, by getting a thorough knowledge of this vast empire through the perusal of this book. The price is 7s. 6d. It is a large book, and there is a need for the money, and I hope that every one of you who are able will buy a copy.

China is one of the oldest empires in the world. When Daniel had that vision of the wonderful image in Babylon, China, it is said, had been in existence for hundreds of years. Until very recently all the powers in this great empire have been exerted to exclude foreigners. Now, however, the country is open from end to end. Let me say that it was not our British guns that opened up China when we took to that country the opium, which has done the Chinese so much harm. It is not education, about which there is so much talk in these days, that has opened up China to the countries of the West. It has been really, as one cannot fail to acknowledge, the Gospel of Jesus Christ that has opened up China to the world, and brought the world into contact with that vast empire.

And may we not acknowledge and recognise that the China Inland Mission has, to a great extent, been the means, under God, of opening up that empire? When Mr. Hudson Taylor started the Mission we know how few missionaries were then labouring in China, but to-day, as we see from this report, a large number, though not all, of course, from this Mission, are labouring in China, and taking the Gospel to that far-off country.

I was very much interested the other day, at the meeting of the Bible Society, by the account given in the way in which the Bible was the means of opening up Brazil, and I am quite convinced that if China is to be won for the Lord Jesus Christ it will have to be won along the same lines as were used in that instance. The blessing began with prayer. Some of the workers were deeply desirous that there should be an outpouring of the Divine Spirit upon the district in which they were working. They sent out invitations to their friends to attend a prayer meeting, asking specially that only those might come who really desired a blessing from God. Numbers came, and the outcome of that prayer meeting was a great blessing to the Church and the neighbourhood. But the most interesting part is that, at the back of the hall, were two young men, Roman Catholics, who had never heard the Gospel and who knew little about these things. They listened to the speeches, and they heard the prayers, and they were so impressed that they went and bought a Bible, and took the Book into their neighbour hood and brought together their friends and their relations, and the rest of the people also in the neighbourhood, to read this wonderful Word of God. It is said that, while they were studying the Word, they were so impressed with its power that they started a prayer meeting—a very unusual thing in those parts. Never before had they had one—and they realised to such an extent the power of prayer that many were converted while on their knees praying to God. They afterwards invited a missionary to come and baptise them. He found many ready for baptism; and, I think I am right in saying, he baptised forty adults besides a number of young people. Such was the outcome of that prayer meeting and of that copy of the Scriptures which was taken into that part of the dark Continent of Brazil.

The way in which the Bible has been bought in China during the past two years is most encouraging, and we cannot but hope that the circulation of the Book in that far-off country may, through the prayers of the Christians there, and our prayers here at home, be the means of increasing blessing there.

"The Chinese Empire."—I cannot conceive any book more complete in its own way than Mr. Marshall Broomhall's "Chinese Empire." A separate chapter for each of the eighteen provinces, and for the outlying province of Sinkiang, and for Formosa, and Manchuria, and Mongolia, and Tibet, is supplied by an individual expert, in most cases a missionary on the spot; an admirable introduction by the editor sketches the general history of China missions, a chapter from the same hand describes the translations of the Bible, and appendices and indexes complete the work. I only wish we could have such books for other provinces, and see them bound as full of really useful information both general and missionary, and books showing equal care and skill on the part of the editors.

—Mr. Eugene Stock.
China's Millions.

JUNE, 1907.

Changes in Si-chuen.

ADDRESS BY THE REV. W. H. ALDIS, SI-CHUEN.

Mr. Chairman, and Fellow-workers for China, it is indeed a great privilege to be here this afternoon, and tell you a little of what the Lord has been doing for us in that land. I want to speak about the province in the far West—the province of Si-chuen. As many of you know, the eastern portion of that province has been allotted to the Church of England. Bishop Cassels superintends the work in that district. For nine years I have had the privilege of living in that province, proving the faithfulness of God, and the power of the Gospel in the hearts and lives of the Chinese.

Si-chuen, as many of you know, is the largest, the richest, and probably the most beautiful, of the eighteen provinces of China. I see by the latest statistics that the population of that province is 68,724,690. However, it is not of Si-chuen as a whole that I wish to speak this afternoon, but only of one very small portion. In about the centre of the eastern portion of the province is a city called Pao-ning, and it is in that city that I have been living during the time I have spent in China. Pao-ning was the first station to be opened in the eastern portion of the province, about twenty years ago.

My remarks this afternoon will come under just two heads. First of all some things that I have seen, and, secondly, some things that I expect to see.

A Most Wonderful Change.

First of all, we have seen a most wonderful change in the attitude of the people towards us. Three or four years ago we never went on the streets of our city, or along the country roads, by the fields where there were men working, without hearing the cry of "foreign devil" or "foreign dog." But I can say that I do not think that during the past two or three years I have heard the cry more than two or three times, if, indeed, as often as that. I believe that this indicates a change in the attitude of the people towards us. The old attitude of suspicion seems largely to have passed away and a new attitude of friendliness and cordiality to have taken its place. Particularly marked is the change in the attitude of the scholarly or literary class towards us. The old attitude of contempt has been replaced by friendship and cordiality.

But I can say that there is one change which especially appeals to me, and I believe that it is God's answer to the prayers of many years. One of our great difficulties in the past has been in insisting upon the observance of the Lord's Day. We have had scores, I suppose, of invitations from places into which, if a few years ago we had tried to gain an entrance, we should most certainly have failed. But now the people have invited us to come and open work with them, and it is said to us that they have had to refuse because we have not had the workers necessary to do the work.

Government Schools and the Lord's Day.

I believe that the change that has come over our district has touched, in a greater or lesser degree, every part of the eighteen provinces—a change political, social, and, to some extent, moral. But there is one change which especially appeals to me, and I believe that it is God's answer to the prayers of many years. One of our great difficulties in the past has been in insisting upon the observance of the Lord's Day by those who come and seek for baptism. I suppose that we all believe that, if we are to have a strong church in China, we must have a church that keeps holy the Lord's Day. We have had great difficulty with business men to get them to come to our services on the Lord's Day. We have had them provided that they come to us, and so get under the sound of the Gospel. We have had scores, I suppose, of invitations from places into which, if a few years ago we had tried to gain an entrance, we should most certainly have failed. But now the people have invited us to come and open work among them, and it is said to us that they have had to refuse because we have not had the workers necessary to do the work.

In days past to get openings into the various cities in our district, but now, instead of our having to seek for openings, the people come and seek for us. The friends who have attended the C.I.M. Annual Meetings during the past three years will have heard the story from others of the many wonderful openings they have had. Deputations have waited upon them, and asked them to begin work in various cities and towns and villages. I would not, however, have you believe that it has always been easy to get work. But I believe that the Chinese are answer to the prayers of many years. One of our great difficulties in the past has been in insisting upon the observance of the Lord's Day. We have had scores, I suppose, of invitations from places into which, if a few years ago we had tried to gain an entrance, we should most certainly have failed. But now the people have invited us to come and open work among them, and it is said to us that they have had to refuse because we have not had the workers necessary to do the work.

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a national observance of the LORD’S day; and that is
to me one of the most encouraging features of the
change which has come over China, as it has
affected us.

But I have something far better than this to say.
I never felt more sure that the old Gospel is the
power of GOD unto salvation than I do to-day. I
have seen the Gospel at work in the lives of all
classes, and it has been a wonderful power, changing
and transforming their lives. I have seen the Gospel
come into the lives of the scholar class, for example,
the most difficult, I suppose, that we have to reach—
hard, proud, and very often indifferent, sometimes,
treating our books and our message with contempt. I
remember one man in particular. When a New
Testament was first given to him by one of our lady
missionaries he tore it in two, and threw it back,
and would have nothing to do with it. I have a
photograph in my possession of nearly thirty people,
all members of the family of this man, and they are
all members of our church, truly converted to GOD.
I remember how the Gospel came into the life
of that man, proud man as he was, and humbled
him, and to-day the grace of GOD has changed
him, and made him as a little child, and he
is one of our most valued helpers.

I have seen the Gospel come into the lives of the Mohammedans,
another difficult class to reach. There are about
thirty millions of Mohammedans in China. The only
ordained pastor we have—a man with whom I have
had much blessed fellowship—is an ex-Mohammedan
who came to us a school boy. Through the work of
one of our lady missionaries his heart was opened to
receive the truth, and to-day he is our only ordained
pastor—a man who seeks to live near to GOD, a man who
has been to me many times a living example of what
the LORD can do for the Chinese. I have a letter
from him here. Perhaps not many of you could
read it, but it is full of rejoicing over a certain
fact—that from our school in Pao-ning there
have just been four Mohammedan boys received as
enquirers with the full permission of their parents
who, of course, are still Mohammedans. Because they
have seen the change that has come into the lives of
the boys, they are willing that the boys should be
prepared definitely for baptism. This man’s heart is
full of rejoicing as he writes this letter, and he says
that the prayers of many years have been answered,
and the LORD is working amongst his own people, the
Mohammedans.

And then, I have seen the Gospel at work in the
lives of the country people. Next to the young
people of China our greatest hope lies in the country
people, for they are turning to GOD by hundreds.
Very simple lives they lead. Many happy hours have
I spent, sitting on the mud floor of their humble
homes, alongside the log fire, the whole family sitting
round, while we spent the evening singing hymns
and praying, little children of five or six years old
taking part in prayer. It has been a happy experience
to see how the Gospel enters the lives of the simple
country people, changes them, and gives them an
ideal, and gives them a hope of something better and
brighter than they have ever thought of before.

I have seen, too, the power of the Gospel amongst
the boys and girls; and GOD, I believe, is doing,
already, a great work in the schools of China.

I have lived to see our church in Pao-ning and
district just double its numbers in three years—a definite answer to prayer to our God. Since I have left I have had a letter informing me that about fifty more converts have been baptised within the last two or three months, so that God is still working with us. Three years ago we had only three out-stations; that is to say, in the country there were only three small villages, where the Gospel was regularly preached. To-day we have nine, so that there is steady progress for which to-day we thank God.

It is not, however, all victory, it is not all triumph, but we do thank God that in spite of the opposition of the devil, there is a steady going forward.

And now just one word about what I expect to see. I believe that God has only been giving us, as it were, a little foretaste of what He is going to do. Many marvellous changes, far greater than one has seen hitherto, await us. I believe that we are going to live to see the curse of Opium swept away. Opium is a great hindrance to the Gospel. I will just mention one instance to show what a hindrance it is.

Some few months ago I was conducting a class for enquirers in my guest hall. As I commenced to talk to them before teaching them, as was my custom, a stranger came in—a man I did not know—evidently one of the teacher class. He took a seat at the top of the guest hall, and before I rose to give my address he stood up and gave to those assembled a clear out-line of our connection with the opium traffic. It almost shut my mouth to think that I was going to teach them of the Gospel of God's saving power, and this man, as it were, had pointed to me and said, "He is a member of the nation that forces this curse upon us." It is a practical hindrance to our work; but I believe that we are going to live to see this curse largely swept out of China, and I believe that we are going to live to see another curse swept away—"you are seeing it already—the curse of that awful custom of foot-binding. We do thank God to-day that it is going—that the power of that terrible custom is being broken, and I believe that we are going to live to see it all swept away. I believe that we are going to live to see the power of idolatry broken. It is breaking, I believe. The people in the district—and I speak of what I know—are losing very largely their faith in their idols, and the time is perhaps not very far distant when they are going to cast their idols away. Many of them are turning to the living God as we know. And I believe that before our Lord Jesus Christ comes again He is going to pour out His Spirit upon China and give us to see far greater things than we have seen in the past. But the fact remains to-day of which our Lord spoke when He was upon earth, "The harvest truly is great and the labourers are few. Pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest."

**The Gospel in Shan-si.**

**Address by Mrs. Robert Gillies, Shan-si.**

**THIS afternoon I have great pleasure in speaking about the province of Shan-si—"dear, dusty, dirty Shan-si," as we love to call it, because it is dusty and it is dirty, but it is very, very dear to many of our hearts. When we were leaving Ho-tsien the church there sent greetings to all the Christians wherever we went, and so to-day I would pass on their message to you. They wish me to thank you for your prayers, and for your interest, and to ask you to continue to pray for them. "But," said one old man, a Mr. Tan—our "Mr. Greatheart," the spiritual father of many souls—"tell the friends all about us and ask them to pray for us, but do not speak of our faults." And so this afternoon we will not think of the gloomy and sad side of the work, but we will speak a little while about the things that make us glad.

We have been working in Shan-si since 1901. We went up after the fearful Boxer risings of the previous year. I had the privilege of being the first Englishwoman to enter that province after the trials. I am glad to tell you to-day, that those of you who have had friends who laid down their lives in the province, and those of you whose dear ones suffered much during that terrible time, may be sure that it has not been in vain—that the church is going forward in Shan-si as never before, and that the lives laid down have their reward.

When we went up there in 1901 we found our little village, where the Gospel was regularly preached, deserted, and the enquirers in my guest hall. As I commenced to talk one instance to show what a hindrance it is.

When we went up there in 1901 we found our little
came from your country. You all know about that."
"That came from your country. You all know about that."

Well, with this terrible opium curse, of course, we have to do something to relieve the people. You have all read Pastor Hsi's life. You know how he laboured to put down this curse and to cure people of that terrible craving. We have in our district four of his refuges, and we cannot speak too highly of the refuge keepers. In all there are, I think, forty refuges, carried on by these people connected with Pastor Hsi. I have in my hand two bottles of pills. These are the pills that were made up according to Pastor Hsi's prescription, bulky in size, and crude in manufacture, but still effectual in working, because dispensed with faith and prayer. These pills are given out at the rate of from ten to one hundred and thirty a day, according to the craving of the patient.

I was saying that the opium refuge keepers are most wonderfully self-denying and good men. Let me tell you of one instance in our district. In the winter before I left Shan-si my husband went to one of the refuges which is not paying well. Very few people came to the refuge because it is in a very wicked city, and the people are not willing to come, or if one or two are induced to come, they, somehow or other, get over poor old Mr. Kuan (the refuge keeper), and do not pay the money for their medicine, or else they do not bring enough food and have to eat his. Well, my husband went there in the very depth of winter and found the poor old man walking about wearing only single calico clothing, whereas other people in his position were wearing two or three wadded garments. My husband asked him why it was that he had such thin clothing, and he said, "I cannot make enough money to pay my flour bill, so how can I afford to buy clothing?"

Has Christianity affected our province? Yes, it has. To begin with the little babies. All the little girl babies which are born into Christian homes are never thrown outside the city to be a prey to wolves or vultures, or left in the courtyard all night to die with the cold; but they are welcomed into the home and are dedicated to the Lord, and the Christians begin to realise that the soul of a baby girl is of quite as much importance as the soul of a baby boy. The feet of these little girls are not bound when they are four or five years of age, and when they are old enough the proud mothers prepare their clothing and their food and send them to the district school. It is a great day when these little children go in groups to the district schools, and begin their study, not only to read the Bible and to write letters, but also to know how to cook and sew properly, and keep their homes clean, and wash their clothes, and to enjoy a weekly bath—a privilege that many of their parents have never had!

And then, we work among the younger women. It is difficult in China to come in contact with the young married women, and the girls of from sixteen to twenty. They are never allowed out, and we find it very difficult to get them into the Sunday services, so we have started classes in the city for these young girls, and every week in the warm weather we go to different Christian homes, and there we try to teach these younger girls about the LORD JESUS CHRIST, and we have been much encouraged in this branch of the work.

Then, too, there is the work among the younger old women. The younger women who have never learnt to read get on pretty quickly when they come to us, but women from fifty to sixty when they come find it very hard to master those difficult intricate Chinese characters, and we need a great deal of patience. We get the young people down to our houses and we teach them as much as we can in the few days that they are able to stay with us. And then we invite the older women and they come and stay with us perhaps four or five, or six, or eight, or ten days, just as they can, and we work half of the day, and go out preaching the other half. It is most essential to help these people to be able to pass the Gospel on to other people. In fact, in Ho-ts'ín, we adopt the Salvation Army motto, "Saved to serve," and directly the person is really saved or is interested in the Gospel we urge him or her to tell out the good tidings to others, and in this way there are many families who have entered into fellowship with us, and there are also whole villages which are Christian.

It is very essential to train these old women because sometimes when they go out to tell the Gospel they make some blunders. For instance, I took a...
Mrs. Wang out with me for the first time, and we were going along to a certain village when we saw an old woman in a cotton field, picking cotton, and Mrs. Wang speedily left my side and went up and took her by the shoulder and in a very fierce voice said: "Ni k'iao hui hui" ("Make haste and repent and prepare to go to heaven"), and the old woman was so surprised at such an attack that she left her cotton basket and fled to the other end of the field as fast as her little feet would carry her.

The Ladies of China.

I have had the privilege also of working among the official classes, the wives of the resident officials. And these poor ladies do need our sympathy. Only those who have been privileged to peep behind the scenes know at all how dark, how sad, and how corrupted their lives are. It was in this way that I first got into the Yamen. When we returned after 1901, the officials were already willing to have intercourse with us, and to call upon us, and our official came to call on us and asked if we would go there. I went with my husband, and in a few days the ladies came and called on me. They came several times before I was able to return their call, and then one day to my surprise and rather consternation, they came to our Sunday service. Now, when a crowd of these ladies come for the first time into our little Sunday service it is certainly a trifle disconcerting. One hardly knows what to do with them. They bring such a lot of servants and you are almost sure that they will steal something and you cannot look after them all. Moreover these ladies never mix with the poorer people. They never talk with them. In fact in our district they are never seen by the outside people, so that when they came and sat among the poorer people it was little wonder that the poorer people could not hear the Gospel and could not attend to the service when so much beauty, and so much grandeur, sat in front of their eyes. Well, the ladies came two or three times and I thought that perhaps it would be better to suggest to them that they should come another day, and that I should have a special service for them. They were quite pleased, and it was arranged that I should go to them once a fortnight and that they should come to me once a fortnight. The first time that they were to come to me I was rather dubious whether they would come or not. But at twelve o'clock I heard some thumping on the door and in came the sedan chairs with the ladies, and dubious whether they would come or not. But at twelve o'clock I heard some thumping on the door and in came the sedan chairs with the ladies, and the carts with the female servants, and the slaves and the runners, about fifty people in all. They came into my sitting-room and we began to talk. We talked about the Gospel, and I induced them to learn a verse of a hymn, and we tried to sing it together. They were so much interested in everything, that it did not please them to go home before eight o'clock at night. From this time we had these fortnightly meetings, and I think for two years it was my privilege to have this intercourse with the Yamen and to teach these ladies to read their Bibles and to learn hymns. It was perfectly astonishing that these women, who had hardly begun to use their brains, could learn to repeat verses, and to repeat hymns to me; and how lustily they sang! But these women lead such depraved lives. They never seem to think about anything else but dress, or smoking opium, or eating, or sleeping; and you can well understand that when they visited me and stayed so long, I could hardly keep them interested in the Gospel all the time, so I taught them to knit, and some of these ladies were very proud when they were able to make their husbands pairs of socks. I am sorry that I cannot give you a very glowing account of the result of this work. One can hardly understand what a tremendous effort it would be for one of these ladies to profess herself a Christian. Each Mandarin has as many wives, as many slaves, and as many concubines as he can afford to buy and keep, and although these women live a very lazy life, and have a very happy time of it as they think, yet they are not free to do as they like. But I am quite sure that our intercourse with them did tell. For instance, I remember going to a feast one day. They insisted upon my going. I did not want to go but they said that I must go, and they sent three or four times for me, so finally I went. We had a nice feast, and I think we had reached about the twentieth course, when one by one the ladies were carried away. They had taken too much wine, and there was I at last left alone at the table. My woman, who went with me, was feasting in another room. I managed to get away, and two or three weeks after that, another invitation came which I declined. "Oh," they said, "we know why you decline, we know why you will not come. You are afraid that we shall take too much wine. Well, if you will come we will not have any wine on the table." I hardly believed it, but I went, and to my astonishment, they did not have any wine on the table, and from that time, at every feast I went to, there was no wine. They looked upon me as a friend.

A Wedding Feast.

And I remember too, going to a wedding. Now, a wedding in a Yamen is a great affair, and of course I put on my very best dress. They sent for me early in the morning at half-past eight, and I put on a very gorgeous skirt that had been given to me by a missionary. I thought I looked very grand, but by and by when I reached the inner circle one of them said, "Why did you put that skirt on?" "What is the matter with it," I said. "I thought that I was doing you an honour by wearing it." -"Why," they said, "it is just a hundred years old." Then I understood that among the Yamen women they had fashions. Well, I was at that wedding from half-past eight in the morning until ten o'clock at night. But half way through the heathen ceremony there was a lull in the proceedings and I was wondering what to do with myself. On that day the men's apartments were all open, and the younger men were allowed to come into the women's apartments, and the young bridegroom came along and said, "I hear that when you come to this Yamen you always have a service. Are not you going to have a service to-day? Some of us can come too, if you will;" and so to my surprise some of these ladies brought out their Bibles and hymn books, and I had the joy and privilege of telling them of the marriage in Cana of Galilee. I do not know where some of these ladies are now, but I have heard from various sources that one of them is really a Christian, and that day by day she reads her Bible and prays. And her servant told me, "Since she has been listening to the foreign doctrine her temper is much better."
Encouragements, Difficulties, Needs, at Wen-chow.

ADDRESS BY MR. EDWARD HUNT, CHEH-KIANG.

OR a little while this afternoon it is my privilege to speak to you of one of the older stations of our Mission. During my first seven or eight years in China I was in the city of Gank ing on the Yang-tz, where our Mission Training Home is. For the last seven and a half years I have been in the south of the province of CHEH-KIANG, in the city and neighbourhood of Wen-chow. I want to speak on three heads this afternoon—the encouragements, the difficulties, and the needs.

God is our encouragement: and it is our privilege to recount to you something of what we have seen of His wonder-working hand amongst the Chinese Christians. It is just forty years ago this year since George Stott went to Wen-chow. He was joined by his wife two years later. They laboured hard and well, and they laid a good foundation on which it has been my privilege to build. To change the simile: they sowed a great part of the harvest which I have seen brought in. Of course, the early years were difficult; they always are; but in process of time Mr. Stott and his fellow-workers had the privilege of gathering in souls. The city of Wen-chow has about 100,000 inhabitants. The district—at least the part over which I have had the oversight—is about 70 miles from north to south, and about 40 miles from east to west. The dialect of the district is peculiar, the people are very poor, and, as a result, exceedingly illiterate. But prayer at home, as well as prayer in the fields has proved a great power; the old Gospel has proved effective in Wen-chow. In 1897 when, after my first furlough, my wife and I went to Wen-chow—she returning to her first love, for that was her first station—we found a church, in city and country, of about 318 members. We found also a small but devoted band of workers labouring in about six districts. We found schools for boys and girls, which had already been blessed of God to the conversion of many of the scholars. Almost all the girl pupils were converted, and several of the boys had become preachers of the Gospel.

Now, I want to tell you how God has encouraged us. From January, 1898, until last December about 700 souls entered the church there by baptism, making now a membership of nearly 900. About 500 of these are men, and the remainder women. And I would like to say that there are exceedingly few women either amongst Christians or enquirers who to-day have bound feet. The sentiment against footbinding is exceedingly strong among our Christian women. In addition to these church members I suppose that there are about 1,600 regular attendants at our services.

I would like to make it plain that those whom we reckon as church members are, as far as we can possibly secure it, changed men and women and children. It has been our privilege to baptize children, girls and boys from 10 to 12 years of age, who have shown by changed lives that they are Christ’s.

We make a great deal of the examination for baptism. There is always a period of probation, of course; this is followed by an examination, first, by the native pastor, then, privately, by the missionaries, and lastly, publicly before the church; testimony is also given by the Christian neighbours regarding the character and conduct of each candidate, as to whether, so far as they can tell, these indicate that the applicant for church fellowship is really “born again.”

Amongst the converts many are very bright. Others, alas, are rather dull. They are very much like the Christians in England, I think, and they all need your prayers.

Mr. Aldis has alluded to the difficulty of the Sabbath question. I would like to tell you of one man who seems to have solved the difficulty. He is a young man, a tailor, in Wen-chow station. We have a remarkable number of tailors in the church. I remember very well examining that man for baptism. I asked him, “What about Sunday?” He replied, “I keep it.” I said, “How do you manage? Tailors often have a job of work to do that must be done by
a certain time. How do you manage if you cannot get a thing finished by Sunday?” He answered, “I pray.” I continued, “How does God answer your prayers?” “Well,” he said, “once or twice when I have had a job to finish, and I could not do it myself in the time, He has sent along a journeyman tailor in search of a job, and we have finished it together.” “But,” I replied, “suppose that the journeyman does not come?” He said, “I pray that God may make the customer forget all about it.”

That man is one of the leaders of our Christian Endeavour Society in the city. I would like to say what a blessing that Society has been to us, both among men and women, increasing their love for the study of God’s word, resulting in the sale of a great many complete Bibles where New Testaments alone would have been bought before, and leading out the young men and women—aye, and the boys and girls, too—into definite work for Christ.

Chinese Helpers.

We have a number of recognised workers—preachers, paid and local, elders and deacons, and so on. But I think that I may say that all the Christians in Wen-chow work. Mr. and Mrs. Stott taught from the first that we are saved to save others by the power of Christ, and the Christians of Wen-chow have been doing that. Examining, as I have, considerably over 700 candidates for baptism, I have always asked how they came to hear the Gospel. I remember only one instance where I was told that the message was brought by a foreigner. It was always some neighbour, cousin, fellow-workman or native Christian who told them the Gospel, or induced them to come to hear it.

Our district is divided into thirteen or fourteen sub-districts. Each one is in charge of a native pastor or preacher living at the central church. These men are salaried, and each one has working with him local preachers. Altogether we have forty-three of these. We have fifty preaching places where the Gospel is told out every Sabbath. These local preachers who go out for the week ends are artisans, farmers, and small traders, and their expenses are borne by the church. But I am sorry to say that, so far, the stipend of the regular preachers is paid for the most part by home friends. I am glad for the sake of the home friends, but I am sorry for our native church that it is yet too poor—literally, I pray for these Christians in China ? You do not know their sorrows. Thank God He does, and His power is enough; but pray for them that they may not lose their hold on Him.

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Difficulties.

I would speak now a word about difficulties. Our climate is a great difficulty. All sub-tropical China is very trying physically for Westerners, and Wen-chow is no exception. The summer is very hot and moist, so that almost every day we feel very, very tired.

Our dear worker we laid to rest at Bath last January from an illness brought on entirely by the climate. She was our best worker among the women, one wonderfully qualified both by nature and by grace, and greatly beloved by our Wen-chow women.

Then I might speak about the gambling, and how our young men often fail us and go back to that.

Then there are the opium-smoking, opium-growing, and the persecution that is by no means dead, the poverty and the illiterate condition of almost all.

I think that I am correct in stating that not one in ten of our male members could read when he was converted—an unusual state of things for China, but a fact in Wen-chow. I know just one woman out of the four hundred members who could read when she was converted. Thus you see the teaching work amongst us is very much harder than in some places, because it has to be almost wholly oral. But that which causes us the most sorrow is the backsliding of Church members. Friends, will you pray for these Christians in China? You do not know their sorrows. Thank God He does, and His power is enough; but pray for them that they may not lose their hold on Him.
China's Millions.

 Permit me to tell you one sad story of backsliding. It is the story of a sorcerer and this, his parting present to me, is an instrument [exhibiting same] in use among the sorcerers in Wenchow in their demon exorcism—it is a kind of cymbals. The Gospel was taken to this man's village. He heard it, and broke off opium-smoking, and was, as we believed, truly converted. He was baptized and for several years acted as a local preacher. But there came a day when the power of evil overcame him. Interfering with business that did not belong to him, he was received with a charge of gun-shot, and severely wounded in his leg. He came to the hospital and was almost cured, when he became impatient, like so many of the Chinese, and went back to his home. The pain came on again, and for relief he went back to his old enemy, the opium. He fell, and fell bitterly, and finally was lost to us. My last news of him is that he has gone back to his sorcery. Having lost his trust in God he is endeavouring to make a living out of the service of sin. Will you pray for him? Will you pray for others—not very many, thank God, who cause us sorrow and bring grief to the Master's heart?

 Of our needs I have but a moment or two to speak. We need schools for the rising generation. We have many of the Chinese, and went back to his home. We need more Christian teachers and more missionaries who shall give their whole time to supervising the schools, and classes. But what is that? How little it is. How much more we need. And I feel that if God spares us to go back, as we hope to do, leaving England at the end of August, one of our most important duties will be to enlarge this Bible teaching work. For all these things we need reinforcements, because we are so few, and several of our friends are very far from strong. Why is it that we have them not? Dear friends, will you ask yourselves whether you are in the way, and whether you might not do more than you do. Pray for us. "Pray ye the LORD of the harvest that he may thrust forth labourers into His harvest." Pray for us whom He has thrust forth, and—Come and help us.

 "Have we not too often practically said, 'We will not have this Man to reign over us.' He may save us; He may fill us with comfort and joy; He may make us whom He died—nay, 'we will not have this Man to reign over us.' "—J. Hudson Taylor.
China Inland Mission.

GENERAL SUMMARY OF CASH ACCOUNT FOR 1906.

To Balances from 1905:

<table>
<thead>
<tr>
<th>Account</th>
<th>£</th>
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Special Accounts:

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<td>16</td>
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<td>5</td>
</tr>
<tr>
<td>Compassionate Account</td>
<td>26</td>
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To Receipts acknowledged in "China's Millions," as per Total in February Number, 1907:

<table>
<thead>
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<tr>
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By Expenditure:

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<th>s</th>
<th>d</th>
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<tbody>
<tr>
<td>I. China Account</td>
<td>28,091</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>II. Candidates Account</td>
<td>596</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>III. Outfits and Passages Account</td>
<td>2,308</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>IV. Property Account</td>
<td>78</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>V. Home Department Account</td>
<td>3,372</td>
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<td>VI. Superannuation Account</td>
<td>654</td>
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<td>6</td>
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<tr>
<td>VII. Morton Legacy Account</td>
<td>10,000</td>
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<tr>
<td>VIII. Compassionate Account</td>
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By Balances Carried Forward:

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<tbody>
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<td>General Fund Account</td>
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<td>3</td>
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Special Accounts:

<table>
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<tr>
<th>Account</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Account, Missionaries on Furlough</td>
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<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
<td>34</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Compassionate Account</td>
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<td>10</td>
<td>3</td>
</tr>
</tbody>
</table>

Morton Legacy Account: 10,000 0 0

Compassionate Account: 30 8 0

Interest on Investments: 45,370 18 9

£45,415 6 9
**PARTICULARS OF EXPENDITURE ON THE VARIOUS ACCOUNTS.**

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<th>Account</th>
<th>£ s. d.</th>
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<tr>
<td><strong>I. CHINA ACCOUNT.</strong></td>
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<tr>
<td>Remitted to China from London:— For General Purposes</td>
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<tr>
<td>&quot;Special Purposes (Exclusive of Morton Legacy Account)</td>
<td>3,521 1 0</td>
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<tr>
<td>Telegraphic Expenses</td>
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<tr>
<td>Payments to Missionaries on Furlough</td>
<td>4,061 0 1</td>
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<tr>
<td>Medical Attendance and Travelling</td>
<td>18 5 0</td>
</tr>
<tr>
<td>Support and Education of Missionaries' Children at Home</td>
<td>192 0 0</td>
</tr>
<tr>
<td>Allowances to Aged Parent of Missionary</td>
<td>25 0 0</td>
</tr>
<tr>
<td>Allowances out of Testamentary Bequests</td>
<td>42 0 0</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td>£28,091 11 10</td>
</tr>
</tbody>
</table>

| **II. CANDIDATES ACCOUNT.** | £ s. d. |
| Training of Candidates at Northern Polytechnic and with Rev. J. Stuart Holden | 37 19 0 |
| Medical Attendance, Vaccinations, and Travelling Expenses | 7 4 0 |
| Stationery and Postages | 16 7 7 |
| Men's Probation and Training Home:— Rates, Taxes, Meals, and Insurance | 88 7 7 |
| Water, Coal, Gas and Housekeeping | 17 2 14 9 |
| Ladies' Probation and Training Home:— Rent, Rates, Taxes, and Insurance | 249 5 10 |
| House Agents' Charges and Furnishing | 24 11 0 |
| **Total:** | £366 9 9 |

| **III. OUTFITS AND PASSAGES ACCOUNT.** | £ s. d. |
| Outfits and Passages to China, etc | 2,137 4 0 |
| Remitted to China to complete Outfits of New Workers on Arrival | 110 0 0 |
| Shipment of Baggage, Travelling and Sundries | 60 18 10 |
| **Total:** | £2,308 2 10 |

| **IV. PROPERTY ACCOUNT.** | £ s. d. |
| Attention to Garden and Repairs | 28 11 3 |
| Ground Rent, Insurance, and Solicitor's Charges | 40 6 4 |
| **Total:** | £78 17 7 |

| **V. HOME DEPARTMENT ACCOUNT.** | £ s. d. |
| Missionary Home:— Rates, Taxes, Insurance and Repairs | 136 15 9 |
| Water, Coke, Housekeeping and Sundry Expenses | 173 17 1 |
| Office Expenses:— Rates, Taxes and Insurance | 56 3 6 |
| Gas, Water, Coke and Cleaning | 50 15 2 |
| Salaries of Home Officials and Office Helpers | 1,381 11 5 |
| Stationery and Sundries | 86 11 2 |
| Postages, Telegrams, Telephone, and Carriage | 84 7 3 |
| Cheque Books and Bank Commissions | 12 19 4 |
| **Expenses of Meetings arranged in London:** Travelling, Printing, Stationery, Advertising, Hire of Halls, etc | 235 6 5 |
| Rates, Taxes, Gas, Water, Coke, New Lights for Meeting Room, etc | 39 7 8 |
| **Other Expenses:** Expenses of Glasgow Office and Meetings arranged in Scotland | 111 7 0 |
| Missionaries Employed on Home Staff | 539 18 9 |
| Printing and Circulating "China's Millions" (supplied Free to Donors), and Annual Reports given away | 630 15 7 |
| Missionary Boxes, Entertainment of Visitors, and Sundry Expenses | 32 9 2 |
| **Total:** | £3,572 5 3 |

| **VI. SUPERANNUATION ACCOUNT.** | £ s. d. |
| Allowances to Retired Workers | £254 7 6 |

| **VII. MORTON LEGACY ACCOUNT.** | £ s. d. |
| Remitted to China | £10,000 0 0 |

| **VIII. COMPASSIONATE ACCOUNT.** | £ s. d. |
| Special Gift for Relief of Sufferers through Boxer Riots of 1900 | £54 17 0 |
| Payments for Widows and Orphans of Martyred Missionaries | £54 17 0 |

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

We have also verified the Securities held by the Mission.

The other Property of the Mission in England and Scotland is vested in the China Inland Mission Corporation (a Body that acts as Trustees for the Mission), and consists of the Mission's Freehold Premises at Newington Green, some Property at Lochee held in Fee Simple; two Leasehold Houses in Pyrland Road and one in Grosvenor Road, Midlothian. The Mission has also an Invested Superannuation Fund of £5,446.

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

1, Finsbury Circus, London, E.C., 26th April, 1907.
ABSTRACT OF CHINA ACCOUNTS.

**General and Special Accounts**

By Payments to Missionaries:

- For Personal Use ........................................ 194,422 20
- For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Outlay on account of Stations and Out-stations of the Mission ... 52,793 41
- For Expenses of Boarding and Day Schools ........ 7,597 14
- For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses (exclusive of buildings) ... 4,210 88

For House Accounts (Special Funds Tls. 23,767 6s. included) for New Premises in the following places:—Chefoo, Si-hai-ang, K'ai-feng, P'ing-i, K'ai-ho, Hien, Un-ch'oo, T'ong-lu, Si-ning, Shuen-k'ing, Ta-chen-lu, Pao-ning, P'ang-hai, Lang-k'oo, Kweili, etc.) .......................................................... 28,799 66

For Passages to England, America, and Australasia (including special funds Tls. 3,569 7s.) .... 17,221 70

For Relief of Native Christians and Famine Fund .................................................. 456 46


**Disposition of Funds remitted from England**

- With the exception of Tls. 3,417 91, the whole of this balance belongs to Special Accounts, to be used only for particular purposes.

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

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<tr>
<th>Rect. No.</th>
<th>Date</th>
<th>Description</th>
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<td>90</td>
<td>91 Stonham, London, E.C.</td>
<td>£3,935.92</td>
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We have examined the above Abstract with the Returns from China, and find it correct. We have traced the items charged in the “Home Accounts” as remitted to China, and find they are duly accounted for, with the exception of the items referred to in the above Note.
The Conference in Session in the Martyrs' Memorial Hall, Shanghai.

Contents.

Introductory Note. By M.B.
A General Survey. By W. B. Sloan.
The Chinese Church. By Albert Lowley.

Women's Work. By Miss Franch.
Medical Work. By Dr. S. H. Carr.
Ancestor Worship. By B. R. Clarke.
Missionary Comity. By E. J. Cooper.

Morgan & Scott, 12, Paternoster Buildings, London, E.C.
China Inland Mission, Newington Green, London, N.
Missionary, or for a Native Helper, or Bible-Woman, or Scholar, or any other Mission object, being practically a contribution to the
O h i n a I n l a n d  M i s s i o n,
Acting Treasurer:

All donations to be addressed to the Secretary. Cheques and Money Orders (payable at G.P.O.) to be made payable to the

It is particularly requested that on every occasion when a sum of money is sent for

Bankers: LONDON AND COUNTY, 21, LOMMARD STREET, LONDON, E.C.

All donations to be addressed to the Secretary. Cheques and Money Orders (payable at G.P.O.) to be made payable to the

The Missionary, or for a Native Helper, or Bible-Woman, or Scholar, or any other Mission object, being practically a contribution to the

DONATIONS RECEIVED IN LONDON DURING MAY, 1907.

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<th>Date</th>
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<tr>
<td>4</td>
<td>500</td>
<td>20</td>
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(Continued on page 116.)
The Shanghai Conference—A Foreword.

THE first century of Protestant Missions in China has closed, and the missionary community has, during the last few weeks, been engaged in carefully reviewing the past with its triumphs and failures, in considering the present with its opportunities and problems, and in planning for the future with its urgent needs and possibilities. During the hundred years now closed, more than 4,500 Christian men and women have left their homes and country to follow the lead of Dr. Morrison, the pioneer worker in the great Empire of China. Of this number—if their children be included—221 persons have, by martyrdom, sealed their witness with their blood. Hundreds of others, no less devoted, have toiled and died in the same great cause, while probably not less than 50,000 Chinese have already passed beyond the veil—many of these as noble martyrs—having also witnessed a good confession and entered into the joy of the Lord.

It was peculiarly fitting that the Conference just closed should have held its meetings in the newly-built Martyrs' Memorial Hall. The Gospel message tells of Him Who gave His life a ransom for many, and all down the ages the Gospel messengers have been called to follow in their Master's footsteps. The sacrifice involved has not been in vain. In China the lives laid down have resulted in the ingathering to the Church of CHRIST of at least 200,000 baptized communicants, some 50,000 of whom have died, while more than 150,000 still remain, and, as to testify to the living power of sacrifice, the dedication service of the Martyrs' Memorial Hall witnessed the conversion of some 200 Chinese men, who, at that service, definitely accepted CHRIST as their Saviour. How better could the building be consecrated than by this gracious work of GOD'S Holy Spirit.

Within the walls of this hall, built in memory of the faithful dead and consecrated by those new-born souls, the Conference met for its all-important and far-reaching deliberations, and all the while the Conference was in session a little ever-changing band of praying people met in a small room over the hall, seeking from Him Who is Head over all things to the Church that inspiration and guidance without which all the decisions of His people would be in vain. That GOD has heard and answered prayer the following pages with their brief reports will plainly show.

That GOD is calling His Church to a more definite advance in the evangelization of the world there are many evidences. Not only do the workers in China deeply feel their need of more assistance, but the presence of delegates from the newly-formed Laymen's Missionary Union and the China Urgency Committee proves that the Spirit of GOD has been moving upon the hearts of His people at home to respond to the need even before the official appeals are issued. Shall we not pray that His people may offer themselves willingly in the day of His power.

In connection with the celebration of the Centenary of Protestant Missions in China, a great demonstration is being arranged for the autumn in London. Eleven missionary societies having work in China have decided (D.V.) to hold a large missionary meeting in the Albert Hall on October 31st, and friends are asked to kindly reserve that date and to make the meeting a subject of earnest prayer, to the end that the message of that great gathering may go forth as a trumpet call to all the home churches to enter upon a larger and more zealous enterprise for the evangelization of the oldest empire of the world.

Before concluding this brief introductory note, there is one other point of importance to which attention should be called. It is in connection with the published statistics of Mission work in China, regarded by some, no doubt, as a dry and uninteresting study, and yet significant of the most inspiring and heart-moving facts. In the book, "The Chinese Empire," just published by the China Inland Mission, the total number of "communicants" in China is given as 154,000, whereas in the statistics published by the Conference the "Baptized Christian Community" is given as 178,000. Already there is proof that the variation in these figures has been misleading to some. It is important, therefore, to note that in the case of eight societies* the Conference has included in their figures baptized children. As one illustration of this, it may be mentioned that the Church Missionary Society in its report gives 7,808 communicants and 16,096 baptized adherents. In "The Chinese Empire" we have adopted the former figure, whereas the Conference has published the latter. This one instance will explain the variation between the statistics of "The Chinese Empire" and the "China Mission Handbook," the former counting "communicants" only, the latter "baptized persons," including children, in the case of the eight societies mentioned below.

It was intended, when the June issue of CHINA'S MILLIONS was prepared, to subsequently publish an account of the evening portion of the C.I.M. Annual Meeting held in Exeter Hall. The interesting report of the Shanghai Conference, however, having come to hand via Siberia somewhat earlier than was anticipated, has made it appear desirable to drop the report of the evening meeting, rather than delay for one month the publication of the interesting survey of the Shanghai Conference. It is possible that the Rev. J. Stuart Holden's address may be published in a subsequent number, while Dr. Pierson's helpful discourse on "The Lord's Overcomers" has been published separately in pamphlet form, newly bound, for 2d. a copy.

M. B.

*The eight societies are the Church Missionary Society, Society for the Propagation of the Gospel, Evangelical Protestant Mission, the American Protestant Episcopal, the Rhema, Basel, Berlin, and Swedish Missionary Societies.

July, 1907.
The Delegates and Visitors to the Centenary Missionary Conference at Shanghai in 1907. Taken in the Grounds of H.B.M. Consulate.
China's Millions.

The Shanghai Conference—A General Survey.

BY WALTER B. SLOAN.

The great Shanghai Centenary Missionary Conference, so long anticipated, so much prayed for, is now over. That the consequences of these days of careful and prayerful consideration of the problems of the work in China must be far-reaching it is impossible to doubt.

The meetings were held in the newly-completed Martyrs' Memorial Hall. This building, which has been erected in memory of those who have laid down their lives for Christ in China, was formally opened on Sunday, the 5th May, with a brief dedicatory service. Dr. Gibson, of Swatow, presided. Rev. D. MacGillivray read over the names of all the missionaries who have died for the Gospel's sake in China, and he also mentioned that more than one thousand seven hundred of the Chinese had died for the same blessed cause. Mr. D. E. Hoste spoke a few impressive, well-chosen words. The whole meeting was deeply moved during the singing of the well-known hymn, "For all the saints who from their labours rest."

The large hall in which the Conference met will hold a thousand people, and at some of the sessions it was crowded. The total number of delegates and visitors having tickets for this Conference amounted to eleven hundred and seventy; and in contrast with this it may be mentioned that the number attending the previous Conference, in 1890, was four hundred and forty-five, and the number attending the first Conference was one hundred and forty-two.

The Conference opened with a large reception in the Town Hall, given by the Shanghai Missionary Association. Dr. J. C. Gibson, of Swatow, and Dr. Arthur H. Smith, having been elected Chairmen of the Conference at a previous business meeting, were both on the platform, and, after the preliminary part of the meeting was over, Dr. Gibson took the chair. A few words of greeting were spoken by a Chinese pastor, representing the Chinese Church in Shanghai, and Tao-tai Tong, representing H. E. Tuan-fang, Viceroy of the provinces of Kiang-Su, Anhuri, and Kiang-Si, said a few words of greeting. The same official attended the session of the Conference at which the subject of the relationship of missionaries to the government was discussed, and he addressed the Conference, setting forth the view of missionary operations from the standpoint of the Chinese Government. Before the meeting closed the delegates representing the Home Boards of the various Missions each spoke briefly and expressed the interest of their various societies in the work of the Conference.

In the articles which follow, the various subjects discussed by the Conference are dealt with, and it will be seen that the programme was a very full one, embracing most of the important aspects of the work with which the members have at present to deal.

Probably the most striking feature of this great Conference has been the spirit of forbearance and unity which has been manifested during every session. It is needless to say that differences of opinion existed on many subjects, and while various speakers uttered their own convictions with perfect frankness, there was also the most generous recognition of the views held by others, and a manifest desire to yield in the things non-essential, with a view to arriving at unanimous conclusions.

On the first day the important subject of the "Chinese Church was under consideration, and it seemed on the opening of the debate as though it would be impossible to reconcile various views and to adopt resolutions expressing the mind of the members of the Conference generally; but, after full discussion and brotherly consultation, great satisfaction was felt at the afternoon session when the Conference unanimously passed the resolutions submitted by the Committee, modified in accordance with the views which the debate had called forth. In looking back it could not but be seen that on this and on several other occasions, the unseen Holy Spirit of God had been most manifestly present, and had influenced the hearts and minds of the delegates, enabling them to arrive at conclusions satisfactory to all.

The debate on the subject of "Education" was of a very high order, and no one from the homelands could have listened to it without obtaining much most useful information as to the present condition and the future prospects of Christian education in the Chinese Empire.

The subject of "Federation" was probably the central one in the minds of the majority of the delegates when the Conference assembled. Many of them felt that the Chinese Christians are themselves ready to move towards closer relationships between various Churches. During the debate on this subject it was made evident that the position is not yet one where anything like a union of all the missionary agencies is possible, but it was equally clear that the time had arrived when there must be some organisation which would facilitate co-operation in missionary work throughout the various Provinces, and there was a strong feeling of satisfaction when an arrangement of this character was finally decided upon.

The consideration of the subject of the "Holy Scripture," which occasioned considerable controversy at the Conference in 1890, passed off without any serious difference of opinion. The resolutions now adopted point towards only two versions of the Old and New Testament, instead of three as in the past. It is now decided to obtain a version which will combine the higher and easy Wenli in one, and a Mandarin version thoroughly suited to the capacity of the less scholarly readers. The Conference recognised that two union versions of the Scriptures can only be arrived at when the people themselves have had the opportunity of using and adopting the translations which commend themselves to the readers by their own inherent excellence.

One morning session was devoted to the important subject of "Christian Literature," and the Conference was greatly impressed with the urgent need at present for the setting apart of a considerable number of well-qualified missionaries to take up this branch of the work.

From the statistics especially compiled by the Rev. W. Nelson Bilton, for the use of the Conference, we note the following:—

| Missionaries in China in the year 1876 | 478 |
| Missionaries in China in the year 1889 | 1,396 |
| Missionaries in China in the year 1900 | 5,988 |
| Church members in 1876 | 12,890 |
| Church members in 1889 | 32,297 |
| Baptized Christian Community in 1906 | 178,251 |
That China is going through a period of momentous change is evident everywhere, and it was inevitable that this should be seen in connection with the Centenary Conference. We have already mentioned the presence of Tao-tai Tong. An even more significant illustration of the present attitude of the Chinese officials was given at a garden reception held in the grounds of the International Institute, when officials representing five of the leading Viceroys were present, and each spoke a few words expressing the greetings of the various Viceroys to the members of the Missionary Conference.

In addition to the delegates who officially represented the various home organizations, a large number of laymen from America and Great Britain were present at the Conference, and a reception was given by them to the members, which was very largely attended. The presence of these gentlemen in Shanghai at this time is expressive of a new movement which it is hoped will very largely influence the home churches to undertake the work of spreading the gospel amongst the heathen with greater zeal and devotion. They have come out to study for themselves the conditions of the work, as these now exist, and on returning home it is their intention to do all in their power to quicken missionary interest. The fact of their being here has served to encourage the missionaries not a little, and it has quickened the hope that at last the home churches are about to take all they can do in their power to quicken missionary interest.

The devotional meetings which were held each morning for three-quarters of an hour were certainly a feature of the Conference. The chair was taken by a representative of the different missionary bodies, and the brief address was given by one of the home delegates. Some of these addresses proved to be very direct messages brought in the power of the Holy Spirit home to the hearts of the hearers. Earnest prayer preceded and followed, and this brief morning session was felt to prepare the way for the business work of each day. In addition, however, to these devotional meetings, which formed a regular part of the programme, a room was reserved for prayer in another part of the building, and as early as half-past seven in the morning a few gathered and spent an hour together, and during the whole of the morning sitting of the Conference one or two constantly remained there in prayer to God. Meetings for prayer were also held every evening in the Union Church, which was kindly lent for this purpose, and the presence and testimony of several Korean missionaries, who told of the great revival in progress in that country, were a great stimulus towards the expectation of wide-spread blessing throughout the Church in China. That a great heart hunger exists amongst the missionary body recently gathered here is evident. These days of conference have served to increase the expectation of coming blessing, and as those who have been assembled again scatter to many parts of China, the desire and expectation will spread through the Chinese Church. That the Shanghai Centenary Conference will result in improved methods of work seems certain. That there will be a considerable increase of the missionary body is also well assured. But the greatest result of all will be reached when the blessing that God has given here shall spread and greatly deepen throughout the membership of the Chinese Church.

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The Chinese Church.

By Albert Lutley.

The first day of the Conference was occupied with the consideration of the present position and problems of the Church in China, as she faces the second century of Protestant missions in this land.

Deep thankfulness to God for His abounding grace in planting His Church in China, was the prominent note of the opening session. We were reminded of the fact that the first convert was baptized in the year 1814, and that fifty years ago there were barely four hundred communicants connected with all the missions then at work.

During the last half century the Church has repeatedly passed through the fires of persecution, out of which she has come purified and strengthened, and at the close of 1906 numbered about 200,000 communicants, and a Christian community of about 750,000 persons. When we contemplate what these figures represent, and the great multitude who have finished their course in the faith and love of the Lord Jesus, and remember the many shining examples of faith, courage, patience, and zeal in face of much opposition and persecution, we render humble thanksgiving to God, by whose grace they have been enabled to overcome.

* A modification of these figures is necessary, on the basis of those mentioned in the Introductory Note, page 103.
also taking an increasing share in the elementary Christian education of the young.

The growing spirit of independence manifesting itself throughout nearly the whole Church, while not without its serious dangers, is also full of hope and promise for the future, and if met with a generous sympathy and cordial recognition on the part of the Christian education of the young.

The question of how this growing spirit of independence could be best met, and most wisely guided, received much prayerful attention. It was felt to be of the utmost importance that the relationship of the missionary towards the Chinese pastors and Churches should be so adjusted as to allow the greatest possible liberty in the guidance and control of their own Church affairs. At the same time it was believed to be most desirable that the missionary should have a seat on the governing bodies of the Chinese Church, so that by his experience, knowledge of the Word of God, and acquaintance with Church history in other lands, he may assist in guiding her in times of difficulty and danger that may threaten her. He should, however, not attempt to make his influence felt by aid of delegated authority from home, or by raised up as a missionary, but in “much patience in labours, in watchings, in pureness, in knowledge, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God.” If he is able to show these titles for his authority it will stand, and be owned by God and man. But however careful the missionary may be, the next ten or twenty years must almost necessarily be a period of considerable strain and difficulty, demanding much prayer, patience, and forbearance.

The Spirit of God will, we believe, take hold of men of great force of character, and raise up men of spiritual power, such as the late Pastor Hsi, in increasing number. The relationship of the missionary to such men is one that will call for much prayer, humility, and wisdom. It is probable that these men at first, through lack of experience and knowledge of the Word, may possibly be led into serious errors and mistakes, and the missionary will need to be filled with the spirit and love of Aquila and Priscilla, in order to exercise their delicate, but blessed and fruitful ministry.

With a view to preparing the Chinese Church for the time when she shall assume full control of her own affairs, it was felt to be the imperative duty of the missions to make more adequate provision for the better training and instruction of the Chinese ministry: by the establishment of Bible Training Schools and Colleges, and by the arrangement of correspondence courses for the benefit of those who, being already engaged in the work, are unable to take advantage of the schools or colleges.

In our own C.I.M. meetings, previous to the general Conference, the need of establishing Bible Training Schools in each province was carefully considered, and steps taken to set apart men for this important work.

The one thought that claimed the attention of the Conference above all others connected with the Chinese Church, was that of unity. Much prayer had been ascending to our Risen Lord for months prior to the Conference, asking for a rich outpouring of His Holy Spirit, that the great missionary body in China might, by the melting power of the Spirit’s presence, and a mighty baptism of the love of Christ, be so fused into one, that all differences and divisions might be lost. These prayers have in a wonderful degree been answered; day by day the hearts of those assembled became more and more knit together in love; things that at first seemed difficult, or impossible, became easy. Honest convictions were respected, and no compromise with conscience or truth was suggested; yet almost unconsciously we were led to a deeper appreciation of our essential oneness in Christ, and each vied with the other in seeking to give expression to the true love and esteem that filled all hearts. Our differences began strangely to vanish away, and we were astonished to find how small and insignificant many of them had been, and we wondered that they could have kept us apart so long. It was felt by all that the unique opportunity before the Church of Christ, in this great Empire, and the great force that was working themselves against her, imperatively demand that we should sink all ecclesiastical and other minor differences, and unite in one great campaign for the conquest of this land for Christ.

After much prayer and careful consideration, a series of resolutions were practically unanimously adopted by the whole Conference, of which the following is the substance:

I. We agree in unanimously holding the Scriptures of the Old and New Testaments as the supreme standards of faith and practice, and holding firmly the primitive Catholic faith summarised in the Apostles’ Creed; we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life and calling men to one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendidours of the Christian hope. We frankly recognize that as to ecclesiastical organisation and church government, but we unite in holding that these differences do not invalidate the assertion of our real unity in our witness to the Glenn of the Gospel of the Grace of God.

II. This Conference, having thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavour to unite the Churches planted by missions of the same ecclesiastical order, without regard to nationality or other distinctive features of the several missions under whose care they have been formed.

III. The Conference rejoices to know that steps in this direction have already been taken by various missions; and that the missionary, and further, a committee to act for it in furthering and co-ordinating all such action, the committee to be constituted as follows: three missionaries each of Congregational, Episcopal, Reformed Presbyterian, and Reformed Methodist, Presbyterian, China Inland Mission, and three to represent other bodies.

IV. While the appointment of these Committees contemplates the formation, in the first instance, of six or more Church organizations for the Chinese Church, it is the earnest hope of this Conference that these Chinese bodies, with the assistance and advice of the foreign missionaries, may from the first prepare to unite with each other in the closest practical bonds of Christian fellowship.
The Chinese Ministry.

BY BISHOP CASSELS.

The second day of the Conference proper was given to the consideration of the subject of "The Chinese Ministry."

Dr. Sheffield, who has spent many years in preparing young men to become preachers to their own people, was the first speaker, and gave a careful summary of the paper which had been prepared.

The revival of learning, he pointed out, in Europe, in the period preceding the Reformation was a preparation without which the wide and permanent benefits of the Reformation could not have been realised. It not only prepared efficient leaders of the great spiritual movement by widening their knowledge and deepening their powers of thought; it also taught them to interpret the history of the Church, to distinguish between the true and the false, and above all, to study the Scriptures with new insight and inspiration.

The history of the Church during these later centuries gives added emphasis to the necessity of a cultured as well as a spiritual ministry for the proper growth and stability of the Church.

With regard to the selection of men, it was urged that Christian parents should early direct the minds of their sons to the ministry, seeing that the list of labourers in Christian lands whose minds were directed into this work by the prayers and counsels of their parents is a long and distinguished one.

With regard to the preparation of men, the necessities of a rapidly extending evangelistic work may for a time justify the use of imperfectly prepared workers, but the aim and effort of the missionary should be to produce a thoroughly efficient instrument for God’s service.

The central teaching in a course of theology should be the person and work of Christ. The teaching should include a thorough knowledge of the Old Testament, which contains a record of the Divine preparation for the coming of Christ, and a faithful unfolding of the Epistles, in which we find an inspired interpretation of the Divine method in man’s redemption.

Church history should be taught both for instruction and meaning, for illustration in Christian living, and for evidence of the Divine patience and perseverance in lifting human character from age to age to higher levels of ethical and religious life.

Theology should be Biblical rather than "systematic;"
and should be taught in a spirit of humiliation, realizing the limits of human thought, and the mystery that enspheres all human knowledge. Pastoral theology should be taught with careful reference to Chinese conditions, and should include a thorough training in the art of preparing and delivering sermons.

In a word, theological teaching should be scriptural, practical, and, above all, spiritual.

As to his work, the Chinese minister must be a man in love with the message of redemption, of faith in God that He will cause His word to bring forth fruit, and of faith in man that he will heed the call of God. He must be a man who communes with God in prayer, in the study of the Scriptures, in the study of the Divine work in and for the Church, in the study of the on-going of Providence in human life. Bishop Graves, of the American Church Mission, Shanghai, who has been engaged in training men for the ministry ever since he came to China, was the next speaker. He pointed out that while God worked by means of spiritual and devout men who had little or no learning, yet in the words of the late Bishop Bickersteth, of Japan, "an educated race needs an educated ministry." Missionary work in China had formerly been confined to the coolie and uneducated classes, but was now reaching the cultured and the learned. So it was necessary to train men to meet this class, men who could say: "We have a Gospel which meets every need of man and deals with all the problems of the race."

After Dr. Du Bose had spoken of the joy it had often given him to hear his native brethren manifesting the most excellent gifts in their preaching, Mr. Hoste, who was warmly greeted on his taking the platform, uttered an earnest and needed warning against a stereotyped and professional class of men, lacking elasticity and unable to bend to the spiritual movements which would from time to time appear.

The Rev. Li Lloyd (C.M.S., Fu-chow) urged the importance of giving Chinese pastors time for study and of treating them with the respect due to them; and then Dr. Mateer, who is one of the oldest missionaries in China, pointed out how much the purity of the Chinese Church of the future depended on the character of the Chinese ministry now. He urged that during the next ten years we ought to give our energy to this work of preparing men for the ministry.

During the discussion which followed, several speakers laid stress on the urgent importance of recognizing the call of God to the ministry, and others urged that teaching should be in the vernacular. The late Mr. Hudson Taylor was quoted as having said that the Chinese language was "unconverted," and it was suggested that to use it as the basis of teaching in Christian schools and college would help to convert it. It was said by Mr. Arnold Foster that Bishop Westcott urged the use of the vernacular in the mission colleges in India.

Later in the day a deputation of Chinese pastors, who were in Shanghai, was introduced to the Conference, and two of them addressed the meeting in response to words of welcome addressed to them by the Chairman.

**Evangelistic Work.**

**By A. R. Saunders.**

When Mr. R. W. Foster of the North China Daily News spoke about the deep spiritual tone of that large body of missionaries present, he asked if the Chinese had the materials with which to benefit their fellow countrymen? The latter section of the conference appeared to have quite the materials, and it was a most fitting time for some forward movement. When Mr. J. A. Arnold urged the importance of training Chinese men to meet the spiritual problems of the race, many Chinese linguists were present, and the Chinese language was introduced to them. A New Testament in the Chinese language had been published, and it was suggested that it should be used as a new basis of teaching in Christian schools and college. The late Mr. Hudson Taylor was quoted as having said that the Chinese language was "unconverted," and it was suggested that to use it as the basis of teaching in Christian schools and college would help to convert it. It was said by Mr. Arnold Foster that Bishop Westcott urged the use of the vernacular in the mission colleges in India.

The Conference was unanimous in its declaration that the Chinese Churches should be encouraged to

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take considerable share in this forward movement by the support of their own evangelists, and when the appeal is sent to the Home Churches allowance will have been made for this. The Evangelistic Work Committee is already taking steps to obtain the necessary statistics by the appointment of sub-committees of two missionaries in each province, and it is hoped that large reinforcements will be in the field in time to start the forward movement in January, 1909. In order to make the idea as to what is meant by the evangelization of a people as uniform as possible it has been suggested that fifty days' preaching to one thousand of a population should give such a knowledge of the Gospel as would suffice for the acceptance of Jesus as a personal Saviour, and that the time in which this may be done be twenty years. This, then, is the evangelistic forward movement planned by the Conference to mark the opening years of a new century, and may God's people everywhere make earnest and constant prayer for its accomplishment. To give the Gospel to every creature in China in a systematic way within twenty years is a gigantic undertaking, but faith in a living God says it shall be done.

All were convinced that much more could be done for the evangelization of their own people by the fuller consecration of the Chinese Christians, that would make them more active in the propagation of the Gospel in the pursuit of their daily callings, and the missionaries have returned to their stations determined to seek for this fruit among the converts. During the Conference it was remarked that evangelistic work was the foundation upon which all missionary work rested, but the faithful witness borne to the power of the Gospel in the daily life of the Christian was the very heart of all evangelistic effort, and the conviction of the committee as expressed in one resolution was shared by all alike, that upon the degree of success attained in this depends the success of all other evangelistic methods. It is true in China as elsewhere that where the individuals are faithful in the life the church is living and conversions are the result, but where this is wanting there is only death and barrenness.

Other forms of evangelistic work were emphasized in resolutions, such as:—The circulation of Gospel tracts, the sale of the Scriptures, street chapel preaching, guest hall work, reading rooms, etc., but for the first time has the Christian newspaper been suggested as an evangelistic agency in China. It was felt that as the taste for newspaper reading is only now being created in China the missionary should seize the opportunity for the spread of the Gospel by the more extended preparation and sale of religious periodical literature. Hitherto Gospel tracts have been mostly of a doctrinal character, and the great amount of good done by the circulation of these was cheerfully and thankfully acknowledged, but there was a wide-spread feeling that the time had come when the several Tract Societies might seek from the missionaries stories of striking conversions and changed lives among the Chinese with a view to the publication as tracts to illustrate the power of the Gospel.

This short account of Evangelistic Work Day must not be closed without reference to another important matter that occupied our attention—the training of men as evangelists in distinction from pastors and teachers—and all missions were urged to see that schools for that purpose were established in every province where not already existing. In view of the proposed forward movement a large number of such men will be needed and no time should be lost, but the feeling of the Conference was that such training will be best accomplished after the manner of the training of the twelve under the personal leadership of the missionary.

The Conference is over and the resolutions have been passed, but the only power by which all can be carried into effect is that of the Holy Spirit, and may all who read this pray earnestly for the missionary upon whom such responsibility rests, and for the Evangelistic Work Committee that the Holy Spirit may guide them in all their search for facts to lay before the churches in the home lands.

Christian Literature.

By F. W. Baller.

The Resolutions submitted to the Conference on the above subject embraced the need of setting special men apart for literary work to meet the needs created by the new conditions in China, and the appointment of Committees to endeavour to secure the amalgamation of existing Religious Literature Societies, and to prevent overlapping.

Mr. Darroch, in introducing the subject, referred to the wave of interest in educational matters that is now spreading over the country. Schools, equipped with apparatus for teaching Western learning, were springing up everywhere—in large and small cities, in market towns, villages, and hamlets: the schoolmaster was abroad in every place. It seemed as though, in a few years, compulsory education would be the order of the day. This meant that all would be able to read; hence it was the duty of Christian missionaries to provide them with something to read on higher subjects than those touched on by mere secular education. It was reported that the Empress Dowager was exerting her influence to establish Girls' Schools all over the land—the gates of knowledge would be opened to women as well as to men.

Coming to the question of what was being done to meet the present and prospective needs of the new situation, Mr. Darroch stated that fewer men were engaged in this work than was formerly the case. Giving the number of Protestant missionaries as 4,000, he pointed out that if 10 per cent. were engaged in this direction, there should be 400 missionaries occupied with the production of Christian literature. As a matter of fact, there were not ten men giving their whole time to such service.

Passing to the quality of the work done, he emphasized the need of raising the standard, so as to approximate more closely to those ideals of style and finish that obtained among Chinese scholars. This, he said, would help to win the reading classes to at least a hearing; in any case, it was better to let the offence rest in the message itself than in the style in which it was presented for their acceptance.
In the discussion that followed, some of the speakers, while agreeing in the main with the opening remarks, pointed out that a good deal of most useful work in this department had been done by those who, while not able to give their undivided energies to literary work, had produced most excellent tracts and books, which had been very useful, and had done much to produce the present literary awakening. And it was also shown that while in some cases it is important and necessary to have men whose whole time is devoted to the production of literature, it is also important to have those write who, by reason of their daily preaching and teaching, are in living contact with Chinese speech and thought. This view of the case seemed to express the general sentiment of the Conference.

The question of all literature produced by missionaries being distinctly and pronouncedly Christian was emphasized. One speaker referred to two popular books on astronomy, and stated that the one, though ably written, was silent on the subject of the Creator; while the other saw Him in the works of His hands. In view of the fact that the writings of would-be philosophic infidels such as Spencer, Darwin, and Huxley were being read widely all over the land, it was felt that this should be ever kept in view, and that books should be carefully read before being put in circulation.

Depots for Christian literature, how to be conducted and by whom, was the next subject discussed. The experience of one speaker was that in his district such a depot had been made self-supporting and had, during last year, yielded a fair margin of profit. This he attributed to the fact that the circulation of good books had been pushed, that they had been advertised, and that the depot had been made the centre for literature of varied kinds, scientific, etc., as well as religious. The need for such places being stocked with temperance and anti-opium literature was also referred to. The drinking habits of the West were gaining ground in many quarters, large quantities of beer and wine were imported from Japan and other countries, and there was need that literature pointing out the evils connected with the drink traffic should be widely disseminated. Books for women, for the maintenance of the devotional life, etc., were also suggested as being valuable stock.

The feasibility, or otherwise, of uniting several of the present periodicals into one quarterly magazine, and of merging several newspapers into one Christian daily newspaper, was also considered. In connection with this, mention was made of a proposition by a group of Chinese Christians, that a large joint-stock company should be formed, controlled by Protestant Missionaries, for the production of a Christian newspaper, having its headquarters in some convenient centre, and branches all over the country. Some speakers opposed the idea of merging several papers and magazines into one, on the ground that there was room and need for different papers written in different styles: to have all in the literary style would debar many from reading at all, whereas papers in the vernacular supplied a great want and met the condition of a large number of comparatively illiterate readers. And it was remarked that there would be no objection to interchange of newspaper articles; in this way the best of each might become the property of all classes in turn.

The need for books of an apologetic character was brought forward by one engaged in educational work. He drew a parallel between the condition of things in the early stages of Christianity, and the condition of China to-day, and said that the evidential side of things needed to be brought before the attention of the rising generation, lest they should be turned into paths of materialistic infidelity through infidel writings now so widely circulated.

West China and its position in regard to Christian literature was dealt with by a speaker from Chentu, the capital of SI-CHUEN. He stated that the press in that city was a great bond of union among all the missions labouring in the West, and pleaded for help that it might be able to more adequately cope with the problem of how to supply wholesome literature to over a hundred million of Chinese in the Western provinces of SI-CHUEN, YUN-NAN, and KWEI-CHOW.

The paper prepared by Mr. Darroch on "Christian Literature," together with the discussion and ventilation of the whole question, will be of great value to all classes of missionaries, and should guide to more enlightened effort in the days to come.

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**Women’s Work.**

**BY MISS FRENCH.**

On Wednesday, May 1st, the subject of "Women's Work" was brought forward and discussed. It was considered from three standpoints, namely, evangelistic, teaching given before baptism, and training of Bible-women. The firm resolution brought forward was that the reading of the Bible was necessary to the spiritual growth of the Chinese Christian women. To this end it was felt to be of great importance that the whole Bible should speedily be brought out in the standard mandarin Romanized; also that classes be arranged to teach it, and that the importance of teaching the women to read be also urged upon the Bible-women. Some of the speakers gave instances of women and children who had learnt the Romanized system in a remarkably short space of time, others gave testimony to the practicability of teaching the women to read the Chinese character. One speaker told us what she had been able to accomplish in teaching the women to read by making use of every moment of spare time on the Sundays between the meetings. In this way nearly all the Christian women in that church were able to turn up and read fluently any passage in the New Testament and also a great deal in the Old.

Other subjects were spoken of, such as opium refuge work, when witness was given to the power of God to save the opium smokers, and also to the good work that had been done by the Chinese women in this special branch. The growing need of rescue work, especially at the open ports, was also touched upon, and later a committee was formed to further this work.
Perhaps no subject was felt to be more important than that of Bible schools, for the training of Bible-women and helpers for other branches of the work. An interesting account was given of what had been done in this direction in Foochow. We were told that the Bible-women there were trained for three years before being sent out, and it was hoped that the time would be extended to five years. Others advocated the plan of letting the women spend part of each year in school, and part in the work. Certain it seems that if there is to be a forward evangelistic movement in China such as we all long to see, it must be in great measure brought about through the Chinese Christians, both men and women, and it seems our first and most important duty to train such as will be able to go forth and preach Christ.

In the afternoon session educational work was discussed, several very able and most interesting speeches were made, telling of what had been done in this direction. One rejoiced to hear of the great importance that is being laid, in the Mission Schools, on the spiritual training, and of the good results that have followed. We were told of one school where each mid-day a bell was rung and the girls gathered, of their own accord, into a place for prayer. Testimony was borne to the large number of the school-girls who become Christians and of the good influence these Christian girls have on the heathen children who, in many cases, are received into the schools. Concerning the intellectual training, it was felt that women should have the same advantages in education that are being given to men. Some spoke of the desirability of opening our schools wider than had been done hitherto to the non-Christian girls. The importance of physical training was also spoken of, and the need of training the girls in domestic activities was emphasized. It was advocated that more attention be given to the establishing of kindergarten schools. The Chinese, it was thought, would be sure to have kindergartens, and it was for missionaries not to lose this good opportunity but to seek to win the children for Christ. It was pointed out that for this work kindergarten teachers were required to come out and train the Chinese women to do it. Much was said about the care that it is necessary to exercise in the training of girls at the present time, when the new conditions in China, while opening new doors of usefulness to them, on the one hand, threaten them with hitherto unknown dangers.

C.I.M. Statistics.—The C.I.M. now has 875 missionaries; 294 central stations; 719 outstations; and 315 chapels. The work is assisted by 1,451 Chinese helpers, of whom 29 are ordained pastors, 407 assistant preachers, and 443 unpaid church officers. 24,669 persons have been baptized from the commencement, 16,969 being still living and in fellowship. There are nine hospitals, 46 dispensaries, and 106 opium refuges. The Chinese Christians contributed $17,881 during 1905.
R. CHRISTIE, of Moulden, opened the subject at 10 a.m. by saying that every missionary was entirely in sympathy with medical work: it was a prominent feature in our Lord's work of revealing the Father, and is an indispensable part of mission work. Dr. Christie laid great emphasis on the importance of a medical missionary being recognized as a missionary, and it was the general feeling of the meeting that such a man should be set apart by his Church at home for medical work, and that he should look upon this as the labour of his life. It was felt that by so doing, medical work would be placed in a higher position, and many of those who started as medical missionaries, and later gave up that form of work, would be more inclined to persevere in it.

Bishop Graves remarked that a medical missionary should not be ill-trained, nor should he be an inefficient preacher. He said it ought to be fully recognized that a medical missionary is as much inspired for his work of healing as the clergy and evangelists who come to our country to carry on the Gospel work of revealing the Father, Son, and Holy Ghost, and he deprecated the idea that medical missionaries should not be well-trained, nor should he be inefficient for his work.

Rev. LL. Lloyd, speaking to the first resolution, which recognized medical missions as an integral part of the work of the Christian Church, said that in these days there are very few who would doubt it. He quoted a passage from the Apocrypha, which says: "If any man sin against the Lord, let him be delivered into the hands of the physician," and said that the worst fate his enemies could wish a man would be to put him into the hands of the Chinese physician.

Sir Alexander Simpson said it was strange that the Churches had been so long in recognizing medical missions as a powerful agency in evangelization. There was nothing in medicine to prevent men becoming earnest evangelists. Paul took Luke with him when going on a missionary journey.

Dr. Gibson stated that efficiency was in itself a Christian virtue, and he heartily supported resolutions II. and III., because they recommended that medical missionaries should have the best possible training and equipment, and that they should be relieved of all responsible work during the first two years in China, so as to obtain a sound knowledge of the language. He said that there were not two standards of medical attainment, one for the Chinese and one for the foreigner, and he deprecated the idea that medical missions were an ingenious method of ensnaring men to hear the Gospel by doing as little as possible for them.

Archdeacon Banister thought that the resolution should include some tribute to those who had done medical work in the past, without any training. He instanced his friend, Mr. Lloyd, who was known throughout the land for his skill in drawing teeth. Dr. Christie said the Committee was not prepared to accept an amendment of this kind. While a great deal of "Samaritan" work was done by unskilled hands, it could not be properly recognized as medical work. While a great deal of good was done by missionaries who were not doctors, a great deal of harm was also done.

The Rev. F. B. Turner was of opinion that medical men ought to have a better knowledge of the language than their clerical brethren, because on the diagnosis of a patient in their hands might depend the life of that patient. As a rule, the medical men started practicing among the Chinese before they had a good knowledge of the language, thus handicapping themselves for the rest of their lives.

The resolution was carried in its original form.

Dr. A. H. Smith seconded resolution V., which recommended that all evangelistic work, and agents in the hospital, be under the doctor's direction, and impressed on medical missionaries the importance of personally superintending this work and taking active part in it. He said that too heavy an evangelistic burden ought not to be laid on the medical missionary, but that this resolution was a step in the right direction.

Dr. Van Someren Taylor seconded resolution VI., which was to the effect that energy should be concentrated on in-patient work.

Dr. Davenport, of Shanghai, emphasized the fact that the in-patient was the most successful department of the work. He was strongly of the opinion that each hospital ought to have two medical men attached to it, as they could not be preachers as well as doctors when the patients were so numerous.

Dr. Duncan Main asserted that a doctor could not do himself, his patients, or his society, justice if he did not have a hospital. He also agreed as to the unsatisfactoriness of out-patient work.

Dr. Garritt, of Nan-king, advocated co-operation of different missions for following up patients.

Resolution XI., referring to the opium vice, was seconded by Rev. Arnold Foster, who told of a Chinese who recently assured him that if opium was to be stamped out it must be within the next three years. So far, nothing had been done in Hu-pei province. He remarked that the opium habit could only be given up by the power of Christ; and also that if the officials expected the people to stop it, they must first give it up themselves.

Archdeacon Monk told of a mass meeting of Chinese, which he had attended at Ningpo, at which resolutions were unanimously adopted against opium-smoking.

Resolution XII. there was an earnest appeal for more fully-consecrated and fully-qualified men and women to carry on and extend the work.

Bishop Bashford, in seconding this resolution, said that in China there was only one doctor to 1,450,000 people. He related how he had been at a meeting in China, in which at the end of the address he had said that Jesus Christ was the only hope for the country. The Minister of Education was present, and told the audience that those last words of the speaker were the best. The Bishop asked him afterwards why he said so, and the reply was: "I was trained in Dr. Mackenzie's hospital." He also emphasized the great need of more workers by the relation of a case in which a woman had, with much difficulty, come twenty-three days' journey to a hospital, and who said that there were many more who could not come.

After a short account by Dr. Shelden of his work at the John G. Kerr Refuge for the Insane at Canton, and a resolution of appreciation of the support given by commercial men to medical mission work, the Conference was brought to a close.
Ancestor Worship.

BY S. R. CLARKE.

"That while the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian faith, and so cannot be tolerated as a practice in the Church, yet we should be careful not to destroy in our Christian converts the feelings of reverence for the dead which this custom seeks to express, nor to convey to the Chinese in general the impression that Christians attach no importance to filial piety."

The second resolution was seconded by the Rev. S. R. Clarke, Kwei-yang Fu, and carried without discussion, as follows:—

"That recognizing the full provision made in Christianity for the highest development and expression of filial piety, this Conference recommends that greater prominence be given in preaching, in teaching, and in religious observances to the practical duty of reverence to parents, and thus make people understand that the Church regards filial piety as one of the highest of Christian duties."

The third resolution, seconded by the Rev. I. Wherry, D.D., Pekin, was after a short discussion carried, as follows:—

"Recognizing that in replacing the worship of ancestors in China by Christianity many delicate and difficult questions inevitably arise, we would emphasize the necessity for the continuous education of the conscience of the members of the Christian Church, by whom all such questions must ultimately be adjusted, expressing our entire confidence that through the leading and illumination of the Spirit of God the Church will be guided into right lines of action."

The fourth resolution was:

"That some effort be made by memorial or otherwise to induce the Chinese Government to declare that the homage paid to the tablets of the Emperor and of Confucius should not be regarded as an act of religious worship but of state ceremony only."

This resolution was seconded by the Rev. A. H. Smith, D.D., Shanghai, who suggested that the matter be referred to the Committee on Memorials. After some discussion, however, the Conference rejected the resolution.

The fifth resolution was seconded by the Rev. W. A. P. Martin, LL.D., Pekin, and after brief discussion carried as follows:—

"That this Conference recommends our Chinese brethren to encourage an affectionate remembrance of the dead by beautifying graves and erecting memorials to parents and ancestors, by building or endowing churches, schools, hospitals, asylums, and other charitable institutions, as the Chinese regard filial piety as one of the highest of Christian duties."

A paper written by the Rev. Jas. Jackson, Wu-chang, on ancestor worship, was taken by the Conference as read. This paper did not come up for discussion, and the Conference expressed no opinion upon it. There were, however, "brought before the Conference for consideration five resolutions drawn up by the Committee on ancestor worship. These resolutions were brought before the Conference and proposed by the Rev. Jas. Jackson, chairman of the committee. During the discussion upon these some verbal alterations were made, but four of the five resolutions were substantially carried as proposed.

The first resolution was seconded by the Rev. F. S. Joyce, Hsiang-cheng Hsien, and after a brief discussion was carried as follows:—

"That while the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian faith, and so cannot be tolerated as a practice in the Church, yet we should be careful not to destroy in our Christian converts the feelings of reverence for the dead which this custom seeks to express, nor to convey to the Chinese in general the impression that Christians attach no importance to filial piety."

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China’s Millions.

JULY, 1907

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Some Conference Statistics —There are in China of foreign missionaries, 1,448 men, 964 single ladies, 1,038 wives, with 207 medical men, and 94 medical ladies. There are 345 ordained Chinese pastors, and a total of 9,804 Chinese helpers. There are 5,102 stations and out-stations, 1,780,951 baptized persons, including children, 166 hospitals, and 241 dispensaries. The total number of communicants is 164,142.
Problems of Missionary Comity.

By E. J. Cooper.

THE subject of Federation was one of the greatest considered by the Conference. As on the eve of a battle that was to decide imperial issues, the Conference met in expectation, if not in deep anxiety, to consider this question, which will largely determine the history of the Church in China and, may be, influence the Church of God throughout the world.

The Conference was well prepared in spirit for drawing closer together in federation by the resolution on oneness in essential doctrines, unanimously agreed to by a standing vote, followed by the singing of the Doxology on the opening day.

Four hundred delegates, representing four thousand missionaries of many Missions, denominations, and nations, recommended the formation of a federal union under the title of "The Christian Federation of China," with a view to (1) "Encouraging everything that will demonstrate the existing unity of Christians"; (2) "to advise and recommend plans whereby the whole field can be worked most efficiently with the greatest economy of men, time and money"; and (3) "to promote union in educational, literary, social, medical and evangelistic work, and, in general, to endeavour to secure harmonious, co-operant and more effective work throughout the whole Empire." This is full of promise for the second century of Mission work already entered upon in China.

To give practical effect to these resolutions, the Conference recommended the formation of provincial councils, which should represent each Mission and the Chinese Church; and also nominated an organising committee to arrange, in conjunction with the provincial councils, a national representative council.

These resolutions are the expression of a real unity of heart, begotten in much prayer, inhaled by the Holy Spirit, which will be a vital force in overcoming all the many difficulties of practical federation.

The Holy Scriptures.

The General Missionary Conference of 1890 arranged for the translation of the Bible in three versions, High Wenli, Easy Wenli, and Mandarin. The work on the New Testament is nearly complete, and the Bible Societies have been desired to circulate these three versions of the New Testament for the space of three years, in order to give the translators the opportunity to harmonise, revise, or modify their work before any further action is taken on them. The translation of the Old Testament having not yet been undertaken, the Conference appointed two executive committees to arrange for the production of the Union Bible in two versions, Wenli and Mandarin.

The Conference passed a resolution expressing the gratification of the various Missions in China to the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland, for the generous help they have given in carrying out the programme of translation undertaken by the General Conference of 1890.

On the subject of the interpretation, study and use of the Bible, the Conference passed resolutions electing a committee to prepare and publish full and complete commentaries on the books of the Bible in Mandarin as well as Wenli, and appealed to the Tract Societies of Great Britain, America, and China, as well as to all Boards of Missions and Societies having representatives in China, to give their hearty support to this great undertaking.

Resolutions were also passed electing committees to improve and extend Sunday School work, to prepare Biblical literature, and to establish central libraries, etc.

Memorials.

It is only possible in this short résumé to draw attention to the important memorials approved by the Conference for presentation to (1) the Chinese Government (a) a Declaration respecting the spiritual and philanthropic object of Christian Missions, and (b) a petition asking for complete religious liberty for all Chinese Christians. (2) To the Home Churches. (3) A letter to the Chinese Church. (4) Resolutions on the Opium Question. The Memorial to the Home Churches should be carefully read by all. Space will only allow of calling attention to one or two matters of prime importance urged by the Conference on these Churches for the healthy maintenance, development, and improvement of existing organisations. It calls for increased efficiency, specialization, and concentration. The Conference recommends that workers engaged in spiritual ministry, medical, educational or other special departments of service, should be free from the distraction of having to devote time to such things as book-keeping, oversight of the erection of large buildings, etc.; co-operation and federation between different Missions; and calls for a large increase of missionary workers, both of men and women, especially those qualified to train evangelists and pastors; also for Christian teachers to meet the need of a large increase in secondary schools; and for the extension of philanthropic effort on behalf of lepers, blind, insane and dumb. The Memorial further expresses the fervent hope that the Churches of the West will be awakened to a larger and a more worthy conception of the scope of missionary work, and of the vast opportunities now presented to God's people for the use of their highest gifts and wealth.

The Missionary and Public Questions.

The Protestant missionary body in its resolutions to the Imperial Government of China has consistently disclaimed any political aims either for itself or its converts. Once again, in keeping with this attitude, resolutions were passed (1) Expressing deep sense of obligation to the Chinese Government for the large measure of protection afforded to Protestant missionaries and converts. (2) Exhorting all missionaries to urge upon the Chinese Christians patience and forbearance under persecution, and only as a last resort to appeal to authorities. (3) Exhorting missionaries to be vigilant lest unwittingly the Church should harbour revolutionaries. (4) The Conference appointed a committee to prepare a memorial disclaiming special distinction for the Church in official documents, or any right on the part of the missionaries or their converts to interfere in the proper functions of the Government.
THE CHINESE EMPIRE.
A GENERAL AND MISSIONARY SURVEY.

Edited by MARSHALL BROOMHALL, B.A., Editorial Secretary, China Inland Mission.

With Preface by the Rt. Hon. SIR ERNEST SATOW, G.C.M.G., H.M. Minister at Peking, 1900-1906.

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REVIEWS.

"I cannot conceive any book more complete in its own way than Mr. Marshall Broomhall’s Chinese Empire. A separate chapter for each of the eighteen Provinces, and for the outlying Province of Sinkiang, and for Formosa, and Manchuria, and Mongolia, and Tibet, is supplied by an individual expert; in most cases a missionary on the spot; an admirable Introduction; the Editor sketches the general history of China Missions; a chapter from the same hand describes the translations of the Bible; and appendices and indices complete the work. I only wish we could have such books for other great mission fields, books as full of really useful information, both general and missionary, and books showing equal care and skill on the part of the editors."—EUGENE STOCK.

"Before carefully examining the work we had no conception of its value as a sort of encyclopaedia of valuable and reliable information on the Celestial Kingdom. . . . It is a book not only for the Christian disciple but for the statesman and man of affairs to study with care."—REV. DR. A. T. PIERSON.

"Upwards of fifty portraits, other illustrations, and excellent indices, enhance the value of the volume, which is simply the best presentation in existence of the work of Missions in China."—Missionary Record of the United Free Church of Scotland.

MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C.
THE CHINA INLAND MISSION, Newington Green, London, N.
A SCENE IN PAO-TING FU CHIH-LI.

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China Inland Mission.

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Grace! Love! Fellowship!

Address by The Rev. J. Stuart Holden, M.A., at the Annual Meeting of the C.I.M. in Exeter Hall, on May 7th, 1907.

WANT to bring to you the simplest message—for the simplicity of which I am almost fain to apologise—in words which are used so often in a conventional sense and without much thought either on the part of those who use them, or of those who hear them. I refer to the words of the well-known benediction with which the Apostle Paul closes his second letter to the Corinthians:—

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

Grace, love, fellowship: These words are not a mere pious sentiment upon the part of the Apostle. They are rather a statement of privilege which he prays that the Corinthians may share, and of responsibility which he prays they may acknowledge in fully consecrated obedience.

Grace and love—twin wondrous experiences of the outflow of God's nature to men. And the fellowship of the Holy Ghost which is not merely an experience to be enjoyed, but rather a union to be shared, a fellowship with the Son of God into which the Holy Spirit brings all who are willing to be led by Him, and of which the outcome is a life lived as was His life, for the blessing of the world into which He came as Saviour and Redeemer.

Let our thoughts circle for a brief space round those three expressions; and though I am conscious that no words of mine or of any man can ever be adequate to the subject, let us seek to get back in heart to the fountain of grace and to the source of love, that we may partake afresh of His fulness and so may fulfil our responsibility by walking henceforth in the fellowship of the Holy Ghost.

Grace! Grace! One of the big words of the Bible, the biggest word perhaps in the world. Grace, the victorious outflow of God towards those who have wronged Him, and have broken His law, and have repudiated His government. Grace, as wonderful in its experience as it is impossible in its definition. Grace,—"Ye know the grace of the Lord Jesus Christ," manifested in His work for us, and then in His treatment of us. Grace,—seen in that wondrous renunciation when He laid aside all that was to be prized, and counted it as something to be surrendered for man's salvation. Grace,—seen at its loveliest in His descent, and in His life, and in His death. Grace,—abounding in the way He has treated you and me. Grace,—singing its sweetest strain in the words, "Him that cometh I will in no wise cast out." Grace,—by which we are saved and by which we have been kept. Grace,—sweetening all life's experiences and making the wilderness to blossom as the rose for us.

"The grace of the Lord Jesus be with you"; that grace which not only imputes His righteousness to us, so that we stand uncondemned before a Holy God today, but which imparts also His very life to us, and reveals the salvation of God, to be not merely human life carried up to the highest possible point of development, but rather as the Divine life carried down to the lowest possible point of condescension.

The wonderful grace of our Lord Jesus Christ—may it be with you, says the Apostle, and may it lead you into a knowledge of the love of God. And if man's words are inadequate when speaking of grace, how much more inadequate are they when attempting to speak of the love of God. Well has it been written,

"Could we with ink the ocean fill,  
Wore the whole world with parchment made,  
And every blade of grass a quill,  
And every man a scribe by trade;  
To tell the love of God to man,  
Would drain that ocean dry;  
Nor could that scroll contain the whole,  
Though spread from sky to sky."

The love of God—your birthright portion and mine, who from our earliest days have been cradled and nurtured within the sound of that Gospel which is equally theirs who live in China to-day and who have yet never heard it, and indeed never will hear it in this generation unless the Church of Jesus Christ rises to a far greater height of consecrated obedience.

August, 1907.
and goes forth with far greater force of holy deter-
mination than ever before.

The love of God. Think of what it means to you and
to me to-day. Think of what it means that the love of
God was ever revealed to us in the deep yearning of
His heart for entire possession of us. Think of the
love which stooped so low to possess so little, and
which possessing us has ordered our lives, and fenced
them about with privileges, and with restraints which
are but wholesome restrictions making for holiness
and righteousness and fulness of joy. Think, too, of
the wonderful love of God in its forbearance with our
many failures, its willingness to accept our often dis-
credited professions of affection and obedience—the
love of God "which will not let me go." May this
abundant grace of our Lord Jesus Christ, and this
wonderful love of God, each of them as jewels which
ever increase in brilliancy and preciousness as they
are worn, "be with you," says the Apostle. "May
they be with you," say we one to the other at the
close of this blessed meeting.

But remember that possession of grace and per-
sonal participation in the love of God involve us in a
consequent moral responsibility. It is a common law
that possession generates obligation; and any
spiritual life in which there is not a due regard to the
responsibility which privilege sets up, is bound to
lose fibre and force, and to inevitably degenerate into
nothing but sickly sentimentalism and refined selfish-
ness. And this spiritual obligation the Apostle here
calls "the fellowship of the Holy Spirit." If you
know the grace of the Lord, he says in effect, and if
you know the love of God, then you must obediently
surrender yourselves to enter into the fellowship of
the Holy Ghost, the true interpretation of which is
to be seen in the life of Jesus Christ who walked
in communion with His Father, doing His Father's
will always, and empowered by the Divine Spirit.

There is an old French motto known to us all—
"Noblesse Oblige," which really means that the man
who is and has must be. And it is nowhere so true as
in the spiritual things, for beloved, if you
know the grace of the Lord—let me say it again to
you—and if you know the love of God and are
daily finding out the greatness of His loving heart," then
these experiences are in themselves a moral impera-
tive to you to follow in His steps, and to walk with
Him in holy fellowship with all His aims and pur-
poses, His ideals and enterprises, for the salvation of
a lost world. "The fellowship of the Holy Spirit." Let
me give you two very simple lines of thought with
regard to it, not merely that we may be enlightened
but rather that we may be enabled to re-enter it to-
day and to live henceforth more obediently according
to its conditions.

As I have already indicated it means fellowship with
Jesus along the Via Dolorosa, along the way of
sorrows; and those sorrows not about our own petty
pains but sorrows over the great unhealed sores of
the world. Believe me when I say that oneness with
Jesus is not all ecstasy, and not all mountain-peak
experience. There are dark valleys to be trodden,
and devil-possessed souls to be healed, and nations
sitting in darkness and the shadow of death to be
enlightened and saved. Oneness with Jesus Christ
means such a clasp of the nail pierced Hand as
causes the nails to pierce mine too. Oneness with
Jesus means daily wearing the Order of the Com-
panionship of the Thorny Crown. Oneness with
Jesus Christ means a life laid down, and it matters
not whether it be laid down here or yonder, in one
supreme act which we call martyrdom, or in the daily
dying incident upon every sphere. The great fact is
that such is His claim upon us, and His call to us.

The fellowship of the Holy Spirit means this for each one of us; and our very possession of
His grace and love involves us in a willing acqui-
escence, and a glad delighted response to the claim of
the Lord; so that when He says, "Walk with Me,"
we say, "not in word, nor in tongue, but in deed and
in truth"—"Yea, Lord!"

And then one other thought. "The fellowship of
the Holy Ghost" surely connotes an adequacy of
power for the performance to the full, on your part
and mine, of all that is involved in this fellowship—
all the sacrifice, and it means sacrifice; all the prayer,
and prayer is sacrifice; all the practical holding of
our temporal possessions, not as treasure but as
trust.

"The fellowship of the Holy Ghost." Oh, blessed
be God, it means a sufficiency of power for you and
me, to enable us to walk as He walked, and so to bring
joy and gladness to His heart in fulfilling our responsi-
bility as His witnesses. The very point of the title
by which we are designated—"Sons of God"—is that,
as the Son came forth to represent the Father, so we,
too, represent the Father before the world, by treating
the world and acting towards the world, just as the
Father treats it and acts towards it; and only by the
power of the Holy Ghost and only in His fellowship
we can possibly discharge this obligation.

"I know of a land that is sunk in shame,
Of hearts that faint and tire,
And I know a Name, a wonderful Name
That can set that land on fire."

We know that name, and since China is that land
(amongst others), we are bound to send that Name
ringing through her length and breadth. But only
in the fellowship of the Holy Ghost and only with
chastened subdued hearts—subdued not by the
Lord's tribulations, but by His gifts, can you and I
ever do what He wants us to do. Whether that be to
go away or to serve here, to pray, or to give.

And my last word is as to the comprehensiveness
of this benediction. Grace, love and fellowship
"with you all." Not only with our beloved brethren
and sisters here, who have gone out and have now
returned for a space only to go forth again, but "with
you all,"—with every member of the body of Christ.
Just as through my smallest and feeblest member,
the top joint of my little finger, there flows the same
life which actuates the brain, and all the members of
the body which are more honoured in their work, so
for you and me, little to be reckoned upon as we are
in the Church of Jesus Christ, as well as upon
these our honoured friends who are entrusted with
posts in the front of the fight, is the same grace, and
love, and fellowship. Then in an identity of divine
life we here and they there share the same conflict,
triump, success, disappointment, and sacrifice.

"Be with you all." Then, beloved, let us all claim
afresh that wondrous grace. Let us all appropriate
ahresh that wondrous love. Let us bow our hearts
before Him and confess afresh to-day, "My Lord, since
Thou dost so privilege and enrich me, I will hence-
forth walk with Thee in the fellowship of the Holy
Spirit, whether its outcome be China, or Calvary."
Our Shanghai Letter,

Containing the Latest News from the Field.

May 24.—The C.I.M. meetings which were held before the General Conference commenced were most helpful. The daily morning devotional service, with Mr. Sloan’s rich, spiritual ministry, will long be remembered by those who were privileged to be present. Then every forenoon, for nearly a week, over a hundred of our workers, who had come to Shanghai as delegates and visitors to the Centenary Conference, gathered together exclusively to wait upon God, and thus for two hours daily a constant stream of confession, intercession, and praise was poured forth to God. There was a consciousness of access and a liberty in prayer which exceeded almost anything experienced here before. These were truly most blessed seasons of waiting upon God, and we trust that far-reaching results will be the outcome to the work throughout the empire.

The Centenary Conference was a wonderful gathering, attended by over 1,700 delegates and visitors from many nations:—An-king and Yangchow, and made the following desig-
who arrived with her. Mrs. Lachlan leaves for Chefoo to-morrow to take the position of housekeeper at the Boys' School, thus setting Miss Sanderson free for a needed furlough. Misses Davis and Suter returned to their former sphere at Iang-k'eo and Yu-shan respectively.

Miss K. E. Kohrig, of the Liebenzell Mission, sailed on the 20th April for the Caroline Islands, where she will join Mr. Wiese, who was obliged to leave China because of his health two years ago.

On the 4th inst. Mr. and Mrs. G. Ahlstrand, with their two children, and Mr. C. J. Jensen, of the Scandinavian China Alliance, sailed for Sweden, whilst Mr. V. Renius, of the same Mission, with his child, left for the U.S.A.

On the 17th Miss M. Nilsson, with Miss M. J. Ramsten, of the Swedish Mission in China, sailed for Sweden, travelling via Siberia, whilst on the 18th Mr. and Mrs. G. F. A. Krienke and Miss L. E. Kohler left for Germany and Switzerland respectively.

Mr. E. Johnson and Mr. M. Gothberg, we learn, have left Tientsin for Sweden, travelling via the Siberian route.

Since the date of last letter, one hundred and ninety-six baptisms have been reported.

Mr. Briscoe writes that the Holy Spirit is working in the hearts of the Church members in the Sih-cheo district, SHAN-SI, leading two of them to make restitution in connection with some money matters—in one case dating back ten or fifteen years—of which their consciences have disapproved.

Miss Remcke reports that, during a visit from Miss J. Gregg to Chieh-hsiu, SHAN-SI a number of the school girls definitely decided to follow CHRIST.

Mrs. Söderstrom writes encouragingly of a visit which she has paid to six of the out-stations in the district of Chouchiakou, HO-NAN, during which she received, and preached CHRIST to, nearly 2,000 women, for whom she asks prayer.

Mr. H. Wupperfeld tells us that during the first quarter of the present year five families in the district of Kai Hsien, Eastern ST-CHUEN, have abandoned idolatry. On a round of his out-stations recently, he baptized thirty-six persons, and sold 21,531 cash worth of books and tracts.

Mr. D. W. Crofts, writing of the work in CHEN-YUAN, KWI-CHAU, says : "I believe there are not a few in and about the city who feel the power of the Gospel message; but none of them have come so far that they can throw away the respect and goodwill of their fellow-citizens. We are praying for a few men and women who will count everything but refuse which separates them from Christ."

June 7.—A rising was reported from KWANG-TUNG Province a few days ago, but according to the latest information received it has now been suppressed.

Our readers will be glad to learn that Dr. John Carr reports improvement in the condition of Miss Hoskyn's health, to which we referred some time ago. She is now much stronger, and it is hoped will be able to go to Lu-an, a higher district in the Province of SHAN-SI, to spend the hot weather.

On the 26th May, Mrs. G. Stott sailed for North America, where she will resume deputation work on
China's Millions.

behalf of the Mission. Her visit to China extended over a period of more than eighteen months, during which she made a journey through Kiang-si, calling at nearly all the stations on the Kuang-sin River, and passing across Chien-kiang to Wenchow, where the larger part of her time has been spent. Thus she was able to obtain much fresh information with regard to the progress of the work in China, which will be of service to her in representing it in the homelands.

By the same steamer, Miss R. McKenzie and Miss F. A. M. Young sailed for Vancouver, en route to Toronto. After a brief sojourn in Canada, Miss Young will proceed to her home in England for the remainder of her furlough.

On the 27th May, Mr. and Mrs. Benson Barnett sailed for Melbourne, the continued ill-health of Mrs. Barnett, coupled with home circumstances, having made it necessary for them to retire from the field for a time at least. We regret the loss of two such valued workers, and would ask that God will restore Mrs. Barnett's health and open their way for returning to China.

On the 25th May, we had the pleasure of welcoming Mr. and Mrs. J. Palmer, with their three children from England. They have since returned to Ningpo, where they will resume their former work. Mr. and Mrs. W. W. Robertson, who have been acting as their locum tenens, will go to Sien-k'ü, to relieve Mr. and Mrs. A. B. Wilson for furlough.

On the 28th May, Mr. E. Maag and Mr. G. Müller, of the German China Alliance, were united in marriage to Miss R. Stucki and Miss A. Hoffmann, respectively, at Shanghai. On the 30th May, Mr. D. Urquhart was married to Mrs. A. E. Amott at Tientsin.

We are glad to be able to say that since the date of last letter, two hundred and thirty-six baptisms have been reported.

Miss Hilda Carr writes of a ten days' visit which Miss Jessie Gregg paid to Ta-ning in April, when twenty boys and twenty-two girls decided for Christ. Much prayer had been offered to God for special blessing, and the gracious answer given has called forth many thanksgivings.

Miss Edith Rowe, writing of a visit to Liu-ying Hsien, Hao-nan, mentions that there are now nine men and four women there, who may be regarded as earnest enquirers. One of the latter, an opium smoker of twenty years' standing, who had obtained deliverance from the habit by simple trust in the Lord Jesus, and had broken her vegetarian vow, has also given up her idols, to be used by Miss Rowe to represent to people at home the spiritual need of China.

Mr. J. W. Webster writes of further cause for sorrow in the Church in Fu-shuen. Unworthy conduct has necessitated the exercise of Church discipline in the cases of three members.

Mr. C. H. Parsons reports the first baptism of converts at Miao-iu-tsao, in the district of Kwei-fu, Eastern Si-chuen, two women having been received into the fellowship of the Church on the confession of their faith.

Miss A. R. Allen, writing of a Chinese gentleman, Song Lao-je, at Liang-shan, tells us that prayer is being answered about a Bible which was given to him some time ago. His own people say that he spends days reading it, and sits far into the night pouring over its pages. He appears to be gaining an intelligent grasp of the Truth. During a recent visit which Mr. Walter Taylor paid to him, he said: "I see by this book that whoever sins, be it much or little, can be forgiven by coming to this Jesus."

Mr. C. B. Hannah, in reporting the recent baptism of thirty converts, ranging from sixteen to eighty-four years of age, and representing five out-stations in the district of Pao-ning, writes: "It was most encouraging to see in four instances father and son baptized together."

Mr. B. Curtis Waters lately paid a visit to Ten-ten, an out-station of An-shun, Kwei-chau, where twenty-nine converts confessed Christ in baptism.

Mr. G. Cecil-Smith, writing of a thirty-six days' visit which he lately paid to the district lying to the south of Kwei-yang, says: "Altogether we had much to encourage us—a readiness to hear the Word; and in some instances an apparent desire to follow the Lord."

Mr. W. J. Embrey, of Tali Fu, in the province of Yun-nan, for which so much prayer has been offered to God, reports the burning of an ancestral tablet by a woman who has been a leader in idolatrous practices.

Mr. J. W. Owen sends an encouraging account of a six weeks' visit to some of the out-stations in the district of Chang-teh, Hu-nan, during which thirteen men were baptized. On the journey Mr. Owen travelled 400 English miles by boat, on foot, and on horseback.
China's Millions.

R. J. E. WILLIAMS.—It is with the deepest regret that we report the death of Dr. J. E. Williams. He died of typhus fever, contracted through attendance upon famine patients at the hospital at Chinkiang opened for famine refugees.

Dr. Williams offered to the Mission as a fully qualified medical practitioner in the spring of 1890, and the opening words of his letter of application reveal the spirit which characterised the whole of his subsequent missionary career. His letter began as follows:

"Dear Brethren,—The Lord has graciously favoured me with a very strong desire to serve Him as a medical missionary in China."

This spirit, which counted it an honour to be allowed to serve the Lord in the dark places of the earth, and to be a help and comfort to His brethren, was ever one of the most prominent features of his life. He sailed for China as a self-supporting missionary in the autumn of 1890, and has been made a blessing and a help to a large number of his fellow-missionaries as well as to the Chinese. It was the privilege of the writer of these lines to travel with him to China in 1890 and to enjoy his fellowship in the early months of residence in that land; and he, with many others, can testify to the love, kindness, and singleness of heart with which he engaged in his labours and impressed his brethren. That his life should be laid down in caring for the poor and needy famine refugees is, we are sure, as he would have wished it to be, had he been asked. Through life, he had proved the blessedness of dying daily for Christ's sake, and manifested his belief in the words of our Lord, that "he that loseth his life for My sake shall find it."

May He who wept at the tomb of Lazarus comfort the sorely-bereaved widow, and give us all to estimate the value of life in sight of the sacrifice of Calvary.

Medical Missionaries.—The removal of Dr. Williams again emphasizes the great need for medical men in China; and not only is another man sorely needed to fill the post which has been left vacant by his death, but there are other posts which urgently demand the presence of a medical man. Will the friends of the Mission make this need a matter of special prayer, and bring it before the notice of medical men and the public? It may also be mentioned at the same time that there is need of another master for the schools at Chefoo.

The Famine.—The Famine Relief Works, to which we referred in a previous letter as having been established at An-tong, Kiang-su, have now been discontinued, and the 11,000 men employed in connection with them have been disbanded to admit of their returning to their homes to till their land in preparation for future harvest. Mr. Oliver Burgess, who, with Mr. R. A. McCulloch, Mr. W. E. Tyler, and others who have assisted them from time to time, together with Miss M. A. Reid and Miss E. Trudinger, have put the officials and people alike under great obligation to them by the work which they have done. Besides saving the lives of a very large number of famine sufferers, the enterprises undertaken and carried through will be of permanent benefit to the city and district. All the main drains in the city have been re-dug, widened, and deepened; several roads have been paved with stone; about three acres of swamp in the city have been filled; roads have been made, both inside and outside the city wall; ten miles of old canal have been re-dug; four miles of new canal, eighty feet wide and from ten to twenty feet deep, have been made; whilst scores of acres of land have been reclaimed from the flood.

The Revival among the Aborigines.—In the present issue, the first half of an interesting account of the visit of Mr. J. McCarthy to the work among the aborigines in the province of YUNNAN is given. It is hoped that the concluding portion may be printed in the next issue. While all friends of the Mission will rejoice in the way God is working among these aborigines in the south-west of China, and in the way the remarkable movement has spread from the province of KWEI-CHOW to the neighbouring province of YUNNAN, there is much need for prayer lest the enemy of souls should get the advantage. Recent intelligence has brought the sad news of a serious attack having been made upon Mr. Pollard, of the Bible-Christian Mission, who has been very much blessed among these people. He appears to have been attacked by a band of men at midnight on April 8th, and very severely beaten. While the most recent news has been more reassuring as to his condition, there is yet grave fear as to how far his injuries may leave him permanently disabled in some measure. While commending Mr. Pollard and his wife, who is in England, to the prayers of God's people, it is important that constant prayer should be made in regard to the whole of this work. It is self-evident that where there is unusual blessing, there will be special opposition, and while rejoicing, there is need for much watching unto prayer.

The Opium Traffic.—While the daily papers are constantly containing reports from China which show that considerable activity prevails in various parts of that Empire in the efforts made to put down opium smoking, it is deeply to be regretted that there is no evidence of a like earnestness on the part of the British Government to carry out the resolution of May 30th, 1906, which was to the effect that the trade,
being morally indefensible, should be brought to an end at the earliest possible moment. It is quite possible that negotiations may be proceeding in private, but it is surely time that some declaration was made to the people of this country.

Among the more pleasing indications of China's activity, may be mentioned the closing of the opium dens in the Chinese native city of Shanghai, and the instructions given by the Commissioner of Customs, acting upon the orders of the Viceroy of Canton, to the Canton and West River steamship owners, drawing their attention to the considerable extent to which opium smoking is facilitated on board their vessels, and requesting the owners to take steps to abate this evil. In regard to the opium dens in Shanghai, a telegram from the Times correspondent in that city states that there are seven hundred opium dens in the native city, one thousand six hundred in the foreign settlement, and three hundred and twenty more in the French settlement. Elaborate precautions were taken by the officials to prevent disturbance when the opium dens in the native city were closed, and all right-thinking Englishmen must blush to think that reluctance and opposition has been shown in regard to the closing of the more numerous and more opulent and luxurious opium dens in the foreign settlement.

From the most recent news to hand, it appears that Viceroy Tuan-fang has fixed upon August 8th as the date for the strict enforcement of the edict abolishing the use of opium, and for the closure of all opium dens throughout the province of Kiang-su. The following extracts from the North China Herald show how vigorously the question was dealt with at Foochow:

"Out of the three thousand opium dens which did business last week, there is not a single one to-day which is open. This remarkable state of affairs was brought about by the anti-opium societies co-operating with the officials in the active crusade against the opium dealers and consumers. The officials, under pressure exerted by the Peking Government on account of the Imperial anti-opium decree promulgated last October, and, most of all, by local public opinion, declared that all opium dens should close before the first day of the fourth Chinese moon, or May 12th. This decree was violently opposed by the thousands of opium den-keepers, who held mass meetings and levied assessments to cover the cost of fighting the anti-opium forces."

"The leader, however, who presented the petition, and offered a bribe of one thousand dollars to the officials, was put into prison, and even more vigorous measures were taken against the opium forces by both the anti-opium societies and officials."

"That the present depressed condition of the opium market is likely to continue, is evident in many ways. Hundreds of opium shopkeepers have already changed their business to some more legitimate line which they consider safer."

Anking.—Anking, the capital of the province of Gan-hwuy, and the city where the C.I.M. Training Home for men is situated, has been the scene of a serious outrage. During the early days of July, the Governor of the province was assassinated when receiving the cadets of the Gendarmerie schools. The Director of the Police, who was the assassin, was immediately seized and decapitated on the spot. The incident is referred to here as illustrating the need for prayer that the forces of disorder may be restrained and peace and quiet maintained. From the cables received, it appears that no further disturbances followed.

Sinkiang, or the New Dominion.—Those who have been interested in Mr. Hunter's itinerations in this distant province of the north-west, will be thankful to know that Mr. A. Moore has been designated to work with him in that open and needy region. The accounts which Mr. Hunter has given of his work, and of the situation in Sinkiang, inspire the hope that the time has come when that needy region may be more fully worked. It is intended to give further details of Mr. Hunter's journeys in our next issue, and we are sure that he and Mr. Moore will value the prayers of God's people in regard to their work and their needy sphere of labour.

Autumn Meetings.—A preliminary announcement is made of two meetings to be held in the autumn. The first will be the China Inland Mission Valedictory Meeting, to be held on the evening of September 10th, in the Holborn Town Hall. At this meeting, farewell will be taken of those who are returning to China, and of the new workers going out for the first time.

On Thursday, October 31st, a united meeting, convened by most of the larger missionary societies working in China, will be held in the Royal Albert Hall. This meeting will be to celebrate the centenary of Protestant Missions in China. Fuller particulars will be published later.

The Conversion of Pastor Hsi.—A short extract, giving an account of Pastor Hsi's conversion, has just been reprinted as a small leaflet suitable for insertion in envelopes. This extract in itself is calculated to do good and to awaken interest in China and in the books "One of China's Scholars" and "Pastor Hsi." To make these books more widely known, copies of the leaflet will be supplied at the nominal charge of one penny per dozen to cover postage. Applications for the leaflet should be directed to the Secretary, China Inland Mission, Newington Green.

The Pagoda Branch.—In connection with the C.I.M. there exists a branch the special object of which is to enlist the sympathy and help of young people in furthering the evangelization of China. This branch is called "The Pagoda Branch." The conditions of membership are a desire on behalf of any young person to assist by prayer and work. A "Pagoda" Missionary Box (made in China) is sent to each member. These boxes are opened twice a year, and the contents used for schools and other work among the children of China. Any young person, or older friend as well, who desires to join this branch should send a post card either to the Secretary of the C.I.M., at Newington Green, or direct to the Secretary of the "Pagoda Branch," Miss F. Freeman, 21, Webster Gardens, Ealing, London, W., when a printed form will be sent them to be filled in. Will friends of the Mission kindly assist by bringing this branch before the notice of the young people of their homes and neighbourhood.
MAP OF
PING YANG
(BING YAE)
Showing the
50 C.I.M. CHURCHES
Drawn by R. Grierson, Esq., Dec. 1906.

Churches marked thus... ...
The fruitful, rice growing, BING YAE PLAINS, marked thus... ...
The unshaded portion is hilly & mountainous (2000 to 4000 ft. high).

SCALE: 7 MILES TO 1 INCH
WHEN we made Ping-yang our base of operations—twenty-one years ago—the Church and Mission property in our three houses was valued at $840. To-day the churches, manse, and schools, fifty-four properties in all, are quite worth $25,000. About forty of these buildings have been provided by the native Christians, and they are all free from rent-charges.

Self-support is still to the native Christians, as well as ourselves, a fruitful source of thought, thanksgiving, and prayer. The native churches have this year given $494 to support sixteen native pastors, an advance over last year of $85.

Towards church buildings, benevolence, schools, and other local purposes, $993 have been given, making the total subscriptions for the year $1,487.

The Christians take turn in preparing the midday meal between services. This represents a good round sum in the course of a year.

This year eighty persons (fifty-nine men and twenty-one women) have been added to the churches by baptism, and the Communion roll shows five hundred and eighty-seven (four hundred and thirty-three men and one hundred and fifty-four women) in church fellowship, besides about 1,000 unbaptized adherents.

The map on the opposite page makes clear the extent of the field, and the extent of the work accomplished, with its probabilities and possibilities. Every half-inch of the map represents three-and-a-half English miles. There are some 90,000 families in the Ping-yang field, with a total of nearly 400,000 persons.

As there are fifty little churches in the district (ministered to by sixteen paid pastors with the assistance of forty-nine voluntary helpers), this gives 1,800 families, or, say, 4,000 men and boys, with 4,000 women and girls, to each of these churches. We reckon that the churches will need to be multiplied ten-fold and the pastors thirty-fold before the district can be thoroughly evangelized. Eight new churches have been opened during the year.

* * * * *

Our friends will remember that reference has frequently been made to Zie-ts'va, a converted nunnery ten miles south of Ping-yang. It is a pleasure to record that the youngest of the nuns (who was given to the nunnery as a baby, and who was only five when the nunnery was changed to a chapel) has this year been baptized at the age of fifteen. She has been taught by Ling ku-myie, her adopted mother, to read and write Romanised and Chinese character, fairly well. The oldest nun, now sixty-six years old, is still living. Originally, there were five inmates; one ran away when the others became Christians, and another is happily married to a Christian farmer.

This year an offshoot of this Church has been formed into a separate church, and, strange to say, has also taken possession of a Buddhist temple in a village some three miles west of the nunnery. This arrangement was made and the money furnished for slight alterations in the building without the paying out by us of a single cash. The village had three temples, and one-third of the inhabitants had become Christians, so by a simple rule of division they agreed to give the Christians one temple and keep the other two for the heathen. The Gospel is proclaimed now from the very platform where sat the mud idols not many months ago.

We had a visit from Pastor Golden-origin to get advice in a serious difficulty. It seems that an enquirer gave $9 to a well-to-do Chinese to buy grain. This man, finding he could not fulfil the order, returned the $9. As one of them proved to be bad, the rich man at once offered to exchange it. But "No, sir!" said the enquirer. "Pay me three times nine, or I'll bring a lawsuit against you for issuing base coin!" He then proceeded to put his threat into practice. We advised the preacher to inform the rich man that this man was now cut off from the Church, and to publish our action in the town. Needless to say, the matter went no further—the well-to-do friend was most grateful, and the townspeople praise the Church as "upright," saying, "This truly is the right doctrine." The enquirer was very "mad" at the preacher. I hear now, after nine months, that he is coming to the services again, and seems to be quite ashamed of his conduct. Let us hope that he has sincerely repented. We will need very clear evidence of this before we can in any way acknowledge him.

We are greatly cheered by the fresh interest in the Gospel that is being shown by city people here. Last month six more city men were baptized, and there are quite a number of others who are asking to be received into Church fellowship. At the examination of candidates for baptism, we came across a case that threw a curious side-light on a feature of Chinese life. I asked one good brother—a restaurant keeper who is much liked by us all for his quiet, earnest spirit—"Now, Ngoh-ding, what evidence have you that you are a 'born again' man?" He replied: "I don't buy any more stolen chickens from beggars!" (Chinese beggars are in the habit of picking up chickens and selling them cheap to restaurants for use at feasts.) Throughout the year we have week by week held evening services outside the west, east, and south gates of Ping-yang. The East Gate Service (Tuesdays and Fridays) has been well attended, and the work done has been both hearty and satisfactory.

* * * * *

The Girls' School is nearing the close of its second year, and of the original eight girls who entered the school, seven are still in attendance. They all read and write romanised well, and have made fairly good progress in Chinese characters. A beginning has been made also in arithmetic. The latest novelty is knitting, an accomplishment evidently much sought after in these days of China's advancement. During the first half of this year the names on the roll numbered as high as twenty-eight, including three girls from out-stations. On account, partly, no doubt, of Mrs. Grierson's absence, the number has gone down to twenty. It was reported in the spring that the gentry of Ping-yang were much gratified at the sight of so many girls going backward and forward with their books, and were saying that it gave the place a good name. Someone had said that if the Lady Missionary had done no other good deeds here, she was to be commended for getting these girls to attend school.
The last three months of the year were given up almost entirely—as far as other Mission work would permit—to our Annual Students’ Class. The fact that twenty-one of the choice men amongst our voluntary helpers were more than glad, at some personal sacrifice, to take advantage of this opportunity of special study and prayer, is a good sign that the Class has real merit.

Our students equally with ourselves look forward expectantly to this term of theological training. The privilege of attending the School is much sought after, and the helpers who complete a three months’ course gain a better standing with the churches.

The Bible Class for women was held as usual at the beginning of the year. About twenty-five attended, and were taught singing, Romanized and Bible lessons. It was very encouraging to have a class of young women, mostly unmarried, who could read fluently and write fairly well. The old ladies have to be content with learning hymns and getting what they can of the Scripture lessons. If we had more lady helpers, classes could be held at the various out-stations, and many more women brought under instruction. This is a crying need with us—a more thorough work among the women.

During the six months that Mrs. Grierson was at home, medicines have been dispensed as usual. The year seems to have been a very healthy one, even our worst enemy, malaria, not being as rampant as usual. Mrs. Grierson had the privilege recently of seeing a woman apply for baptism who was first interested in the Gospel through bringing her little boy here for treatment. He was taken to the Wenchow Hospital, by our advice, but was returned home, as he was too far gone to be cured. His mother is now an earnest Christian.

**Hospital Work at Kai Feng Fu.**

*By Dr. G. Whitfield Guinness.*

The Prayer Card for the Kai Feng Fu Hospital, which was distributed to some at Keswick in 1904, terminated with these words, “Pray for the Hospital and for Converts who shall be soul winners.” I want to tell something of the answer God has given. First as regards the Hospital. One third of the plan designed has been executed, and in the first sixteen weeks of this year, over 2,000 patients were seen, and 200 operations, large and small, were performed, operating in the dispensary itself as we have no operating room yet.

Ten or more men and women seem to have been definitely brought to the Lord, and many others give evidence of being sincere enquirers. Fourteen services a week are held within the walls of the Dispensary Chapel, in addition to constant preaching that is carried on. We thank God that this building has become a centre of healing and light to a sphere that is constantly widening, patients now coming even hundreds of miles. Three Medical assistants are proving a great help to the work, please pray for them.

Evangelistic Work.—Twenty-three baptized members now gather round the table of the Lord. They are earnest in their desire to tell others of Him, preaching constantly in the streets, Sunday by Sunday. The little Church supports one itinerant preacher, a man who formerly was an idol-maker, but now seeks to enthrone Jesus King in many hearts. Two colporteurs are constantly travelling in the district, and many a Scripture is being read in out-of-the-way places. The Sunday services are attended by about seventy men and fifty women. Before the Boxer year, 1900, residence in this city was impossible. Thank God for what He has wrought. Will you join us in praying for these precious souls, also for the following needs:—An Evangelist, a Bible-woman, a Hospital for Women, a suitable Out-Patient Block, and an operating Room. We would thank all who have helped by prayer and gifts, may the Lord richly bless them. “Cease not to cry unto the Lord thy God for us.”
A Week-End Visit to the Hua Miao at Sha-pu-shan, near Wu-ting-cheo.

By J. McCarthy.

It is only during the last year that the Lord has opened the way for us to take up work among these people. Through the kind help and encouragement given by Mr. Pollard, Mr. Nicholls has been led to begin work among the Hua Miao who are residing in a district a few days north of Yunnan Fu, Wu-ting-cheo being the centre of the district. At the invitation of Mr. Pollard, Mr. Nicholls spent several months at Shih-ming-kan; one of the Miao stations connected with Mr. Pollard’s work. Here he had opportunity of seeing the work really going on, and also got a good deal of help with the language. Better still, he learned to love the people, and became thoroughly convinced that the Lord had called him to work among them. As the Miao near Wu-ting-cheo were really the same people as those among whom Mr. Pollard and his friends were working, all that Mr. Nicholls learned of the language was quite usable when he went to his own field.

It is only some six months ago that Mr. Nicholls felt that he could go forward. When he did so, a couple of Mr. Pollard’s helpers, with his approval, volunteered to go with Mr. Nicholls to his new field, and help him to evangelize their own people. They were satisfied to help in the work until the Lord should raise up some from the converts they expected, who could do similar work.

Arriving in his district, Mr. Nicholls found that the Lord had been preparing the people in a wonderful way to give up their sinful habits, and to hear with gladness the Gospel story. He was welcomed in almost every village. The objects of their heathen worship were destroyed, so that at the present time there are five districts, the centre in each case of a number of villages, where most of the people meet for worship, and prayer and praise ascend from many homes to God each day. In three of these centres chapels have been already built by the people; in one centre a chapel is to be built after the harvest, and a large chapel is also now in course of erection in the fifth and most important centre.

One great help for which we are indebted to Mr. Pollard is, that he has advised, as well as allowed us to purchase and use, a series of books which he prepared...
China's Millions.

August, 1907.

This will all tend towards the complete self-support of the Native Church from the first. While it is felt that it would be most unwise to baptize any until they are much better instructed in the truth, there does not seem any doubt about the real conversion of great numbers of them; and it is blessed that they should be taught to believe that the Lord Jesus really meant what He said when He taught His disciples that it was more blessed to give than to receive. Their desire is that the Gospel should not only spread among the Miao, but among all the aboriginal tribes, and the Chinese, too. They pray for them all.

What if the Miao should be the Lord's election for the evangelization of all these Western provinces? If He chooses to take the weak and despised things to confound the mighty—who shall say Him nay?

It will easily be understood how very glad the writer was to find himself at Yunnan Fu, within three days of this interesting people and work, and able to take a few days to visit them at Sha-pu-shan. Journeys in China are now so often described that it is unnecessary to speak of our three days’ journey from Yunnan Fu to Wu-ting-cheo. Leaving the capital on Wednesday, April 17th, we arrived at a village at the foot of a high hill some three li north of Wu-ting-cheo, on Friday, the 19th. Our men were late in starting in the morning, and so when we arrived we found, to our regret, that Mr. Nicholls and a party of the Hua Miao had come down to meet us, and, having waited a considerable time, had concluded that some change in arrangements had been rendered necessary, and so had returned home. As there was still time enough for us to get to them before dark, Dr. Clark and I decided to take one of our men, and a man from the village who knew the way, and sending back our chairs to Wu-ting-cheo, we started to climb the hill. We had to go slowly,

for the instruction of his own people. A little book of hymns, too, has been prepared, and the Gospel of Mark is in course of printing. All these books are gladly purchased by the Miao, and they learn to sing by the tonic sol-fa system, and not only learn to read, but also to write in their own language. The difficulty is to get the books printed quick enough to supply the demand. All these things they purchase, and the thirst for learning to read and write is remarkable.

They have built a house for Mr. Nicholls at Sha-pu-shan. This is the principal centre, about twenty li north among the hills from Wu-ting-cheo. Here a large chapel is in course of erection. In connection with the building of this chapel, and other buildings for a kind of Bible school, which seems to be necessary, and a house for lodging those who come from a distance to pass the Sunday, there has already been collected some 250,000 cash (a quarter-million). This has been contributed by all the districts, in addition to the building of their own chapels. As Sha-pu-shan is to be the centre of the work, and the people generally will all benefit by what is done here, they all desire to have a part in the expense. Friends will remember that ten cash would not be worth a half-penny; but when we think of the poverty of the people, we feel it to be a large sum, and a strong evidence of the sincerity of the change in their hearts and lives. Formerly, a good deal of this money would be spent in drunkenness and debauchery. Now they seem only to use it for the glory of God. During the four months of this year, a collection has been taken up at the Sunday service, at each centre. These collections already amount to nearly 40,000 cash. Last Sunday at Sha-pu-shan the amount given was 2,600 cash.
but after a rest or two by the way, and a five-mile tramp, we found ourselves at our destination just as it was getting dark. We were well repaid for any fatigue by the warm and indeed enthusiastic welcome we received. They were evidently all the better pleased that we had not waited till the morning, but had decided to spend the night in their village. It was a good while before we could get through all the salutations and settle down to get something to eat. Like the Irish peasant who, if he has only potatoes, will boil all he has in the house to make the guest feel welcome, the Miao friends are most hospitable. Hearing that we were coming, some of them had gone out hunting, and had killed four deer! so that we might be provided with enough meat during our stay. So the supposed half-starved missionary had to live on venison! One thing is certain—that if the Miao had anything better, we would have had that too. Beans and eggs and boiled Indian corn meal soon allayed the cravings of our appetite that had been rather excited by our up-hill walk in the fresh pure air.

But better things followed. We all gathered in the open air for worship. Mr. Nicholls and the two Miao preachers, and Dr. Clark and myself were on a slightly-raised platform, and some hundred and twenty or one hundred and thirty men, women, and children were gathered to evening prayers. It was a great delight to hear these people, who a few months ago knew nothing of God, singing so heartily and in such good time and tune—"Jesus, who lived above the sky," "Jesus loves me," "There is a fountain filled with blood" (this hymn they particularly seem to like; they feel that nothing but the blood of God’s own Son could wash away such sin as theirs). Then they sang with great gusto, as if they knew it was true, "I’m a pilgrim bound for glory." Quite a number prayed aloud during the service.

"A Combined Torrey and Alexander." One of the preachers seemed a combined Torrey and Alexander. He spoke of the healing of the leper; he also told of the famine in Kiang-su and Gan-hwuy, and desired prayer for the starving people. He had a good voice, and understood the tonic sol-fa system and led the singing splendidly. One did not understand what he said (more’s the pity); but anyone could see that the people to whom he spoke did understand. Even when the meeting was over, numbers remained to sing over the hymns, or to get help in reading. Those who know, are always glad to help those who do not know. When the people separated, Mr. Nicholls, who had led the meeting, Dr. Clark, and I went to our quarters, an upstair room in the house built by the Miao for their evidently much-loved leader. There we had prayer and praise together, and after a little supper retired to rest, comfortably tired, but very happy during the night. It was a good while before we could get through all the salutations and settle down to get something to eat. Like the Irish peasant who, if he has only potatoes, will boil all he has in the house to make the guest feel welcome, the Miao friends are most hospitable. Hearing that we were coming, some of them had gone out hunting, and had killed four deer! so that we might be provided with enough meat during our stay. So the supposed half-starved missionary had to live on venison! One thing is certain—that if the Miao had anything better, we would have had that too. Beans and eggs and boiled Indian corn meal soon allayed the cravings of our appetite that had been rather excited by our up-hill walk in the fresh pure air.

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On the Saturday morning wakened early. Soon heard the sound of praise. The Miao are very fond of singing. A number of the children could be heard singing, "Jesus loves me" very sweetly indeed. The country looked beautiful, and the air so fresh and pure, that one liked to be out looking at hills beyond, glad to think that there were four other districts, at greater or lesser distances among the hills, where the love of God was known, and where companies would be rejoicing in the knowledge that Jesus had died for their sins.

Of course, their cottages are very poor, and all their appointments rather meagre; but already many of them had learned that when their hearts were cleansed, they should be more particular about their outward appearance. No doubt the natural result of a really converted life will be soon manifest in their homes and ordinary surroundings. When their lives are made up of the recurrence of drunkenness and debauchery, there could be little wonder if they were satisfied to live with their cattle, and to become like them in their manners and customs. Now that they have discovered that they are created to glorify God, and to enjoy Him for ever, they will, no doubt, gradually see the value of living so as to give tangible evidence that all things have indeed become new.

"Many-coloured Clothes."

The many-coloured clothes, which give them their name, are only worn on important occasions, or when they are visiting. They are generally clothed in garments made of a coarse hempen cloth that they make. They grow the hemp in their fields. They are generally industrious, up early in the morning. Before going to their fields, or to mind their cattle, many of them now have singing and prayer, the whole family praying together in seeking the Lord’s help and blessing for the day. They never fail to give God thanks for food before they eat, recognising that every good and perfect gift comes down from a loving Father in Heaven, Who freely gave His best gift—in their Saviour—to bring them to Himself. Of course, as would be expected, there are different degrees of intelligence among them about all these truths; but one just wonders and adores as we see how the Holy Spirit has blessed so many of these simple children of nature, and given them such understanding of so much deep spiritual truth. We cannot fail to see the fulfilment of the Saviour’s promise to His disciples—"To Him that hath shall be given." They have been so helped by God to put into practical use in their lives all that they have learned, that the Lord can teach them more.

Such were some of the thoughts that came to our mind as we wandered through their villages and visited them in their homes. Their fields are spread round in the valley among the hills where their huts are built; while they are at their work in the fields, and many of the young people out with the cattle on the hills all the day. Nearly all their spare time seems to be devoted to learning to read, or sing, or commit to memory the books that have been prepared for them.

They seem a particularly loving and peaceable people. Often you may see quite grown young women going about with their arms around each other’s necks, and even the boys are glad to help each other. Mr. Nicholls told me that there is very little quarrelling or ill-feeling among them, and they are always well pleased to help each other to learn to read and sing. Though they have suffered so much at the hands of the Chinese in the past, they seem only to desire their salvation and blessing, and are continually praying for them.

During the forenoon, Dr. Clark was able to secure some photos of various groups. If they turn out well, our praying friends may be able to see some of these very people among whom we spent these few days.

(To be continued.)
China's Millions.

IN LONDON DURING JUNE, 1907

For Special Purposes.

DONATIONS RECEIVED IN LONDON DURING JUNE, 1907—Continued.

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Baptisms.

1906.

Shen-si—Ing-ka-sii ..... 1
Shi-chuen—Chen-tu out-stations ..... 35
Shu-tung ..... 4
Shun-king ..... 7
To-chien-lo ..... 2
Yang-chan ..... 8
Kwei-Fu and out-stations ..... 10
Pao-nung ..... 5
Yun-nan—K'uth-ting ..... 1

1907.

Shen-si—Wu-kung ..... 3
Chen-ku and out-station ..... 9
Shan-si—Tai-yun ..... 11
Feng-chuen ..... 11
Ta-tung and out-station ..... 12
So-hiong ..... 3
Si-chuen—Pao-nung out-stations ..... 47
Kia-ting out-stations ..... 12
Huai-tung out-stations ..... 37
Kai Hsien and out-stations ..... 36
Kwei-Fu out-station ..... 7
Ho-nan—Tai-kang and out-stations ..... 15
Si-hua and out-stations ..... 30
Tsin-chiang-kou and out-stations ..... 48
Gan-hwuy—Chen-yang-kuan ..... 5
Li-hsin-chow out-station ..... 6
Hwei-chow and out-stations ..... 7
Kwang-tch ..... 5
Kwei-chow—Tchung-Fu and out-stations ..... 4
Yun-nan—Ta-li ..... 1
Kiang-si—An-jen out-station ..... 2
Lang-k'ou and out-station ..... 12
Hou-kou and out-stations ..... 40
Kwang Hsien Fu ..... 11
Cheh-kiang—Feng-hua and out-stations ..... 5
Wen-chow and out-station ..... 9
Tai-chow out-station ..... 3
Tong-lu and out-station ..... 10
Ping-yang out-stations ..... 7
Hu-nan—Chang-teh out-stations ..... 36

Total ..... 436

Deportures for China.

JULY 19TH. For P. & O. s.s. "MONGOLIA," changing at Colombo into the s.s. "MALTA."

*Graham and *Mrs. McKie and two children. Arthur Taylor (for Chefoo).

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Preface by Right Hon. SIR ERNEST SATOW, G.C.M.G.

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MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C.
Contents.


Our Shanghai Letter.

Editorial Notes. The Opium Curse.

A Week-End Visit to the Hua Miao at Shapu-shan, near Wu-t'ing-ch'oo. By J. McCarthy.

The New Province — Account of a further Journey taken by G. W. Hunter.

Baptisms.

Arrivals. Departures.

"China and the Gospel."

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Telegraphic Address—LAMMERMYTH, LONDON.
Phone—1857 DALSTON.

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UCH is the method by which God Himself, alike in nature and in His government, seeks to vanquish evil. Sad are the blindness, ingratitude, and perversity of mankind! We are miserably indifferent to the splendour of the world; we continually misuse our great talents; we profane the multiplied blessings of life by exercising them in an atheistic temper and for ignoble ends. It is indeed, grievous to recall the callousness and disobedience of mankind. What, then, is the response of the Divine Ruler to a guilty world? Does He protest, "I will withhold, I will resume, my gifts: the skies shall shine no more, the trees blossom no more, and the fields no more yield their meat"? Mercifully He does not. "He hath not dealt with us after our sins, nor followed by showers of blessing. From time to time the judgments of Heaven afflict us; yet these severities are exceptional, God's strange work; the prevailing system of nature is marvellously bountiful. The seasons succeed one another, each bearing its burden of gifts—winters of toil, springs of delightful promise, summers of gorgeousness and gaiety, and autumns of overflowing plenty." The gifts of God are without repentance." He does not repent of bounty—once bestowed. He does not withhold His bounty because it is abused. He seeks to arrest, shame, allure, and melt us by persistent love. "Despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" The vast system of nature is an illuminating commentary on our text; it is a manifold and magnificent endeavour to overcome evil by the spectacle and action of glorious good. Nothing shows more the depth of human depravity than that it is conquered so slowly by such wondrous love.

The text contains the philosophy of Jesus Christ. Christianity is reproached because it has brought little that is new into the sphere of morals. Quite a gratuitous impeachment. Our Lord's method of dealing with evil, for instance, is startlingly new. Before He came, the world knew no other way of treating evil than by reprisal and retribution; pains and penalties were the only remedies known to the rulers and judges of the earth. The Incarnation disclosed to the world a new and amazing thought; for the mailed fist it substituted the pierced Hand. Henceforth, error and unrighteousness were to be antagonised by knowledge, long-suffering sympathy, and forgiveness. On these lines our Lord taught, and thus personally He dealt with the provocations of His contemporaries. His disciples drank into His spirit, imitated His example, and taught His doctrine. The contrast between the turbulent systems of the ancient world and the mild programme of the Gospel is complete. "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." The originality of this ethic is incomparable. Said Jesus Christ to a world that had hitherto known only legalism and summary retribution, "Evil can be driven out of society only as you bring to bear upon it the light of truth, the charm of purity, the majesty of right, the magic of love; by retaliation it may be silenced, cowed, crushed; only by truth, patience and love can it be extinguished." Neither the individual nor the race can be dragooned into virtue; gentleness makes great. Jupiter, with the thunderbolt and eagle, gives place to One meek and mild. The light of truth, the charm of purity, the majesty of right, the magic of love, by retaliation it may be silenced, cowed, crushed; only by truth, patience and love can it be extinguished. Neither the individual nor the race can be dragooned into virtue; gentleness makes great. Jupiter, with the thunderbolt and eagle, gives place to One meek and having salvation, in Whose hand is the olive branch, and on Whom the Spirit descended in form like a dove.

I. In the treatment of Personal Evil we must follow the injunction of the text. Mr. Kay Robinson, the naturalist, describes a competition witnessed by him in the fields. Owing to a peculiarity in the weather, the poppies had managed to get a start of an inch or so in the matter of height over the wheat and barley, and the obnoxious flowers were just beginning to burst into bloom that would have converted the stunted grain into lakes of scarlet, when down came the rain; in a single day and night the wheat shot up above the poppies, and for the rest of the season the poisonous things were overwhelmed in a wavy sea of prosperous green and yellow gold. A similar competition is going...
on between our good and bad qualities; it is a rivalry between the wheat and the tares as to which shall get on top and smother the other. What is the true course to adopt whilst this struggle proceeds? Let us concentrate ourselves on the corn. We overcome the evil in the good. We shall not master our personal defects by dwelling upon them, dealing directly with them, or by attempting singly to uproot them. To overcome this or that failing think of it as little as possible, and as much as you can about the corresponding virtue; weaken the bad side by strengthening the good. The situation is saved not by attacking the poppy, but by refreshing the wheat. Frankly recognise whatever grace has done for you, and by fostering it drive out the evil. Cherish the good thought, forward the generous impulse, follow out the upward seeking desire; starve the roots of bitterness, smother them, choke them, drive them out by flowers of grace, fruits of light, and plants of God's right-hand planting.

"The Treatment of the Soul."

A notable change has taken place during recent years in the treatment of disease. The old style consigned the patient to his chamber, bled him, drenched him with medicine, left him the mirror, and then closed the window and shut the door. The modern method is a contrast. It relies chiefly on the antiseptics of nature, and as soon and fully as practicable it gets the patient into contact with the fresh, sweet, vitalizing world; with the balm of the moorland and mountain, the ozone of the sea, the scent of the forest, the tonic of the snow, the virtue of the sunlight. Is not a parallel change to this called for in the treatment of the soul? The habitual introspection which soon becomes morbid, the incessant sickly brooding over the defects of the soul and the failures of life, is not taught by the New Testament, but dates from medieval times. The Church affects too much the dim religious light; too long it has breathed an unwholesome air, and contemplated itself in the mirror. Let us rather get into contact, and keep in contact, with the vital sights and specifics of the upper universe of light and love, of purity and joy. Delight the inner eyes with the constant vision of the beautiful, breathe the ampler air of meditation and devotion, people the sanctuary of imagination with fair images, let your heart be at leisure from itself, ever expanding with loving purpose, fill both hands with useful work, and well nigh unconsciously evil qualities and tastes shall drop off, go under, die down for want of atmosphere and stimulation. We do not overcome the evil except by attacking it from above: over-awing meanness by exceeding great joy.

"Finally brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." "These things." Is this our trend? Is it not rather our unhappy habit to revolve in our thought and imagination whatsoever things are painful, humiliating, ugly, and discouraging? We shall never overcome evil by this fellowship with sin and sadness. We overcome the evil in the good. The cardinal matter is to fix our thought and affection on things above, not on things on the earth: we cannot even think of such things without being blessed. The thought of beauty leaves a stain of sweet colour on the soul; to think of greatness is to grow; to muse on purity is to suffer a sea change into the whiteness and preciousness of the pearl.

In a word, the secret of perfect character is to look away from self to Him who is the Supreme Example and Perfecter. It has pleased God to reveal Himself in His Son, and looking unto Jesus we behold the full vision of glorious character. We must live with Him until He is formed in the heart. The poppies wither fastest beneath the shade of the Rose of Sharon. A philosopher has said: "Cultivate your defects in the shadow of your qualities," which is, indeed, the very lesson we have sought to enforce, only to give the principle inculcated in this aphorism full expression and efficacy we must cultivate our defects in the shadow of Christ's qualities and grace. But we all, with veiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

Domestic Evil.

II. In dealing with DOMESTIC EVIL, that which we witness and deplore in our immediate neighbourhood, the text must furnish guidance. The faults and follies of husband, wife, children, companions, servants, neighbours, occasion frequent and sincere distress. How are these lapses to be effectually combated? Not by good advice even, much less by scorn and contempt. Verbal censure and social penalty do not largely avail against the evils which trouble our environment; the effectual remedy is unspeakably more costly. Our guilty neighbours must see in us the virtues they lack. Again the poppies must be smothered by the golden corn. "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behaviour of their wives." "Without the word." Embodied excellence was to do the whole work of rebuking and charming, dispensing with eloquence, whether sacred or profane. On the walls of a chamber of great beauty in the Alhambra this sentence is inscribed: "Look attentively at my elegance, and thou wilt reap the advantage of a commentary on decoration." The variety, loveliness, and harmony of the architecture of that chamber are themselves a commentary on decoration and render literary criticism and description superfluous. In like manner the fine character and blameless doing of the Christian are a commentary on nobleness, rendering argument and expostulation unnecessary. Offending neighbours see "how awful goodness is, and virtue in this incarnation of the true and beautiful." In South Africa snakes are expelled from the gardens by planting geraniums—the vermin do not abide the red flower; and by sweet graces of character and conduct we make it difficult for evil to disport itself.

It must not be forgotten, either, that it is chiefly in the gentleness of CHRIST that we circumvent and overcome evil. Already the fact has been recalled that in Him the dove replaces the eagle, and the olive branch the thunderbolt—a truth full of suggestion to His disciples. Great is the efficacy of kindness, "if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Love looks little less than absurd as she steps down into the arena...
of strife and rage, and essays to "fetter madness with a silken thread"; yet are her victories many and glorious. Great is the efficacy of endurance. Patience is more potent than passion, and in her perfect work she is invulnerable and irresistible. Great is the efficacy of humility. How often do we stoop to conquer, whilst pride bites the dust! Great is the efficacy of sympathy. To recognize frankly and generously whatever can be said for the erring is often to make him ashamed of himself, and to strive for a better self. Great is the efficacy of clemency. Not rarely to forgive the sinner is to save him.

They who scout the gentler sentiments and methods to which Christianity trusts are duped by appearances. To superficial sense law seems more commanding than love, thunderstorms more than the dew of silent nights, blood and iron more effectual than a sweet reasonableness; but those who see below the surface recognize in right, truth, and long-suffering forces which prevail all the more certainly purged from wrath. Jesus Christ made no mistake in relying upon the passive virtues as the annihilators of evil and the purifiers of society. Practical men say that there is no barricade like snow. A bullet fired from a distance of fifty yards will not penetrate a wall of snow six feet thick; whereas the same bullet passes through dense earthworks and shatters trees when discharged from a much greater distance. The trick of the snow is all its own. It greets the murderous missile with disarming courtesy, lulls it with a caress, kills it with a kiss. Strangely enough the fairy flakes are more effectual than solid cores of wood or steel. So gentle goodness flouted by the carnal overcomes evil in all its pride and wrath.

To accept an alternative reading, "We overcome evil in the good." In rich, positive, personal, overflowing goodness we make our neighbourhood impossible to wickedness. As in the crystal depths of the sea foul streams are lost, as in the infinite purple of the sky black smoke disappears, so the goodness of the saints in its fulness and beauty must go on cleansing society until evil be no more. No affection of goodness, no partial shallow goodness, will suffice: if we are to be cleansing forces goodness must be our very self, the element in which we live and move. Saturated with sweetness like a flower, pulsating with light like a star, overbrimming with joy as a bird rains music, we drive from our homes, offices, shops, and neighbourhoods bad odours, dark things, unhappy tempers, or, at least, make it impossible for them to thrive and prevail.

Public Evil.

III. The effectual way to subdue Public Evil is the strategy of the text.

We do not really overcome evil by substituting one evil for another, or by setting one evil to drive out another. Scientists neutralize one kind of microbe by introducing another, and sometimes, it would seem, one disease to expel another; but manoeuvres have little place in the moral world. Statesmen will attempt to end an evil practice or institution by introducing it in a different shape, as the Siamese are said to domesticate spiders to drive out cockroaches: the profit of such devices, however, is generally dubious. Whatever the endless shifts and compromises of politics may be worth, they do not belong to the invincible strategy whenever they propose to vanquish evil by evil. Christianity implies a profounder process.

We shall not overcome evil by the representation of it. Ghastly things are represented in art on the plea that they will disgust. The stark expression of naturalism in literature is excused on the ground that its loathsome is discredited by being described. And the drama pictures vice and violence with moral design. No mistake can be greater. The faded basilisk was said to perish if it saw itself in a mirror; it could not survive the sight of its own hideousness. Evil is not killed in this way. It feeds on the vision. In respect to the spirit of terrible cruelty which marked the Renaissance in Italy, Symonds traces it to the influence of the fiendish atrocities of the tyrant Ezzelino. "In vain was the humanity of the race revolted by the hideous spectacle... It laid a deep hold upon the Italian imagination, and by the glamour of loathing that has strength to fascinate, proved in the end contagious." The glamour of loathing! Wickedness at once repels and fascinates, too often in the end proving contagious and destructive. It is infectious to represent evil, often dangerous to talk of it, and even an injustice to ourselves to figure it in fancy. The morbid element in life must be dealt with in art and literature; but it ought to be described, delineated, and dramatized with utmost reticence.

"Arrant Quackery."

We shall not overcome evil by legislation. The assumption that a legal or political remedy will extinguish a social malady is arrant quackery. A real evil can only be dealt with effectually through legislation when such legislation expresses the sincere conviction of a great body of righteous citizens. Statutes do nothing except as they acquire force in the living virtue of the community. Could law have abolished the sins and miseries of mankind, the Mosaic economy would have sufficed; but righteousness does not come by law either with the individual or the race.

Evil is not overcome by denunciation. It is surprising how much efficacy is supposed to go with denunciation. Real, constructive, aggressive good is of far greater significance than eloquent invective; such invective has its place, but it must be accompanied by active practical effort, or it is ineffective like summer lightning. Carlyle, in his review of Elliott, the Corn-Law Rhymer, has a most instructive passage. "We could truly wish to see such a mind as his engaged rather in considering what, in his own sphere, could be done, than what, in his own or other spheres, ought to be destroyed; rather in producing or preserving the True, than in mangling and slashing asunder the False." But denunciatory rhetoric is so much easier and cheaper than good works, and proves a popular temptation. Yet is it far better to light the candle than to curse the darkness.

What this world awaits is personal, positive, constructive goodness. Not by law, legislation, and rhetoric shall we prevail, but by practical righteousness noble philanthropy, intellectual and spiritual education; by the positive remedy of superior character, action, and institutions we do make it difficult for evil to survive. Whenever the chance offers, let us stamp upon a weed; yet let us be sure that it is only as we chiefly cherish the golden corn that we smother and destroy the tares which afflict society. It is the slow and expensive method, and the only effectual one. When the Church of God goes forth in holy character and action fair as the moon and bright as the sun, to every type of iniquity she will be terrible as an army with banners.
Our Shanghai Letter,
Containing the Latest News from the Field.

July 19 — It is gratifying to learn that Mr. Wupperfeld has been able to return to Kai Hsien. He reached the city on July 29th under military escort. Though the Imperial troops had previously gained a decisive victory, he found that the whole district was still in a more or less disturbed condition, wild rumours being current everywhere. Mr. Wupperfeld has left his wife at Wanhsien until he feels assured that local circumstances warrant his taking her back to the station. We are thankful to say we have not received disquieting news from any of our workers in the contiguous districts, and we hope there will not be any further cause for anxiety.

As is usual at this time of the year, when rice is scarce, and the consequent unpromising outlook is liable to unsettle the minds of the people who feel the pinch of poverty, there is at present considerable unrest in the province of Cheh-kiang. In Kinhua Fu there has recently been a serious rising against the Imperial Government. Fu-mi and Kinhua Hsien are said to have been in a state of rebellion, and large numbers of the panic-stricken inhabitants of these cities, as also of the prefectural city, are reported to have fled to other parts. Mr. Dickie felt it wise to leave with his family for a time, as the situation appeared most threatening, owing to prevalent lawlessness and the activity of one or two secret societies. Since they left, however, the conditions have become more peaceful, the officials having been able to take measures for the suppression of the rising and we hope soon to bear that order has been completely restored.

Mr. D. F. Pike reports that the Tuh-shan district, where the aborigines some time ago caused considerable trouble, is now quite quiet, the leaders having either been captured or themselves surrendered.

As our readers will probably have learned from telegrams published in the daily press, En Ming, the Governor of the province of Anhui, was assassinated at Ganking on the 6th inst. He had been sent by the Government to other officials, to inspect a review of the Gendarmes School, and while there, for reasons concerning which we have no reliable information, the Assistant-Director, who is of Tao-tai rank, fired five shots at him, with the result that he was severely wounded and died the following morning. The city was for a time panic-stricken, and our friends were caused some anxiety; but the perpetrator of the deed was soon arrested, and almost immediately thereafter decapitated. Everything is apparently now quiet again.

With respect to the situation in the other provinces, there is nothing of special moment to report; but the news which we here give will emphasize the continued need of prayer for the peace of the country and the safety of our fellow-workers in the interior.

Here we have had a remarkably cool summer thus far, there having been only a few days when the thermometer has registered more than 90 degrees in the shade. In one or two districts in other provinces the weather has been very hot. In Shuen-teh Fu, Ch'in-lin, the thermometer is reported to have registered 112 degrees in the shade.

So far as our information goes, the health of the Mission as a whole is good. No serious cases of illness have been brought to our notice, though yesterday we received news of the illness of Mr. MacEwan, with dysentery. A number of tired workers are now resting at the central or local sanatoria, the accommodation of which is fairly taxed.

On the 9th inst. Mr. Sloan, who in the morning of the same day returned with Mr. Hoste from a visit to Wenchow, left for Pei-tai-ho, North China, to take part in the Conference which is being held there this week. Thence he proceeds with the Rev. F. S. Webster via Peking to Hankow and Kuling.
All our workers who were engaged in famine relief in the north of this province have now returned to their stations. Mention has been made of what was done at An-tong by Mr. Burgess, Mr. Gracie, and others between the months of February and June. It may be of interest to our readers to receive a few figures concerning the work since done by Mr. Dugald Lawson, Mr. Hammond, Mr. McCulloch, Mr. Tyler, and Mr. C. E. Parsons, who, when help was no longer required in this centre, visited other districts and ministered to a large number of destitute people. Mr. Lawson and Mr. Hammond, between May 11th and June 19th, distributed 8,800 bags of flour, the unloading of which from the transport boats called for the employment of 1,370 barrowmen. The average daily output of flour was 15,000 catties, and once there was a record of 22,952 catties.

Messrs. McCulloch, Tyler, and Parsons have distributed 30,000 bags of flour in a district forty odd miles north-east of An-tong, where they found great destitution, and received a hearty welcome from the people. Their task was a most difficult one, and it is a cause for thanksgiving to God that these brethren have been enabled to accomplish so much. Since the date of last letter, eighty-seven baptisms have been reported.

Mr. H. Lyons writes that recently at a meeting for the scholars in the Boys' School at Ping-yang, Shian-si, when Dr. Carr spoke to them, a number of them confessed Christ. He mentions the encouraging fact that out of the fifteen boys in the school, ten are now Christians, and he asks prayer on their behalf.

In this city the district Chinese official has opened an opium refuge. The patients pay 2,000 cash or more for medicine, and are required to remain in the refuge for one month.

Miss A. Henry, who has been visiting T'ei-hsing, in the province of Kiang-su, informs us that it is reported that five hundred men and women in that city are breaking off the opium habit.

At Kwei-yang, Kwei-chow, the local gentry have started a society for the sale of medicine, and gratis distribution of it to the poor, for the cure of opium smoking.

Miss I. W. Ramsay writes of a visit recently paid to an out-station of Chong-king, Si-chuen, where she received a hearty welcome from the women of the village, several of whom showed interest in the Gospel. She learned that more than half of the inhabitants are addicted to the use of opium.

Mr. J. W. Hanna informs us that the gentry of Ping-i Hsien, Yun-nan, have presented him with a banner in recognition of his services in curing about one hundred opium smokers.

Mr. William Taylor, who recently visited Iong-feng, the station in Kiang-si, newly opened by Miss Arpiainen, reports that she found the people friendly, and that at a service held there on the Sunday about seventy men and women were present.

Mr. F. Dickie writes that since his return from the Centenary Conference he has visited all his out-stations, and found much cause for thanksgiving to God in the general aspect of the work.
China's Millions.

Editorial Notes.

VALEDICTORY Meetings.—Over fifty missionaries—twenty-two of whom are new workers—are (D.V.) leaving for China this autumn under the auspices of the China Inland Mission. In connection with these departures, a series of meetings will be held at different centres, and the attention of the readers of CHINA’S MILLIONS is called specially to the following fixtures:—On Tuesday, September 17th, a general valedictory meeting will be held in Holborn Town Hall, Gray’s Inn Road, at 7 p.m. Albert Head, Esq., will preside at that meeting, and the Rev. R. Wright Hay, of Talbot Tabernacle, will give the closing address. Several of the out-going missionaries will also speak. Other meetings in September will be as follows:—On the 4th there will be a meeting at Westminster Chapel; on the 5th one at East London Tabernacle, at 7.45 p.m., Pastor D. Hayes presiding; on the 8th one at the Conference Hall, Mildmay; on the 9th one at the Metropolitan Tabernacle, at 7.30 p.m., Rev. Arch. Brown presiding; on the 11th one at Talbot Tabernacle, Bayswater, at 8 p.m.; and on the 12th one at Christ Church, Westminster, at 8.30 p.m., presided over by Rev. George Den.

Will the friends of the Mission kindly make a note of these meetings, and, if possible, try to be present at them. But whether present or absent, will they remember these gatherings before the Lord in prayer, and invoke His presence and blessing, that the outcome may be the advancement of His Kingdom and Glory in China "as never before."

The Famine in China. — As mentioned in the last issue of CHINA’S MILLIONS, the famine in the province of KIANG-SU having ceased in consequence of the reaping of the new crops, the famine relief works have been discontinued. At the meeting of the Central China Famine Fund Committee held in Shanghai, on June 18th, it was announced that the total sum which had been collected by the two Committees amounted to no less than $1,313,000. All but a small balance of this has been spent in the saving of life, combined in some cases with preventive measures against future famines. The world-wide appeal which has been possible through the co-operation of consuls and merchants has largely contributed to the liberal way in which the funds have been supplied, while the devotion of the missionaries who have borne the whole burden of carrying this relief to the famine sufferers has had not a little to do with the able and efficient way in which the funds have been administered and the relief works superintended.

Space will not permit any detailed reference to the work accomplished. The funds have not been given indiscriminately nor without beneficial labour where that has seemed wise. Consequently some of the affected areas have received permanent and substantial benefit. Swamps have been filled in, roads and bridges have been repaired; wells have been sunk, and drains improved and made; trees have been planted, bridges built, locks on the new canal constructed, while many miles of the Grand Canal north of Chin-kiang have been put in good repair.

This, however, has not been accomplished without self-sacrificing labour and human loss. In three instances lives have been sacrificed in the work of relief, while in others health has been impaired. As mentioned in the last issue of CHINA’S MILLIONS, Dr. J. E. Williams, of the C.I.M., had died of famine fever, and the papers had to hand now tell of two others, Mr. W. S. Farris and Dr. A. Lynch. Dr. Lynch was for many years the port doctor at Chin-kiang, and had, we believe, assisted in nursing Dr. Williams before his death.

With deep regret we also report that news has been received by cable of the death of Dr. Hodge, at Hankow, of the Wesleyan Missionary Society, and more recently of Miss Agnes Gibson, of the C.I.M., who died at Clifton Springs, Canada, on July 27th, one week after undergoing an operation. All those who are thus bereaved are most earnestly commended in prayer to the God of all comfort. The removal of these experienced workers leaves posts which it will be difficult, if not impossible, to fill, and prayer is asked that men and women may willingly place themselves at the disposal of Him who is Captain of the Lord's Host, that these vacant places in the ranks may be occupied as soon as possible.

Miss Agnes Gibson.—Reference is made in the preceding note to the lamented death of Miss Gibson. The following Appreciation, is contributed by Mr. Arch. Orr-Ewing, who was well acquainted with her and her work:—

"Miss Agnes Gibson became interested in China through the Rev. J. McCarthy, and in company with her Bible Class teacher, Miss M. Murray, she left her homeland in the year 1885. The scene of her early labours was in CHEE-KIANG, at Ch’i-choufu; but while still comparatively inexperienced in Mission work she crossed to the adjacent province of KIANG-SI, and was the first foreign resident in Ho-k’ou. This is an unwalls walled town of the greatest commercial importance of any place along the Kuang-sin River. Here she laboured until last year, when she returned for her second furlough. In reviewing her missionary service, one is impressed with the great ability and tact she manifested in meeting the many difficulties connected with her responsible position. She was held in much esteem by Chinese officials, gentry, and people of the neighbourhood, specially on account of the way in which she negotiated matters after the riot in 1899, when the chapel was destroyed and the missionaries lived for the time being in the Yemen. The Kuei-chi magistrate, having heard..."
of her reputation, sent sedan chairs with a pressing invitation for an interview, as she passed the city in 1900. She was one of singular devotion to the LORD, with an ever-keen appetite for spiritual things, and most prayerfully dependent upon the LORD about everything. Her influence has left its mark on the churches in her district. An excellent evangelist, she loved nothing better than preaching the Gospel to women who had never heard it. It is not an easy task for lady missionaries in China to give to the Chinese workers all the spiritual help and advice they need; this she was enabled to do, with great grace and acceptance. She combined a large-hearted hospitality with a sound judgment which prevented her being unduly imposed upon. Her loss will be keenly felt by very many, specially by the Chinese and her fellow-workers, who were hoping soon to see her again.

**A Book Worth Having.**—By the kind permission of the Methodist Publishing House, we are able to print as the leading article in this issue an admirable sermon, "The Invincible Strategy," from the Rev. W. L. Watkinson's book entitled, "The Supreme Conquest." It is with genuine pleasure that we commend this volume, which contains some of Mr. Watkinson's finest discourses, to the attention of the readers of China's Millions. The book is published at 3s. 6d. by the Methodist Publishing House.

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**The Opium Curse.**

In reading the following summary of China's action and Great Britain's action, let it be borne in mind that Great Britain, who originally forced the opium trade on China, has twice declared by resolution in the House of Commons that the trade is morally indefensible, and should be brought to as speedy an end as possible. Great Britain has, however, yet done nothing to free China from those Treaty obligations which compel her to receive the drug. Mr. Morley's reply, printed below, shows all that the Government intend doing if China leads the way. Is British action to be mere business prudence to be dependent upon China's success in her fight against this evil, or is the resolution of the House of Commons to be carried out? If the trade is morally indefensible, why wait for China? In the light of China's fight for life are the people of Great Britain to be satisfied with Mr. Morley's reply. This is not merely a question of politics, but of national morality, for which we are responsible to God.

**China's Action.**

**Imperial Decrees.**—In September, 1906, the Chinese Government issued an Imperial Decree, ordering the cessation of opium cultivation and opium smoking within the next ten years. In May, 1907, another Imperial Edict was issued, reiterating the previous commands; and on June 25th last another Imperial Edict was published, commanding all Viceroy's, Governors, etc., to see that the regulations are strictly carried out.

**Foochow.**—Out of the three thousand opium dens which did business in this city prior to May 12th, 1907, there is not a single one open to-day. Although violent opposition was manifested, the official orders were all carried out.

**Shanghai.**—Of the more than six hundred opium dens in the Shanghai native city prior to June 22nd, 1907, there is not a single one open to-day. One man who tried to evade the law was beaten two hundred blows on the hands and chained to his own shop door for forty-eight hours.

The only opium dens in Shanghai now are in the Foreign Settlements, one thousand six hundred in the International Settlement, and three hundred and twenty in the French Settlement! The Municipal Council state that the closing of the one thousand and six hundred dens would entail a loss of taels seventy-five thousand and doubtless of other cities too.

**Opium Den Employees.**—To help in these reforms, silver medals have been given to opium den owners who closed before the date fixed; all taxes were remitted for two months; employees whose homes were in other parts of the country were repatriated free of expense; others were admitted to industrial schools to learn a different trade.

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**Great Britain's Action.**

Mr. John Morley on what Great Britain will do IF China leads the way.

Q. Mr. HENRY J. WILSON.—To ask the Secretary of State for India if he will state the purport of the communications made to the Chinese Government with regard to the proposed restriction of the importation of Indian opium into China; and if he will say that measures have been taken in India to carry out the policy of restriction. (July 29th, 1907.)

A. Mr. Secretary Morley.—After consulting the Government of India, His Majesty's Government have informed the Chinese Government that (1) they accept in principle the proposal that the import of Indian opium into China shall be diminished by one-tenth annually, pari passu, with an equal decrease in the production of the native drug; up to the year 1910, and they will continue to reduce at the same rate the export in 1911 and subsequent years, on proof that China has carried out its share of the arrangement; (2) they have no objection to a Chinese official being stationed at Calcutta, provided that he has no powers of interference; (3) they are prepared to assent to such enhancement of the customs and likin duty on foreign opium as will make its taxation in China equivalent to the taxation actually levied on native opium, differences in relative value and quality being taken into consideration. Steps have been taken to reduce the area under poppy in Bengal, which in the five years preceding 1906-7 averaged 615,000 acres, and in 1907-8 is not to exceed 562,000 acres. In 1907 the number of chests of Bengal opium fixed for sale was originally 4,400 a month. This has now been reduced to 4,000 a month, while for 1908 it has been fixed at 3,900 a month. Further reductions will be made in succeeding years if the proposed arrangement with the Chinese Government becomes operative. (July 29th, 1907.)

From printed "Answers to Questions," July 30th, 1907.
A Week-End Visit to the Hua Miao at Sha-pu-shan, near Wu-ting-cheo.

By J. McCarthy.

(Continued from page 131.)

I am sure that many who look at the photos of the Miao published with this and the previous article will be led to pray earnestly for the people whom they represent, not only in the Wu-ting-cheo district, but also in the Chao-ting and An-Shuen districts. Those whose prayers for blessing on the work have been so graciously answered, should continue in prayer that the Father would keep, through His own name, those whom He has thus given to His Son.

In the afternoon the people began to come in from the villages around; indeed, some hearing that we were to be present, came in two or three days' journey. It was nice to see some of them coming down the hill paths in single file. One thought of the tribes going up to Jerusalem to the feasts. All those who came in not only brought their food, but also the firewood to prepare it. As they came into the village, after the hearty salutation there was a sale of books and papers to them. Unfortunately, the books were all gone before the people were all supplied, and so some had to wait for the next lot.

The Lord is raising up among the men at Sha-pu-shan two or three men who will no doubt be the future deacons of the church there. They are very glad to help Mr. Nicholls in the business matters—in the sale of books, the collections looking after the building of the chapels, and all such work. They give their time and strength most heartily. Like the first deacons, they are ready to give simple testimony, too, and are a great help and comfort, and most efficient in the work they do. One or two of these men have charge of the book sale, and the sale of papers and Chinese pencils. The people are delighted to be able to write what they want to say to their friends at Chao-ting, and numbers of friendly letters pass to and fro. This all tends to promote Christian fellowship and mutual help. One or two of the friends who came in from a distance brought in jars of honey for the visitors, and all were evidently glad to find that we had arrived. A few could speak a little Chinese, and the preachers speak Chinese

very well. So it was not difficult to let them all know how glad we were to see them, too.

In the evening, Mr. Nicholls, Dr. Clark, the two preachers, and myself were invited out to dinner at the house of one of the men I have referred to as helping Mr. Nicholls so much. This man is practically the treasurer, and a very capable man. Pork and cabbage and good Indian meal boiled well like rice, and steamed, formed a very good meal. It was very palatable in itself, but the thought of what the Lord had done for this man and his family, and for so many of his fellow-villagers, within the space of a few months, would have made much poorer food acceptable.

After dark, in the moonlight, and with a Chinese lantern hung up, we met for the usual Saturday evening prayer meeting. This is a regular institution at all the centres. It has been introduced from Chao-ting, and is a very good arrangement. The Saturday evening and Sunday morning prayer meetings are considered of first importance to prepare for the other services of the Sabbath by the people.

Between three hundred and fifty and four hundred people gathered in the open round the little extemporized platform. Mr. Nicholls led the meeting, and the two preachers, as well as many others, took part. More than twenty men and women led in audible prayer when the opportunity was given. At the beginning the whole assembly most reverently followed Mr. Nicholls in a long opening prayer. A little Bible exposition was introduced at one point, and the responses from the people proved that they were following, and that they approved of, what was said. I forgot to ask Mr. Nicholls afterwards what it was about, and so cannot tell; but I have no doubt that some of the Miao women could tell if I could ask them now. The women especially are capital for the way they remember, and can repeat the Bible stories that they hear from time to time. Numbers of hymns were sung most joyously from the collection of twenty-five hymns which have been printed. Many of them had to be sung from memory, and it was delightful to hear the volume
of sound—praise ascending to God—among the hills. 
"Jesus, Whom I loved above the sky," "There is a fountain
filled with blood," and hymns of that type seemed to be
favourites. When we remember that four months
ago few of these thus gathered knew anything of the
Saviour's work, one could not help thinking—"What
hath God wrought?" "It is the Lord's doing, and it
is marvellous in our eyes."

The meeting, having gone on for an hour and a half,
brung to a conclusion. One of the preachers
then took occasion to remind so many thus gathered
together how careful they should be in their conduct,
lest outsiders should have something to complain of,
and the Gospel be brought into disgrace. (The village
where the Chinese landlords live is not far away.)
The other man reminded them about washing their
faces clean. They were not merely to touch the tip
of their noses and their cheeks, but to wash round the
back of their necks, and come together reverent and
clean to worship the Lord in the
morning. Arrangements had been
made that all the women visitors
were to sleep in one house, while
the men slept in another; and so
they dispersed, and everything
was soon very quiet. The foreign
brethren, after some united prayer
and praise, were soon at rest, too.
Some of them found it difficult to
sleep even, as they thought of the
wonderful grace of God, and of
how the heart of the Saviour must
be made glad as He sees of the
traivail of His soul.

We were awakened early on the
Sunday morning by the singing of
praise to the Lord by some of the
people. Others were reading
the books that they had bought
the day before, and some were
committing hymns to memory. I
found myself wondering whether
Jane Taylor and other hymn
writers who had passed beyond
and were with the Lord, could
know that their simple Gospel
hymns were so valued, and so very
helpful to those so long-despised
people. One felt, surely the Lord
will tell them. We like to pass on
the news, and no doubt so will
Him. He desires that the joy of those who are with
Him should be full.

The prayer meeting began at seven a.m. There were
quite three hundred and fifty persons present. The
service was much of the same character as the prayer
meeting of the night before. Mr. Nicholls and the two
helpers took part; quite a number of men and women
led the meeting in prayer. Several new hymns were
sung, and all seemed to have had a good time. They
don't mind standing for more than an hour, and were
evidently enjoying the services of the hour. When the
service was over, we all dispersed to get our breakfast.
Some who had eaten earlier spent the time in reading
and committing hymns to memory. The evangelists
taught some of them new tunes. The three foreigners
after breakfast had some Bible reading and united prayer
in English. The services of the day were naturally
specially remembered, and, indeed, the services in all
the stations of the province and throughout the whole
mission.

The forenoon service was held in the field where the
new chapel is being built, and began at ten o'clock.
There were at least four hundred and fifty people present.
A number of the Chinese from the landlords' village
were present through the whole service. Mr. Nicholls
led the meeting, and the two preachers and three others
took part in the speaking. It was most inspiring to
hear the volume of sound, as one hymn of praise after
another resounded through the hills to the glory of God.

Considering that it was an outdoor service, and that
many of the mothers had one child on their back and
one in their arms, there was very good attention. The
Chinese were very quiet, but sat behind the platform.
They had come, no doubt, to see us, and to see what
was being done. They heard or saw nothing that they
ought to find fault with. They were prayed for, as well as the
other tribes and peoples, and the Christians in foreign countries too.
Each speaker took a Bible story from the collection that has been
printed, and expounded and emphasized the lessons to be learned
from the narrative. Generally at the end of each address Mr.
Nicholls questioned them, to find out how much they had heard and
understood. One evidence of the interest taken in the service was
self-evident even to those who could not follow the language.
Men, women, and even children
must be interested in what is going
on when they are glad to stand
the greater part of two hours, as
does these dear friends did. The service
lasted fully two hours.

There was then a rest of an hour
for lunch and other refreshment.
Then we were called to meet again
for a similar service to that held
in the forenoon, except that it only
lasted for an hour and a half. Of
course, it was not one long, dreary,
monotonous tirade. Hymns and
prayers and short addresses, and
these of a practical kind, followed
each other and kept the people alive. When attenders
come eighty or one hundred and sixty
had gathered, and are glad to come carrying their food and fire­
wood on their backs, they cannot be satisfied with
short measure. The whole day is the Lord's day, and
to be spent in His service; and so they are glad to get
as much as possible. They are a people made hungry
by the Spirit of God for the Bread of Life. As the Lord
broke the bread, and gave to His disciples, so it was
passed on to the crowds, and they did not loathe the
angels' food, but partook of it gladly.

To some, the most striking part of the service perhaps
would be the collection. At these two services there was
2,600 cash given to the deacons who went round among
the people.

All then separated and went to their homes to get
their food, and some to read or sing hymns together. The teacher had singing classes, and some of us were glad to have a little quiet time for the remembrance of friends far away and the study of God's word.

An interesting episode took place in the afternoon. Some young people in a class connected with a sewing circle in Beulah Hall, Toronto, Canada, had sent the writer a nice, large, patchwork quilt. The pieces were bright and handsome, and the young people had evidently expected that I would take it with me and use it on my journeys. I made a point of taking it with me to Sha-pu-shan. In the afternoon, after the people had finished their meal, and most of the women were gathered together, I got one of the teachers and told him the story of the quilt in Chinese. I also told him that these young Christian friends would be glad to pray for the women and girls as well as their husbands and brothers and fathers. That I had brought the quilt for them to see, so as to fix this in their minds—and that they, too, might be led to pray for their friends across the sea. He quite entered into the spirit of the idea. I brought the quilt down, and we got on a slightly rising ground, so that all might see it when we opened it out. The young friends at Beulah Hall, who had made and sent it out, would have been greatly pleased if they could have heard the great shout of approval as it was opened out before them. It was critically examined and, one could see, was very much appreciated. When the preacher gave them the story in their own tongue, they were highly delighted, and no doubt some of them will remember to pray for their foreign friends. How good it would be if some of the young people from Beulah Hall should find their way, sent by God, to Miao land to help in the Lord's work there.

We had to go to dinner in another of the deacon's houses. We saw the room in the hut where Mr. Nicholls lived when he first arrived in the village. We also saw the little dark hole of a place to which he afterwards moved when he got a place for himself. His present quarters are palatial in comparison. By thus being satisfied to live with and as the people lived, Mr. Nicholls has certainly been able to gain their love and esteem and confidence. At dusk we had the last meeting of the day. Very much like the prayer meetings, except that for us, and after a comfortable two and a half days' journey found ourselves again among our friends at Yunnan Fu.

Mr. Nicholls told us that she had given all the principal points of the whole story. In these kind of exercises the women seem to be superior to the men, though they did very well. Many prayers were offered for blessing on the day's work everywhere. Quite a number of hymns were sung, and short addresses given by Mr. Nicholls and the preachers. The visitors were told many times, in answer to questions asked by the speakers, how much they were loved, and how they would be remembered in prayer. I left with them as my message, "Lo, I am with you alway." Mr. Nicholls dwelt a little on this, showing that to have Jesus with us always meant deliverance in temptation, victory in trial and help always.

A very happy and, I trust, profitable day's proceedings were brought to a conclusion by the singing of "Jesus loves me." One really felt that "he would stay close beside them all the way"—that He which had begun the good work in them, would perfect it unto the day of Jesus' coming. Soon the village was in quietness, and nothing heard but the occasional barking of the dogs.

Before daylight, those who had to go any distance were up and about on the Monday morning. Even in the early morning they were singing their hymns and learning to read from those who could help them.

The sale of paper and Chinese pens for writing was also very brisk. A good many of the people who were leaving wanted medicine for a variety of diseases; so Dr. Clark and Mr. Nicholls were kept busy.

As soon as our breakfast was ready and eaten, and after a little prayer together, we got our things ready and prepared to leave. Four of the Miao came to carry us to the foot of the hill. Before leaving, the people of the whole village gathered around us, and having sung "Jesus loves me" together, we had a prayer commending each other to His care. We were then escorted by men, women, and children out of our houses beyond the village; we had to insist on their returning. Several came with us to the foot of the hill, and the others stood watching us while we were in sight. It was not at all easy work to leave them, and we certainly felt quite glad to accept their invitation to come again.

At the foot of the hill we found our chair-men waiting for us, and after a comfortable two and a half days' journey found ourselves again among our friends at Yunnan Fu.

Reference is made, in the earlier part of this account, to the death of Evangelist Pang, and inadvertently it is stated that "he had not sought to protect Mr. Fleming who sought to protect Mr. Pang" and upon referring to the account of the sad affair, as published in China's Millions of February, 1909, we find that it is so stated there.—Ed.}

**Photo by**

**THERE HUA MIAO WOMEN IN HOLIDAY COSTUME.**

**Photoby**

**(Dr. Clark.)**

**September, 1907.**
R. HUNTER began another long journey into the new Province in the middle of October, 1906. He started from Urumchi (or Ti-hua Fu) on Saturday, October 13th. Sunday, October 14th, was spent at Kumuti, preaching on the streets. "Our Chao-t'eo (i.e., Turk) read out aloud the Turkish tract, 'The Plan of Redemption,' to other Turks who gathered round to listen."

Passing on from thence Mr. Hunter proceeded through Santai and Tsi-musah to the populous city of Ku-chen, which he reached on the afternoon of Friday, October 19th. Here he remained over Sunday, posting up many tracts and preaching 'the Gospel of the Kingdom.' A very unpleasant incident occurred during his short stay at Ku-chen. On the Saturday night, while he slept, busy and wicked hands were at work carrying his boxes from the cart and opening them behind the inn. He writes: "About 3 a.m. the carter told me that my two boxes and two saddles were gone: one cart saddle was afterwards found. All my letters, dictionaries, Bibles, and other books, that are very precious to me, were scattered about. My axe, hammer, and a fur gown are gone, and doubtless many other things which I have not yet missed. The thieves were after silver, but they were disappointed. Still I believe I have lost over Tls. 15 worth of goods."

Early on Monday morning, October 22nd, he left Ku-chen, and travelled eastward, and southward, and westward, through Mu-li-ho, San-ko-ts'uen, Yang-bu-lock, and across the "high peaked, stone, black" Tien-shan mountains, many of which, "seem as if they had been rubbed over with a blacklead brush," to Ko-ts'uen. The only living creatures to be seen among these black mountains, clinging to their steep sides, are wild goats. From Ko-ts'uen he passed through To-iien, preaching and posting and distributing tracts whenever he had the opportunity, and in the evening of Saturday, October 27th, a cold and 'windy day, safely reached Ts'ih-ko-tai. Writing at this place, on Sunday, October 28th, he says in his journal: "'My lips shall praise Thee.' It has been cold and even snowing here to-day. I feared it would have been impossible to cross the Tien-shan just now, but I have got safely over. To-day I have met some of the people whom I saw on my last visit, and I note that the Arabic Scriptures have been read with interest. The few families here are mostly Mohammedans, and some of these are refugees from Si-ning and Sa-la-ir who fled here after the Mohammedan rebellion, eleven years ago. The other families are mostly Chao-t'eos (Turks)."

On Monday morning, October 29th, continuing his journey, he travelled south-west to Pi-chan. In ancient times this place was an important State. Here, Hsiongnii (the probable original inhabitants of the land), Turks, Tibetans, Mongols, Tongkans, Kirgese, and Chinese, often fought with each other. The population of the district, numbering about 50,000, is to-day mainly composed of Mohammedans and Turks. A novel method of irrigation is employed here. It is known in Turkish as "Karis" (the word means "tunnel" or "hole"). These "Karis" are deep tunnels, dug under the desert. They sometimes extend for several miles. About every
fifteen yards there are holes which open out to the surface of the ground, and thus enable the tunnel to be periodically cleared of sand and stones.

From Pi-chan, Mr. Hunter travelled south-west to Luk-ch'ien. The district abounds in vineyards, orchards, groves, cotton and "Kao-liang" (sorghum) fields. Here he met with some opposition, one mullah in particular trying to silence him "with hard and learned questions." Here too, for the first time on this journey, the sheet-tracts which he posted up were afterwards erased.

Proceeding northward through a desert country, he came to Takeunas, one of the very ancient cities of Central Asia. "This city," he says, "probably was in good repair when the great wall of China was built, B.C. 200." Its walls are much higher than the walls of ordinary Chinese cities, and they are enormously thick. Their probable length round the city, which is built four-square, is seven miles. The city of Turfan, his next stage, was reached on Saturday, November 3rd. Here he stayed for three days, preaching and posting up tracts in both the old and the new sections of the city. Unlike the people of Pi-chan, the inhabitants of Turfan did not erase the street tracts he posted. "There are perhaps about 70,000 people belonging to Turfan Ting. These are mostly Turks (Chao-teos). The new city is busy and populous."

Love for the Bible.

At Tukson, through which he passed after leaving Turfan, a Mullah came to him for a book, and upon receiving an Arabic New Testament, "buried his face in the book and kissed it," and in other ways evidently tried to express his love for it.

From Tukson, Mr. Hunter journeyed south through Su-bash-k'eo, a small village with only one inn, to Akrabulock, through a dangerous, rocky pass, down which, at times, the mountain torrents rush, carrying everything, "cart, people, and all else," before them.

From Akrabulock to Koomish is a distance of thirty miles. "A wild, windy, desert place," very sparsely populated. Here he spent Sunday, November 11th.

Early on Monday morning he continued his journey, travelling due west through Yoosh-k'eo, "only a government post-stage, and one inn," and on across the desert, the road through which "when seen for several miles, just looks like the winding path left on the smooth ocean by the newly-passed steamer," to Ushtalla, where he preached to the Mohammedans, who gathered round him, one of whom "was greatly pleased with Dr. John's tract, 'Turning the father to the true path.'"

Passing on from thence he travelled still due west to Tsing-shin-ho. "My slap-dash carter goes through books here, not merely from curiosity, but evidently with a desire to understand the doctrine. Delicious grapes are to be had at Korla."

On Tuesday morning, November 20th, he resumed his journey. He had a dangerous crossing of the Karashar river, which was full of floating ice, but he got over in safety. Proceeding south-west by south, he came to Si-shi-li-ch'en-tse, a village with a small Mongol population among whom he "sold a few books, and gave away a few tracts."
tired, with long grass and bushes. The earth seemed black, and contained soda."

LORD'S Day, November 25th, was spent at Ashma, "mostly resting." "The people are nearly all Chao-t'eo (Turks) here. I tried to preach a little to them from my Turkish New Testament," and "posted a Turkish and Chinese tract on the inn door."

The day following he went forward to Chader, "perhaps the Hebrew word for tent." About 200 miles due north of Chader, lives a Mongol prince "who governs some 30,000 Mongols," and owns extensive pastoral lands.

During his short stay at Chader, he was greatly entertained by the innkeeper's youngest boy, a lad of ten years of age, who read to him one or two pages of the Koran, most fluently, and "played and sang very skilfully." His musical instrument was the usual "two-stringed guitar." Mr. Hunter writes of him: "As this boy read and sang and played, I thought what a power for good he would be in this far-off jungle, if he were only converted to the Truth as it is in JESUS." Before he left, Mr. Hunter gave "him a gospel of Matthew."

Pressing onward from Chader, he passed through Yang-sar, where he preached to the Mohammedans, and sold an Arabic Gospel of St. John to a mullah. Thence to Bugar, where he spent the morning "printing [posting?] Turkish tracts," and the afternoon preaching. There are about 1,000 families, say 6,000 people, in the city of Bugar, while the probable population of the district is 30,000, principally Turks, although there are a few Tongkian Mohammedans, and Chinese. There seems to be a bazaar in Bugar every Friday. Kitchiabad, or "Little Abad," and Chongabod or "Big Abad," were the places (both of them small) next passed through, Yaka being reached on Saturday, December 1st. "There are about twenty odd Chao-t'eo (Turks) families" in Yaka. Every Monday there is a bazaar there.

The City of Kucha.

Twenty-seven miles west of Yaka is the large city of Kucha: population at least 150,000. Of his arrival at this city, Mr. Hunter writes: "The Cheo Mandarin kindly helped me to get an inn, and also sent some corn and straw for the horses." Continuing his diary the day after his arrival, he writes: "When I got up this morning I felt that in this large city there is no one that I know. I took a walk through the city this morning to see what was going on. And on the street who should I meet but Ma Chang-kwehl-tih, our old milkman for many years in Lancheo. He called out, 'Hu-sien-seng'! (my Chinese name) and grasped my hand, and pulled me along the street to a restaurant, where we had a nice breakfast and a long talk. This man has often helped us in Lancheo, in little things, and was specially kind to me.

Meanwhile went away." Mr. Hunter's stay in Kucha extended over four days, during which time he posted up and distributed many tracts, and preached the Gospel. He writes: "I met two Arabs to-day. One was branded with three marks on each cheek. They were very friendly, and took an Arabic Genesis with them." And again: "I heard a Mohammedan beggar-preacher speaking about [against] the Gospels and the books I am selling. I felt a little stirred, and went and told the people, with all my power, that the Gospels were good," and that this man was deceiving the people. "The beggar-preacher meanwhile went away."

On Saturday, December 8th, the missionary traveller continued his journey, passing through Tochradam, and over the mountains to Kimaldan, where he spent the Sunday. There are ancient ruins near Kimaldan. Market day is every Tuesday. There is a fair population.

After the rest of the Sabbath he pressed forward to Salam—the city of "Peace." Here his Moslem carter nearly came to blows with a brother Moslem on the street for calling Mr. Hunter a "Kaffer," i.e., infidel. "There is a bazaar in Salam every Sunday."

Salam to Bai, was the next stage. There is a bazaar in Bai every Mohammedan Sunday. Kushdam, the next stage, is only 150 miles from Kucha, but there are one or two days journey on a large glacier,—called, in Chinese, Ping-tah-pan,—so that it is difficult for men and animals to cross."

Crossing the Musart river, Mr. Hunter made for Ya-ka-riick, where he sold "a few tracts and an Arabic Genesis." Wednesday is the market day here. "All along from Bai to Ya-ka-riick, there is much good land, but very few people." Over the mountains to Choh-rah is a distance of thirteen miles. Thence through a gorge and over a mountain to Kareyogan, a journey of some thing like forty-seven miles, through a country of "gravel hills and sandy desert." Forward still "through a scrubby, sandy jungle " to Cha-muh-tai, where he rested for the Sabbath, December 16th. In the afternoon he preached "at the door of the mosque." Market day here every Monday.

The City of Aksu.

The important political city Aksu was reached on Monday, December 17th. It is called Aksu, i.e., "White Water," because of the abundance of clear, fresh water which pours through it from the eternal snowfields and glaciers." Here Mr. Hunter remained a week, preaching and selling books and posting up tracts. Aksu is, so to speak, a double city. There is a Chinese Aksu and a Mohammedan Aksu, the Mohammedan city being quite distinct from the Chinese city. While in Aksu, Mr. Hunter met Professor Pelliot, of the Pelliot Archeological Expedition—a French Expedition. This gentleman kindly lent Mr. Hunter a book he had been longing for many months to see, namely, a copy of the Kashgar-Turki Gospel of St. John. "West of Aksu Mohammedan city, is a large place called Ush Turfan (see map). There are 20,000 odd families here, or some 100,000 people. There are also some thousands of Kirgese in the district. Many thousands of Kirgese nomadic tribes inhabit the district that forms the boundary between Russia and China."

Continuing his journey, he passed through Aien-koor, Shoot-kudak (i.e., Ladder Well), Kilan, Yaida (a Government station), and Yakakudik to Toomshok. The country round Toomshok is rather hilly, with meadow and marsh-lands, and lakes. Wild beasts abound. Wild pigs, nearly as large as cows, and weighing 300 lbs. or 400 lbs., do much mischief to the farmers' crops. There is a bazaar at Toomshok every Monday. Mr. Hunter spent New Year's Day, and the two days following, at Maralbash. This place is further west than Colombo, in Ceylon. Ansichou (see map), is about 1,000 English miles due east from this city. Pekin is also due east from here. There are, approximately.
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8,000 people in Maralbash, and about 3,000 farms in the district, making a probable total population in the city and vicinity of 32,000 people, most of whom are Turks.

There is a bazaar in Maralbash every Thursday. Mr. Hunter observes that the goods sold in the market were principally "Homespun cotton, cotton cloth, salt, wheat, Indian corn, beef, mutton, and many sorts of fruits and vegetables." The three days he remained in this city were occupied with preaching, and selling tracts. An interesting note is the following: "An Indian merchant named Said Amet was very kind to me this evening, and sent me firewood and food." He describes the city as "a very bad place." Through jungle and forest, in which tigers, leopards, wild pigs, wolves, etc., roam in numbers, Mr. Hunter pursued his way to Kara-ketchae, where, on the Sunday, he went on the street and sang, accompanying himself on the concertina. He writes: "These Turkish people love music and singing. Sweet Gospel song would have a great power amongst these people."

From Kara-ketchae, through Tung-han-masar (Mosque of the Tung-hans) to Oaidiklik, where the next morning he left for Faizabad, a large city, with a forest ends, and thence across "the Yachurst river," where he arrived on Wednesday, January 9th. The mosque of the Tung-hans was occupied with preaching, and selling wheat, Indian corn, beef, mutton, and many sorts of vegetables. Mr. Hunter observes that the goods sold in the market were principally "Homespun cotton, cotton cloth, salt, wheat, Indian corn, beef, mutton, and many sorts of fruits and vegetables." The three days he remained in this city were occupied with preaching, and selling tracts. An interesting note is the following: "An Indian merchant named Said Amet was very kind to me this evening, and sent me firewood and food." He describes the city as "a very bad place." Through jungle and forest, in which tigers, leopards, wild pigs, wolves, etc., roam in numbers, Mr. Hunter pursued his way to Kara-ketchae, where, on the Sunday, he went on the street and sang, accompanying himself on the concertina. He writes: "These Turkish people love music and singing. Sweet Gospel song would have a great power amongst these people."

Arrivals from China.

(Since last intimation in CHINA'S MILLIONS.)

MAy.—Miss E. H. Allibone, Miss G. S. Anderson, C. and Mrs. Blom, Miss E. Bradfield, Miss I. M. A. Ellimont, Miss C. C. Macdonald, J. S. and Mrs. Orr, Miss K. R. Raeburn, Miss A. Saltmarsh.


July.—Miss E. Drake, A. T. Polhill, Mrs. Trudinger, Miss Sanderson.

August.—Dr. and Mrs. Keller, A. B. and Mrs. Wilson.

Departures for China.


Sept. 13th. Per P. & O. s.s. "CHINA" (changing at Colombo into s.s. "ARCADIA").

*Barham, A. R. and *Mrs., and two children.
*M. Cunningham, Robt.
*Lavington, A. T.
*Mair, A.


Adam, J. R. and Mrs., and child.

Sept. 16th or 23rd. Per TRANS-SIBERIAN RAILWAY.

*Orn-Ewing, Archd.
*Parry, Dr. H. and Mrs., and child.

Sept. 17th. Per N.G.L. s.s. "PRINZ LUDWIG.

*Row, G. F. and *Mrs., and two children.
*Tull, F. and *Mrs., and one child.
*Cane, Miss L. M.
*Barter, Miss M.
*Cook, Miss C.
*Hewett, Miss A.

Hesse, Miss E.

*Returning.

1907. C.I.M. ANNUAL. 1907.

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ALBERT HALL, CHINA CENTENARY MEETING.
(For particulars see pages 156 and 164.)

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"China and the Gospel." "The Chinese Empire."

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(Continued on page 163.)
WOULD like to read to you a portion of a sentence from God's Word in the presence of Him about Whom we have been thinking this evening. It is in the fifteenth chapter of the Acts of the Apostles, the twenty-sixth verse: "Men that have handed over their lives for the Name of our Lord Jesus Christ."

I can imagine some of you, many of you, all of you, indeed, saying: "We have never seen those words in the Bible." And I wish to say that I have read the words as I have because I am convinced that underneath the word "hazarded" there is quite another thought than that which lies upon the surface. The Greek word rendered "hazarded," παραδεδωκαίν, is nowhere else so rendered in the New Testament, and there are some seventy different places in which the word is used where it could be rendered "handed over."* That is the primary meaning of the term, and I desire that we should have kept before us, if it be God's holy will, this great truth—that the ideal Christian life is a life handed over for the Name of our Lord Jesus Christ.

I would not have it lost sight of—and with the platform before us that we have it surely would be very difficult for this meeting to lose sight of the fact—that associated with missionary service, and especially with missionary service in China, there is not a little of what we may speak of as "hazard." We think of the perils through which God's servants in China have passed, and we can apply the words as they stand here, in our English New Testament, to many in that land and in other lands—"men who have hazarded their lives for the Name of our Lord Jesus Christ." But these servants of God would be the very first to say: "There was no hazard about it; there was no risk about it; there was no chance about it; everything was perfectly secure as regards our present and our eternal well being, even when the dangers were most manifest, because, by God's grace, our lives have been handed over to the keeping of Him Who has all power on earth as well as in heaven."

These dear missionaries, some of whom have spoken to us, and all of whom, indeed, are speaking by the very fact of their presence, and the fact that they will very soon be absent from us for the sake of the Name, are all of them included in the number of those indicated by these words. They are believers who have handed over their lives for the Name of our Lord Jesus Christ; and we can imagine each of them, by the grace that was given to Paul, saying, as Paul said: "I count not my life dear unto myself, so that I might finish my course with joy." Not that Paul thought that his life was not dear to Another. Paul knew that his life was infinitely precious to the One Who had redeemed it entirely for Himself. And as we listen to John, the beloved disciple, a man who was privileged to lean upon the Saviour's bosom, saying, "Unto Him Who loveth us"—the perpetual present tense—"Him Who loveth us, and loosed us from our sins in His own blood," we are assured of this fact, that the lives that are handed over to the Lord Jesus Christ are as dear to Him as the blood by which they have been bought is precious to the Father. We remember, too, how that beloved disciple tells us that, when the Lamb of God in the midst of the throne appeared to him in the Isle of Patmos as the glorious Son of Man, he fell at His feet as dead; "and," John continues, "He laid His right hand upon me, saying, 'Fear not.' " Wherever a life is handed over to Him, that is the Word that He is speaking every moment of the day, every day of the month, every month of the year, and every year of the whole life's course. The life that is in His hand has no need to fear. It is shielded from all possible harm.

And then I want the dear brethren and sisters here to-night, privileged to have had that same hand laid upon them, to remember what John tells us about that

* e.g., Matt. v. 25, 26; xx. 19; xxv. 14; Mark ix. 31.

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hand. Before it was laid upon him, he saw it holding "seven stars." We think of all the lustrous lives that have ever shone in witness-bearing to the Lamb of God and God's love revealed in that Lamb. We think of the apostles; we think of Henry Martyn; we think of David Brainerd. Going back to the beginning of Protestant missions in China, we think of Robert Morrison. We think of dear Hudson Taylor. We think of the martyrs who, only a year or two back, were promoted by the sovereign hand of their keeping Lord to special glory. And we think of the hand into which the lives of these outgoing missionaries have been handed over, as having held, and as still holding, those from whom such a lustre of Heavenly light has been shed upon this dark earth. We would have our beloved friends to be heartened by the fact that their lives have been handed over to Him Who has made so much, in days gone by, of other lives similarly handed over to Him; and we would have them to be encouraged by the knowledge that Jesus Christ is the same to-day as in the brightest yesterday about which we know, and that He is the same to-day as we shall know Him to be in that forever, when to be in His hand will be to be eternally blessed.

How familiar we are with those words of the Lord Jesus Christ, the Lamb, speaking as the Shepherd: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall anyone pluck them out of My hand. My Father which gave them Me they follow Me; and I give unto them eternal life; and they shall never perish, neither shall anyone pluck them out of My hand."

"If He made a mistake when He loved us and gave Himself for us? And, if He acted according to the wisdom of God, even as He must needs have acted in the power of God if sinners such as we were ever to be redeemed from hell and death and sin and the grip of Satan, shall we not acknowledge that in these words there is written that which ought to be true of every man and woman who believes on the Lord Jesus Christ—this, that their lives have been handed over to Him Who bought us all with His precious blood? There are, doubtless, those present in this meeting to whom the outgoing missionaries are very dear; and one would have such to have their hearts filled with the comfort of the thought that, in giving up those dear to them, they are handing them over to One to Whom they are far dearer than they can ever be to those who love them most tenderly with a merely human love. Think of the son, of the daughter, of the husband, when these are far away, as being in the hand of the Lord Jesus Christ. And remember this, that the hand is that organ of the body in which the sense of touch is most active. To
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Mises A. Sharp, C. Cook, A. E. Sharpes, M. Baxter.

be in the hand of the LORD JESUS CHRIST is to be in closest touch with God. And, if you would be in close touch with the dear ones far removed, you must hand yourself over into the hand that holds them. Thus, in close touch with God as by His grace they are, your fellowship with them will be deepened and enriched, so that when the LORD JESUS CHRIST comes in manifested glory, it will be far greater bliss for you to be together with these dear ones in His presence than if you had never been separated from them for the sake of His Name.

And you, dear fellow-missionaries—for I still claim the privilege of thinking of myself as a missionary, albeit I am a missionary under the trial of not being permitted to go out again to the regions beyond—will you remember that, when you are upon the sea, you have to do with that hand into which you have handed yourselves over. "He hath measured the waters in the hollow of His hand." There are temptations in ship-life through which a missionary may very easily be drawn away from the regions beyond—will you remember that, when you are upon the sea, you have to do with that hand that holds the sea, and honour the Hand. As you look out upon the sea, and as, it may be, you get impressions of God's majesty, through being upon the sea, in excess of all that you have ever had, may the majesty of the hand that was pierced for your redemption lay hold upon you as never before. Be wholly yielded to the LORD throughout the voyage. Witness for Him; work for Him; "Fear not." And then, when you reach China, remember that your "times are in His hand."—the landing time, and the language time, and the time of inland travel, the time when homesickness will come, and the time when you first speak to some heathen soul in the Name of the LORD: all your times in His hand. Yield ever to Him in glad confident expectation of that day about which the prophet speaks when he says: "Thou shalt be a crown of glory in the hand of the Lord." For in that day you, having been drawn to His heart, having been held and used by His hand, He will encircle all the glory that He has manifested through you about His own head (as you would have Him do), and you will bow to worship Him throughout all eternity all the more deeply, because He graciously associated you with Himself in His great work of saving sinners.

Let us pray.

O God, our Father, we pray Thee to continue speaking to us by Thy spirit as this meeting breaks up. May there be no breaking away from Thee on the part of any one of us. If it be needful that we should be silent toward one another in order that we may the more clearly hear Thee speak to us as the meeting closes, make us willing thus to be silent. But do Thou, in any case, cause the still small voice to resound in the heart of each of us, conveying to us in the power of Thy love, in the tenderness and the sympathy of the LORD JESUS CHRIST, just the message that we individually need. Inspire Thou the heart of every child of Thine with a truer faith in Thy Son and a more fervent zeal for the salvation of sinners. And do Thou especially grant that Thy servants who are so soon leaving for China may, during the days of the interval between now and their sailing, be led very deeply into the peace of God; and may they be enabled so to witness for the Saviour ere they go as that, when they have gone, some, recalling their words and their manner, shall be won to faith in their Saviour Who has been made so real to them in a time of special need. And oh, do Thou grant that the life of each one in this assembly may be a life handed over to the LORD JESUS CHRIST.

May the grace of our LORD JESUS CHRIST, and the love of God, and the fellowship of the HOLY SPIRIT abide with us all, and with the whole Church of God, for ever. Amen.

"As the Father sent Him, so He sent them. He knew full well that they would go forth as sheep into the midst of wolves. He did not hide from them that the spoiling of their goods, that the scourging of their persons, that the laying down of their lives for His Name's sake, would be the price at which their service was to be oft-times accomplished; and yet He commanded and encouraged them to go forth and to proclaim the glad tidings (needed by every creature) to every man in every clime."

—J. HUDSON TAYLOR.
Famine Relief Work.

BY A. R. SAUNDERS.

Famine relief has been distributed by missionaries during the past nine months all over that part of Northern Kiang-su which is on the north side of the old bed of the Yellow River (China's Sorrow); but this report will only deal with that done in the county of Antung, as the work in the other districts was superintended by the American Presbyterian missionaries, and will, no doubt, be reported by them. In addition to the work done in the county of Antung, for which we were directly responsible, good help was given in the other districts by members of the China Inland Mission; and we are most glad to have been permitted to relieve at least some of the distress of the people. As friends of the Mission in Britain, Canada, United States of America, and Australasia have contributed funds for this famine relief in a most liberal manner, it is due to them that a report of what has actually been done be made.

Co-operation of Officials.

The officials and gentry of the county of Antung who most heartily co-operated with us in all the relief works have had a very practical lesson taught them in the right use of money; for it would not be wide of the mark to say that the same amount of work could not have been done by their methods of oversight for four or five times the amount of money. Looking at it also from the Chinese standpoint of doing good deeds for the accumulation of merit, much more has been done by our workers to create a good impression in the district than by the distributors of the Chinese Official Relief. Mr. T'ang, who had charge of the Government relief work, was heard on more than one occasion to remark that the foreigner with his $100,000 had accumulated much more merit than he had done in distributing the more than $500,000 of Government funds. The friends at home will be encouraged to know, and it is only due to the Chinese Government to say, that the money and food-stuffs distributed by the Chinese Government in the county of Antung alone exceeded $500,000.

The famine relief works of which we had charge were under the supervision of Mr. O. Burgess, and he was most ably assisted by Messrs. McCulloch, Tyler, Mungeam, Janson, and Parsons; while the transport of money and food-stuffs from Tsingkiangpu to Antung was most energetically performed by Mr. Gracie and a staff of Chinese workers. The officials and leading gentry of Antung, with the missionaries, formed a local committee for the arrangement of the relief works.

The total amount expended by our workers on famine relief works in the district of Antung was $113,409.04, which was supplied through the following three agencies:

Central China Famine Relief Committee ......................................................... $43,706.27
Chinkiang Relief Committee .............................................................. $35,917.00
China Inland Mission (includes $3,579.70 contributed for relief of Christians) .............. $32,785.77

Total .......................................................... $113,409.04

As is already well known, the plan we adopted for giving relief to the people was to furnish them with work, and such kinds of work only as would be a real public good in the years to come. That the benefits of relief might be extended to as many as would be consistent with the principle that it is best to enable a certain number to tide over the whole time of famine rather than to partially help a much larger number, our aim was to allow only one member of a family to become the breadwinner for the rest; but this was not always possible, and in the case of large families it could not be carried out.

I have carefully tabulated, from actual measurements, the amount of work done, feeling that the kind contributors to the fund would be interested in the statement as below:

- 30 miles of road repaired in the country;
- 13,000 square yards of swamp (3 feet deep) within the city filled in. The earth for filling in was carried about three-quarters of a mile;
- 12,744 yards of roads (4 yards wide) made in the city on the reclaimed land;
- 9,460 yards of ditches dug, 9 feet wide by 4 feet deep;
- 34,364 yards (about 20 miles) of canal dug, re-dug, or deepened; 8,444 yards (nearly 5 miles) of this is an entirely new canal, and connects the city of Antung with the Salt River. These canals are about 30 yards wide.

The number of men employed on these works have varied, but towards the end of the time of famine relief as many as 12,000 were at work.

The actual famine is over now, but there will be considerable distress as the next winter draws on, especially in the part of Antung county near the sea. It is more than probable that we shall do more relief works there with the balance still on hand, which will be sufficient to cover the need.

May these people be led to see that the Giver of these good things is the one true God, Who also gave His Son for their redemption.

Departures for China.
*Page, Miss F. J. Carter, J. and Mrs. Rosemarie, Miss A. Hultkrantz, Miss M.
*Returning.
Famine Relief Work Pictures.

1. Crowd of Refugees waiting to receive the official rice gruel. 2. Weighing the bags of flour for the day’s sale. 3. The An-tung Relief Committee. 4. Filling in swamp near Mission House. 5. A view of the new canal made to carry off the water from inside the city. 6. A view of the new canal with the men at work widening it.
Appointment of New Treasurer.—It is with much pleasure that I have to inform the friends of the China Inland Mission that Mr. Albert A. Head, so well known as Chairman of the Keswick Conference, has kindly consented to become Treasurer of the C.I.M. in place of the late Mr. Robert Scott.

Theodore Howard, Home Director.

Albert Hall, China Centenary Meeting.—We remind our readers of the great meeting to bring the claims of China before the churches of the West, to be held in the Royal Albert Hall on Thursday, October 31st, at seven o'clock p.m. Details of an interesting programme, which is in course of preparation, will be made public shortly. In the meantime, as eleven other Societies are co-operating with our own, we beg all who wish to attend to apply for tickets immediately, either through our Secretary, Mr. Marcus Wood, or direct to the Bible Society, according to the advertisement to be found on the back page. No one will be admitted without a ticket, and we trust that no ticket will be unused. The authorities at the hall only issue one ticket for each seat, and an unused ticket therefore involves an empty chair. It is expected that vouchers for reduced railway fares will be issued to applicants who come from a distance.

The present-day opportunities for evangelizing China are unique, and will not recur. Its people are hungering and thirsting for Western knowledge, and the Government officials are straining every nerve to provide schools, colleges, and universities in order to meet the felt need. The future well-being of China—and in that well-being even the nations of the West, and, indeed, of the whole world, are closely involved—depends upon its acceptance of the Christian religion side by side with the knowledge of science and art. It would be difficult therefore to exaggerate the paramount importance of a great and immediate forward movement in the various agencies for the evangelization of the Chinese. The Protestant Church in China urgently needs and pleads for the help of the Western Church, in order to accomplish the stupendous task of making Christ known to the 400,000,000 of their fellow-countrymen. The Shanghai Conference has expressed their need, and sent out their appeal. The Albert Hall Meeting is one of a series of gatherings arranged to make public the crisis in Chinese affairs. The first will be held in Newcastle-on-Tyne, on October 21st, and it is hoped that meetings will follow in New York, Toronto, Belfast, Glasgow, and other centres. We urge our friends by their presence at the Royal Albert Hall, on October 31st, to make public their desire to stand by their fellow-Christians in the Far East, in their effort to Christianise the nations which are destined to play so great a part in the history of the world in the near future.

China and the Gospel, 1907.—The new illustrated Report of the Work of the China Inland Mission is now ready, and the kind assistance of friends of the Mission in making this known will be much appreciated. In addition to the news from each station, there is a general survey of modern conditions in China, together with interesting facts on various subjects, which throw light upon the field in which the workers are labouring. Sixteen full-page art illustrations, with three maps, complete the volume. The book is sold at the nominal price of 15s. net. For the sake of the many who frequently ask for suggestions as to how they can help God's work abroad, we would say that few things are more calculated to practically assist than the diffusion of information concerning the work itself.

The Autumn Reinforcements.—This autumn no fewer than fifty-two workers have already sailed, or are about to sail, for China in connection with the China Inland Mission. Of these, thirty are returning after furlough, while twenty-two are going out for the first time. At the Holborn Town Hall, on Tuesday, September 10th, the public dismissal took place, and the helpful words spoken by Pastor Wright Hay on that occasion are printed as the leading article in this number.

The departure of these dear friends calls alike for praise and prayer. Praise for those who have been spared to return once more to their field of service, as well as for those fresh lives now dedicated to the all-important and solemn work of evangelising China. In the goodness of God not only has the door been opened for each one of these to offer, but the funds necessary for their passages and outfits have been supplied. And now that they have gone there is an added call for prayer. With every additional worker comes additional responsibility and added need, and the fellowship of God's people in prayer in connection with these matters will be deeply valued. Prayer is needed for the maintenance of this work and for wisdom in its development. While the present affords a wonderful opportunity for the preaching of the Gospel, no one can observe the developments and changes taking place in China without recognizing that only the restraining Hand of God can guide that people through this time of critical importance without disorder. Prayer is therefore asked that peace may be main-
China’s Millions.

Mrs. Lucy Guinness Kumm.—Dr. H. Grattan Guinness, sen., has just written a charming little life-sketch of his daughter, Mrs. Kumm, who, last year, was so suddenly cut off in the midst of her useful life. In thirty odd pages Dr. Guinness has told this life-story with a literary skill and ability which it would be difficult to equal. While depicting the many activities of her life, and revealing in miniature the wide scope of her horizon, sacred glimpses are given the reader into the very soul of the one of whom the story is written.

In addition to this brief life-sketch fifty odd pages are devoted to extracts from some of her writings, extracts which reveal the unusual power possessed by Lucy Guinness Kumm in the use of the pen. The book is a tasteful and beautiful memento of one who with special gifts devoted her life mainly to the extension of Christ’s kingdom in foreign lands. It is published by the Regions Beyond Missionary Union and Messrs. Morgan and Scott at 1s. nett, bound in tasteful paper covers. It is to be hoped that an edition in cloth binding will be arranged for ere long.

Miss Alice Whittome.—We greatly regret to announce the sudden death of Miss A. Whittome. The sad news reached the Mission House in London on September 9th by cablegram from Shanghai, as follows: “Miss A. Whittome died at Chefoo on the 8th inst. Cause of death, probably, cholera.” These are all the particulars to hand present. Her sudden Home-call is a serious loss to the Mission. She went to China four years ago, sailing in September, 1903, and was stationed at Chin-kiang, where the Mission has a sanatorium and a hospital for the Chinese. At the time of her death she was at Chefoo, where she had gone to help in the Mission Hospital and compound. She was an excellent nurse, with a large experience of hospital work. As a worker she was indefatigable, full of energy and quiet enthusiasm. Thoroughly conscientious, she could be depended upon to do the thing that was asked of her. Her sound judgment, tactful manner, and cheerful disposition won for her a high place in the esteem of those who had the pleasure of knowing her and working with her. Her place will be difficult to fill.

We tenderly commend to the prayerful sympathy of our readers the bereaved parents who, with many others to-day, mourn her loss. May the Lord uphold and comfort them.

The New Prayer List.—We have received from Shanghai a few copies of this list, revised to June 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 mission-aries 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. The booklet may be had, post free, from the offices of the Mission, for threepence-halfpenny.
The Riot at Kai Hsien.

AN ACCOUNT COMPILED FROM A LETTER WRITTEN BY MR. WUPPERFELD.

REFERENCE was made last month in “Our Shanghai Letter” to the return of Mr. Wupperfeld to Kai Hsien, after the riot. Since then he has communicated the following particulars of the origin of the disturbance, now happily over, and these will doubtless be read with interest.

Considerable discontent had been engendered among the people by the imposition, for several months, of heavy taxes. The secret societies mischievously fostered this discontent. Boxer leaders from another district visited Kai Hsien, and “during the dark hours of the night, in temples, taught the people their mysterious rites. They gave themselves up to idol-worship.” The Boxer leaders bewitched them with sorceries, compelling them to drink water, after drinking which, they became possessed of evil spirits. Each of the rebels wore in his hair a little red flag, inscribed with “the names of the idols under whose protection he went to war.” The infatuated men believed themselves to be invulnerable. “As the days went by, things became worse and worse; their numbers increased so rapidly.” The Mandarin was informed several times by the gentry of what the rebels were doing, and some of the Christians came from the country district, fifty miles away, into the city to report what was going on. The official, however, was evidently afraid of the “supernatural power” of the Boxers, and only made a feeble attempt to put a stop to their proceedings.

The storm broke first upon the Government schools, for the maintenance of which the heavy taxes had been mainly levied.

On the 1st of June “a messenger came running into the city with the news that the Boxers had rioted a school near Nan-men-ch’ang.”

On June 3rd the out-station, Loh-ki-ch’ong, was rioted. After communicating with the officials, “who did not show much inclination to move,” Mr. Wupperfeld set out to comfort the suffering Christians. On his way to Nan-men-ch’ang he was met by a messenger who reported that the out-station of Siao-teng-ch’ang had also been rioted. He writes:

“It was getting dark as I drew near Nan-men-ch’ang. The Christians had heard of my coming, so a good number of them came out with lanterns to meet me. How glad they were to have their pastor among them! I tried to comfort and to strengthen them. They were very much upset and frightened. They know the cruelty of their own people too well. They were like sheep among wolves.”

He had been sitting with the Christians about an hour, when suddenly a man rushed into the room where they were and in great excitement announced that the Boxers were on their way to Nan-men-ch’ang, that their guns could be heard in the distance.

Immediately, Mr. Wupperfeld, led by some of the Christians, fled, in the darkness of the night, to a farmhouse about a mile away. One of the gentry, a heathen man, kindly sheltered the fugitives. They passed a sleepless night, but in the morning heard that the
Boxers had gone in another direction; so Mr. Wupperfeld returned to Nan-men-ch'ang. On arrival, he found that two officials had arrived from Kai Hsien during the night to enquire into matters. He interviewed them, and having strongly urged them to make every possible preparation to resist an attack upon Nan-men-ch'ang, he left for Chen-chia-ch'ang. Afterwards, he heard that these officials, "instead of doing their duty," had spent the day smoking opium in a temple. The Boxers stormed the market from three different directions. They destroyed and looted the Roman Catholic premises, the C.I.M. Chapel, and several of the houses of the Christians. They then attacked the temple in which they thought Mr. Wupperfeld was hiding with the officials. Their intention was to kill him if they could find him. They searched in vain, however; he was gone. The Mandarins fled for their lives.

The news of the riot reached Mr. Wupperfeld at Chen-chia-ch'ang a few hours after its occurrence. He at once started on horseback for Kai Hsien, where his wife was anxiously waiting news of him. He writes: "How we praised the LORD to see one another again. The LORD had been so good."

After his arrival in Kai Hsien, the Mandarin of the city set out with one hundred and fifty Militia for Chen-chia-ch'ang. Here a small body of soldiers from Wan Hsien joined him, the response of the officials, evidently, to the representations made by Mr. Walter Taylor, of Wan Hsien, with whom Mr. Wupperfeld had been in urgent communication.

On the morning of June 6th the soldiers caught a spy at Chen-chia-ch'ang. The Mandarin interrogated him for a couple of hours, and obtained from him much information regarding the rebellion. He then had him taken to the riverside and there beheaded. But there were other spies about, and they quickly carried the news of the arrest and decapitation of this man to the rebel camp at Nan-men-ch'ang. Enraged by what they heard, the rebels came in their thousands upon Chen-chia-ch'ang, howling like wild beasts. The Mandarin, with his Militia and few soldiers, went out to meet them. At the noise of the howling and shouting of the Boxers, however, terror took hold upon the Militia, who turned and fled, leaving the soldiers proper—a mere handful—to fight the host of rebels. Of course, it was impossible for the few soldiers who remained to withstand so great an onslaught; they, too, fled, the Mandarin finding a hiding-place in a poor widow's house.

The rebels attacked and entirely destroyed the Roman Catholic chapel, but only slightly damaged the C.I.M. building, which, as it was a new one, they determined to preserve and convert into a temple to the god of riches.

The news of the defeat of the soldiers reached Mr. and Mrs. Wupperfeld in Kai Hsien about midnight. They were both up and busy writing letters at the time. The effect of the tidings upon the people in the city was to throw the entire city into a panic, especially as a wild report was rapidly spreading that the Mandarin was lost. At the Ya-men, where the two missionaries fled for safety, all was confusion. But, "in the darkness of the night the LORD's light was shining in our hearts," writes Mr. Wupperfeld. The wife of the absent Mandarin, though in great distress, was kind and attentive to the missionaries, doing her best to make them as comfortable as possible under the circumstances.

Outside, the people were crowding the city walls, fearfully anticipating the approach of the Boxers. Almost every house without the city was pulled down to prevent, if possible, the rebels making use of these buildings to scale the walls of the city. Mr. Wupperfeld writes: "What a painful night! We shall never forget it. We tried to comfort one another with the LORD's precious promises. We thought we would soon be with the King. Deep, sweet peace the LORD was pouring into our souls. It was such a relief to see my dear wife so comforted and strengthened. We lifted up our hearts to the LORD and committed ourselves into His hands. Our faithful servants were running from the house to the Ya-men and back again, till morning. What a relief when we heard the next morning that the Mandarin was on his way back to the city. A city without a ruler and lord would have meant rebellion at such a time. We kept on praying for light and guidance how to escape out of the city. The Mandarin was much distressed. He had lost all confidence in the gentry and the people, and did not know what to do. He told us that he was unable to rule the city, and that he could not protect us in the Ya-men. What were we to do? How could we get out of the city through those crowded streets? To lay our lives down for our Lord in the Ya-men, or on the way of escape, would have been the same. So we decided to try and get away. The Ya-men people kindly hired chairs for us; about four o'clock in the afternoon we got into the chairs. As I helped my dear wife into her chair, I thought, 'Shall we meet alive again on earth?' The chairs were entirely covered; nobody could see us. Fortunately, the crowds we were passing did not know who the coolies were carrying. As we proceeded, we heard the people saying that the coolies were carrying the Mandarin's wife and children to a place of safety. Oh! how we enjoyed the stillness of the country, and the fresh air, after we had safely got out of the city!"

Through the blessing of God the fugitive missionaries reached Wan Hsien in safety on a Sunday evening. On their arrival, they found that the British and German gunboats had come up from Chung-king, and were anchored outside Wan Hsien. Sixty soldiers had left for Kai Hsien to escort them out of the city. Several engagements subsequently took place between the Imperial troops and the rebels, as a result of which a certain measure of order was restored, so that within a fortnight or three weeks Mr. Wupperfeld was able to return to the city under an armed escort. Under date June 28th he writes: "To-day I left for Kai Hsien again. Twenty-four soldiers escorted me. My wife is remaining in Wan Hsien a little longer. [She hoped to join her husband on July 9th.] So sad to see the houses of the Christians destroyed; some of them have lost almost everything. Since my return eight more rebels have been beheaded. Poor, perishing souls! The LORD have mercy upon them. In all this trying time, the servants have been so faithful, and such a help to us. Things are quiet in the city now, but there are still many Boxers in the country. . . . I am glad to say that not one of our Christians has been killed or wounded. All got away into hiding. We had a number with us in Wan Hsien. . . . Our Mandarin was so pleased and grateful when I told him that the China Inland Mission did not wish any indemnity for destroyed property."
August 16.—The latest reports received concerning Kinhua and the other disturbed districts in the province of CHEH-KIANG, to which reference was made in our last letter, we are thankful to say, are reassuring. The Lan-k’i officials acted most promptly and wisely in what was undoubtedly a difficult situation, and the conditions have greatly improved. It has not been necessary for Miss Palmer and Miss Tranter to leave the city.

From S.W. KIANG-SI we receive news of the activity of anti-dynastic and anti-foreign societies. In the city of Kanchow, and in the surrounding country, as also in the Ki-an district, many disquieting rumours have been current, and some of the Chinese helpers in the out-stations have been perturbed by them.

This is a transition period in China, and a measure of unrest is, in the nature of things, inseparable from the great national changes which are taking place. The Imperial Government seems to be fully alive to the situation, and the officials in most places are exercising vigilance with a view to the maintenance of order. At the present time a great responsibility devolves upon the Church of Christ everywhere in the matter of the ministry of intercession for the preservation of quiet throughout the Empire, so as to make possible the fulfilment of God’s purposes of blessing for this people.

Three days ago we had the pleasure of welcoming back Mr. Sloan, and with him the Rev. F. S. Webster, whose fellowship we have much enjoyed. Our readers will be glad to hear that at the various Sanitarium recently visited by them their ministry was greatly appreciated, and brought spiritual refreshment and blessing to many of God’s servants assembled at these resorts. Yesterday they left us for Kuliang, near Foochow, where they will hold their final summer Convention as a Keswick deputation.

Mr. Hoste is at present absent from Shanghai, having been called to Hangchow, in the province of CHEH-KIANG, where difficulty has arisen in consequence of the determination of the Chinese Railway Administration to secure the Mission property there, or, at least, part of it, as a site for a depot. We trust that God has prospered him in his negotiations, and that the matter will be satisfactorily settled.

Mr. MacEwan, whose illness was reported in the last letter, has been taken to Kuling in the hope that the bracing mountain air will conduces to his speedy recovery.
In a certain scientific institution at Melbourne there is suspended from the roof by a chain an immense cylinder of steel. In front of that cylinder, hanging by a string, is a small cork weighing just one ounce. On one occasion, as a demonstration, the cork was thrown against the cylinder, and this action was repeated for fifteen minutes without any apparent effect. After twenty minutes had passed, however, the cylinder was seen to tremble, and before twenty-five minutes had gone by it was swinging with such velocity that nothing could stop it. That swinging cylinder somewhat represents the work in the province of Kan-su, right away in the north-west of China. In that province, two thousand miles from Shanghai, the Gospel was first preached in the year 1877. From that time, year after year, the little cork of Gospel preaching has been thrown against the great mass of heathenism, and the trembling has begun.

The people of the province are very conservative. They are bound by the curse of opium, and, I am sorry to say, the feet of the Kan-su women are bound perhaps more than in any other province in China. They are so small that we have often seen the women going about their houses and their courtyards on their knees to avoid the pain of standing on their feet. But even in that province, led captive by Satan as it is, God is giving fruit to the preaching of the Gospel.

Many Christians are praying for a world-wide revival, and, thank God, wonderful answers are being given. We have recently received word of the first real outpouring of the Spirit in that hard province, in the most north-westerly part of it. In the narrow neck of Kan-su there is a city called Liang-chow, and in that city, through a large meeting held at the beginning of this year, there has been a new thing done by our God. We hear that at the first meeting a solemn hush came over the people that were gathered—just a little number of thirty or forty or fifty people—and then they broke down before the Spirit of God, weeping and sobbing and confessing their sins. This one and that one—Christians, remember—stood up confessing their sins to God. One man, who brought his opium set to be burned—an enquirer—fell on the ground, confessing that he was also a gambler, and begged the Lord to save him. We praise God for this, and we long to see a like blessing in every station of the province.

Not only have eleven stations been opened in Kan-su, but one of our missionaries, Mr. G. W. Hunter, has been right into Central Asia, Chinese Turkestan, preaching the Gospel and selling books. Not only has he found it necessary to know Chinese, but he has had to learn some Arabic, and we hear that he is now studying Turkish, that he may preach the Gospel to the Mahometans there.

But that those who read this sketch may understand a little of the way in which the grace of our Lord Jesus Christ has worked in the hearts of the Chinese, I will refer specially to two of our Church members.

The first is a man named Yao, or “Handsome,” as the name means in Chinese. As a boy at school he read the Chinese classics, and he used to wonder what Confucius meant when he talked about a God, a Supreme Being, Whom nobody worshipped except the Emperor. He often asked his schoolmaster, but the schoolmaster never gave a satisfactory answer, and the boy grew up. When he was about twenty years of age, he came upon a copy of the Gospel of Mark. He read that Gospel carefully, but could not understand it in the least. The only thing that he remembered as at all remarkable was John the Baptist’s camel-hair coat. After this, he went up to the capital, Lan-chow, and there two distinct influences were brought to bear upon him. On the street of the city he met an old friend who was a Christian, and he said to his friend, “Well, how is it that you have left the teaching of Confucius, which is surely better than any other, and have gone after the foreigner?” “Oh,” said his friend, “the Bible tells us to worship the God that Confucius talks about.” “You do not say so?” said Yao. “Why, that is the very God that I have been wanting to hear about ever since I was a boy.” “Come along, then,” said his friend, “to the service, and hear what the preacher says.”  

He went the next Sunday, and Mr. George Parker was preaching, and Yao will never forget that sermon. The subject was the raising of Lazarus; and when he heard of the wonders of the Resurrection, he thought to himself, “What a wonderful Being this must be Who can say, ‘I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live.’ ”; and ever since then the doctrine of the Resurrection has been one of the anchors of Yao’s soul. I have often heard him say when preaching, “The Resurrection is the handkerchief that wipes our tears away.”

Another influence that was brought to bear on Yao was a very different one. A priest in a temple, finding in him an earnest soul, persuaded him to become a
priest. He consented. The special garments were given to him, and he went off home to make the final arrangements, so that he might then go back to the priest. Now, notice God's leading. When he reached home, his eldest son was ill, and for five months sickness never left the house. During that five months the New Testament was his constant companion, and by the time that he was free to go back to the capital and become a priest, all that desire was taken from him; he had but one desire, to know more of that wonderful Jesus of Whom he had read. He spent all his spare time in the evenings after his day's work was done poring over this New Testament, until his mother used to call out, "Go to bed, and do not waste the oil any more." and then he would go out into the courtyard and, by the help of the moon and the snow, read his Bible.

He is now our evangelist, and his old mother, who has been converted, has gone to glory now. Yao's family is a Christian family.

Then there is a Mrs. Wang ("wang" in the Chinese means "king" in English). When she was a young woman her husband committed suicide, and it was such a shock to her that she went out of her mind. She was quite harmless. She was known to her neighbours as "Mad Mrs. Wang." About ten years ago one of our lady workers had gathered some women around her and was teaching the Gospel. This poor crazy woman came and listened, and the words she heard that day went right into her heart, and from that day her madness left her just as in the case of the mad Gadarene, whom we had great hopes for the future, has been dis­missed, and she refuses to acknowledge her Lord Whom she loved.

We do rejoice when our people get safely landed on the other side safe from the attacks of the devil and temptation, and we sing with Samuel Rutherford:

"If one soul from Anworth
Be found at God's right hand,
Our heaven will be ten heavens
In Emmanuel's land."

Brothers and sisters, especially young men and young women, is it not worth while to go out to China to save one soul like that? Fathers and mothers, is it not worth while to give up a son or daughter for such work? I tell you you will not regret it. Only a few weeks ago my beloved mother said to me, "My son; I have not a regret." I tell you, it is worth while.

But there are not only joys; there are sorrows, too. One sorrow has come to us only recently. We have received letters from China telling us that our girls' school teacher, a girl trained in our school and one of whom we had great hopes for the future, has been discovered living in sin, and she refuses to acknowledge her sin, and it has been necessary to excommunicate her. Her mother, who connived at it and is an opium smoker, has been turned out of the Church, too. Oh! friends, excommunication is an awful thing. Perhaps there is some reader who will pray for these poor, sinning women. This is what wears missionaries out. This is what makes furloughs necessary. It is not the hard living or the rough roads, but it is that our hearts are broken, or nearly broken, by those over whom we have prayed. Nevertheless, we are not discouraged. Though we stand facing the devil's best and the devil's worst, his master­piece in China, yet we come to his attack, and the attack of heathenism, sheltering under God's best—the Cross of Calvary, and we triumph in Christ's victory.
Some New Books.

A Centenary of Missions in China, being the Centenary Conference historical volume. This book has been edited by the Rev. D. MacGillivray, and extends to about 700 pages. It is impossible in a few lines to give an adequate idea of the contents of this volume. It contains a brief account of every Mission at work in China, with the names of all missionaries who have worked there during the past century. The statistics of each Society are given separately, and are summarised in a special table at the end of the volume. In short, it is the official handbook of the Conference, and essential for all who desire to study in detail missionary work in China. Copies of this book can shortly be obtained from Messrs. Morgan & Scott, which firm has also obtained the publication rights in Great Britain of the Shanghai Conference Records.

A Catalogue of Current Christian Chinese Literature, by the Rev. D. MacGillivray. This book, while intended for missionaries in China, serves to show at a glance the variety and quantity of Christian literature which is now being circulated in China. There are no fewer than 1,152 different titles of books translated into Chinese.

Letters from an Old Missionary to his Nephew, by the Rev. F. W. Baller, of the C.I.M. These letters were originally printed in the Chinese Recorder, and are addressed to an imaginary nephew who is supposed to be in the earlier stages of his missionary career. They are now reprinted in book form, which can be obtained from the China Inland Mission offices, at 1s. 6d. post free. The letters abound with humour, common-sense, and good advice.

Among recently published missionary books special attention may be called to the following:—

**Rootlets of the Banyan** has been written by Miss C. Mann, in which she gives a useful summary of the work done by young people for Foreign Missions. Anyone who desires handy information on that topic should consult this book, which is published by Mr. T. French Downie at 1s. 6d. net. post free 1s. 9d. type. It is full of condensed information suitable for study.

**Chinese Thought**, by Dr. Paul Carus, which is an exposition of the main characteristic features of the Chinese world conception, and **Chinese Life and Customs**, by the same author. The first of these volumes is published at 4s. 6d. net, the second at 3s. 6d. The first book is one which demands much careful and close study, while the second is mainly composed of Chinese pictures with explanatory letterpress.

A little book entitled **The Rootlets of the Banyan** has been written by Miss C. Mann, in which she gives a useful summary of the work done by young people for Foreign Missions. Anyone who desires handy information on that topic should consult this book, which is published by Mr. T. French Downie at 1s. 6d. net: post free 1s. 9d.

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### Baptisms.

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Previously reported | 486

Total | 747

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**Arrival from China.**
Aug. 30th. Miss F. Young.
UNITED
CENTENARY MEETING
OF
Protestant Missions in China,
ROYAL ALBERT HALL, LONDON.

THURSDAY, OCT. 31st, At 7 p.m.

LONDON MISSIONARY SOCIETY.
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WESLEYAN MISSIONARY SOCIETY.
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To encourage the Missionaries in the field.

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1907. C.I.M. ANNUAL. 1907.

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**China's Millions.**

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(Continued on page 180).
Should the Denominational Distinctions of Christian Lands be Perpetuated in Mission Fields?

By D. E. Hoste.

The above question scarcely admits of an unqualified answer. It seems clear that, until our fellow-Christians in China have sufficient experience and knowledge to frame a church system, or systems, of their own, the missionaries of necessity will have to instruct them in these matters, and to a large extent to take the initiative in introducing some kind of church order. In doing this they will, of course, be guided mainly by their own convictions on the subject, as formed in the home lands; that is to say, the tendency will be to reproduce the church government of their own denomination. At the same time, it may be affirmed, without reservation, that the introduction by a missionary of his own church order, in a mere "rule-of-thumb" manner, would argue serious unfitness for his calling. A slight knowledge of church history and a common-sense observation of things as they are in the ecclesiastical world are enough to convince anyone that each and all of the various systems prevailing in modern Christendom have largely been shaped and coloured by influences connected with the political and social life of the countries in which they have grown up. It may, indeed, be stated without exaggeration that nearly all of these systems give expression either to compromises between conflicting views, or to the triumph, and therefore undue predominance, of one set of ideas over an opposing school of thought. Men being what they are, it is inevitable that, in the heat of conflict and controversy, the judicial temper should often be impaired. In a revolt from the exaggerations and abuses of one type of church order, the pendulum has swung to the other extreme, and a new system has resulted with its own inherent limitations and mistakes. And these, as time goes on, have given rise, in their turn, to a new campaign of protest and secession.

Hence, while it would be a serious confession of weakness, and even a culpable drawing-back from duty, for a missionary to decline to introduce some ecclesiastical order in the churches under his care, he should remember that what may, on the whole, be the most suitable for us, with centuries of church life behind us, will be cumbersome and positively hurtful, if introduced as a finished product from Christian lands. He will, if wise, therefore endeavour, as far as possible, to cultivate detachment of mind in respect to his own and other denominational forms familiar to him in his own country. He must discriminate between what is cardinal and fundamental in them, and those features which are the result of local influence. He will bear in mind that the New Testament is not explicit on this subject. It contains no crystallized, formulated statement. It gives us an outline of the growth and development of the Christian Church during one generation, leaving us to infer from the account certain general principles, and to trace their practical application to actual circumstances and requirements as they arose. Dogmatically discussions as to the relative rights and responsibilities of church officers and the rest of the congregation are conspicuous by their absence; nor is it difficult for a dispassionate reader to perceive that, in the actual arrangements of that era, there are adumbrations of the various principal ecclesiastical ideas, which since then have found expression in more or less rival or antagonistic systems. However much we may deplore the resultant situation, as we have it in our own lands, and may seek to mitigate it by plans of federation, it is obviously impossible to revert to New Testament conditions in the case of our home churches. In that of the young Christian communities in the mission field it is far otherwise.
It may, indeed, be safely said that the true and permanent solution of the ecclesiastical problem there will be found only in this way. While in practice each missionary will naturally give prominence to that particular aspect of church government to which, by previous training, he is personally attached, he will, if guided by the foregoing line of thought, do so only to a very modified extent; and will be careful to make his arrangements sufficiently elastic to admit of their healthy growth and modification in harmony with the particular characteristics of the race among whom he is privileged to labour. He will seek to avoid the mistake aptly described by the French as “governing too much,” but will rather remember that, if the young church is a living and healthy organism, it will grow after its own order, and will be free from that ecclesiastical self-consciousness that finds its expression in elaborate and redundant paper constitutions. His part is to introduce certain simple germ principles, which, as they grow, will largely receive their external form and colour from their environment. When the process, for instance, by which the present conventional place of worship was evolved from the assembly-hall commonly used in cities during primitive times is considered, the introduction by missionaries of that particular type of building, among peoples whose architecture is of a totally different character, seems, to say the least, superfluous and uncalled for. In some countries the effect of such a practice is apt to be positively detrimental to the cause of Christianity, as it tends to excite the dislike and mistrust of foreign religions which are felt in varying degrees by most races. The same, of course, applies to the fittings, vestments, and other accessories of public worship. The principles contained in the old refrain, “Be it ever so humble, there is no place like home,” can with advantage be applied to this part of our subject. If it is becoming more and more widely recognised that certain large sections of our modern city populations do not like to enter the ordinary place of worship, and that, if they are to be reached, halls more resembling their usual haunts have to be secured, how much more should the same principle be followed among the peoples of other climes and continents! The missionary, therefore, needs above all things to be delivered from that stupid parochialism, which tends to obliterate the individuality and initiative of his converts by the introduction of practices and arrangements merely because they are what, through training and habit, suit his ideas and habits best.

The writer having for over twenty years been a missionary in China, it may not be out of place to add a few remarks referring more particularly to that country. It may be taken as certain that before long the churches in countries such as Japan and China will insist upon making their own arrangements, and correspondingly resent any attempt on the part of missionaries to curtail their liberty in this respect. From this point of view the wisdom of our not now drawing the bow too tight is obvious. The time is rapidly approaching when the provincialism that imagines that we ourselves have all the knowledge and wisdom, and ignores the fact that other races have powers and qualities from which we can obtain profit and instruction, will meet with its well-merited rebuke and discomfiture. This history of China, for instance, furnishes a record of achievements in the domain of government probably unsurpassed in the history of mankind. China has produced a literature and worked out a social and political system which, whatever its defects and errors, has, through the shocks and vicissitudes of many centuries, held together a civilized society numbering hundreds of millions and covering a vast and diversified area of country. It is much to be desired that the past political and social history of China should be made more widely and intelligently studied in Western lands than has hitherto been the case. Until this is done, reproaches of the Chinese on the score of their ignorance and self-conceit seem out of place. We cannot afford to despise a race which, without the facilities of modern means of communication and mechanical skill, has during so long a period of time developed and maintained a political, commercial, and social system of vast magnitude and importance. It may be taken as certain that, as time goes on, China will give to the Christian church men fitted for leadership and endowed with organising power on a large scale.

Nor can the fact be ignored by anyone attempting to forecast the future ecclesiastical development of Christianity in that country, that from time immemorial the governmental ideal set forth by her literature and cherished by her scholars — that of a benevolent despotism, combined with a real and healthy influence of popular opinion. In dealing with a people of so strong and independent a spirit as the Chinese, it can at all events be predicted with confidence that any attempt to force upon them the diversified denominationalism of our homelands will end in disaster. Here, if nowhere else, the missionary needs to exercise the utmost self-restraint and discrimination between essentials and incidentals in the forms existing in his own land, and to bear in mind the words of his Divine Master: “Neither do men put new wine into old bottles; else the bottles break and the wine runneth out . . . ; but they put new wine into new bottles, and both are preserved.”
We thank Thee that the place which was once a desert of thorns, has now become a garden of flowers." Such was the figurative language in which a poor Chinese farmer voiced our thanksgiving at the opening services of the new church in M-deo. The expression may seem rather poetic, yet when all due allowance is made for Chinese hyperbole, he probably expressed more of a Spirit-taught truth than might at first sight appear. Be that as it may, he set one a-thinking, and the retrospect of what God hath wrought filled our hearts with gratitude.

"A desert!" The district in which the new chapel is located would scarcely answer physically to that definition. A narrow, fertile plain, flanked on the east and west by high hills, and well-watered by several mountain streams, which yield sufficient produce to support the inhabitants of the populous villages, huddled together at the base of their hills, do not remotely suggest a desert. The rice crop has recently been reaped, and now the fields are planted with wheat and vegetables. The mulberry trees, a fruitful source of revenue in the silkworm culture, begin to shed their leaves, just as the tallow-tree ripens in its crimson tints. Carpenters are occupied cutting down trees on the hill-sides, and here and there by the side of the stream are little straw-covered huts, where between the upper and nether millstones, maize, beans, wheat, and rice are being ground or hulled. Industry characterises the community, and they would resent the thought that their ancestral soil was "desert." Standing on a slight eminence, a little to the right of the main road leading to T'ien-t'ai, with quite a number of villages within a radius of three miles, this little church has a pleasing outlook, and it would not be too much to say that here "every prospect pleases, and only man is vile." When we come to think of the character of the majority of its people, this place is as barren of truth, purity, and goodness as a desert of fertility. No words will portray the moral condition of villages where the majority of the women are described by Chinese Christians as "Samaritans," and the men devote most of their time to gambling, opium, and vice. Such is the state of the market town in which the house recently used for worship was rented, and its influence is felt in the surrounding hamlets.

A strict sect of vegetarians have sedulously spread their cult with all its superstitions throughout the district, and their imagined "mercy" fills them with pride, and makes them, as a rule, less accessible to the Gospel's influence than those who have neither regard for "law nor heaven." Occasionally we meet with one who has found that abstinence from certain indulgences, or mere outward ritual, cannot change the heart. To such the Gospel comes as "good news." The "Old Bear" and his elderly sister—the only two Christians I met on my first visit to this district—had been reckoned among the "devout." Strong-minded and self-willed, they were acknowledged as leaders. Ardent in the service of sin, they became zealous in the cause of Christ when they had "rejected the false and returned to the true." Oft-times their zeal was without knowledge, as when the good old lady would seek to instruct some enquirer in Christian duty, her arguments would be enforced by swearing! Still she learned much by the things suffered, and not even the opposition of relatives, or reviling of neighbours, damped her ardour. "Beat me to death, I will go the sooner to heaven," she would say to her unsympathetic husband when he thrashed her. Poor old soul! she was the first-fruits of seed sown by others, and she lived to see, with joy, one and another believe, until, when she passed away there were more than a score of Christians to mourn her loss. Hers was one of the first subscriptions towards the building fund of the new place of worship, to which so many out of their penury have contributed a part; thus enabling us to build it without drawing on the Mission Fund. The opening meetings were marked by quiet attendance and evident blessing to all who were privileged to have a part in them.

We will value your prayers that it may prove to be to many "the House of God."

"Except the Lord build the house, they labour in vain that build it."
Our Shanghai Letter,

Containing the Latest News from the Field.

September 6th.—From letters recently received it seems evident that the situation in S.W. Kiang-si has not materially changed since our last letter was published. There is still a good deal of unrest, though the vigilance of the local officials is happily having a restraining effect.

The news of the death of Miss Agnes Gibson, we learn, came as a terrible shock to the members of the Church at Ho-keo, by whom she was held in high esteem. Miss McCulloch informs us that they are finding comfort in turning the new class-room into a mourning hall. They have spent a good deal of time and effort in preparing white cloth fabrications to take the place of division walls and front doors. It is said that even a governor of a province would not have so much done for him to express mourning. As a further tribute to the memory of our departed sister, the Christians intend having a procession through the streets early in the eighth month, when they will place a memorial stone in position under an arch to be erected against the wall of the Mission premises on the street. As Miss Gibson had been in the city so long, and ministered so faithfully to them, and seeing that she was widely known and respected, the workers at the station feel that they should not restrain the converts in this demonstration of their regard for her memory.

Heavy rains are reported from Yunnan-Fu, where, as we have previously intimated, there has been prolonged drought and threatened famine. The autumn rice has now been planted, and there is every prospect of a fairly good crop.

We are thankful to learn that there is promise of a rich harvest throughout the province of Shu-ch’uan this year. Apart from the boon that this will be to the poor people, who, even in times of plenty, have difficulty in procuring a bare subsistence, we are thankful for the bright outlook for there will, in consequence, be less likelihood of local unrest and interruption to the preaching of the Gospel.

On the 26th August we had the pleasure of welcoming Mr. and Mrs. Graham McKie and their two children back from furlough; and with them Mr. Arthur Taylor, who has since gone forward to Chefoo to join the staff of the Boys’ School. Mr. and Mrs. McKie started a few days ago for Shan-si, where they will resume work.

On the 31st August Mr. Howard Bird and Miss Eva Morris were united in marriage at Shanghai by the Rev. F. S. Webster, who, the same day, sailed for Vancouver, en route to England. After spending two or three weeks at Ta-ku-t’ang, Mr. and Mrs. Bird will return to Ho-nan to take up work at Kai-feng Fu.

We were sorry a few days ago to learn from Mr. Easton that Miss Harrison had been very ill with dysentery at Sihsiang Shen-si. Through God’s mercy, however, when Mr. Easton wrote, she was making a good recovery.

The condition of Miss Pollock’s health, we regret to say, has been giving considerable cause for anxiety. Acting upon medical advice, she will take furlough soon.

Mr. MacEwan has been making very slow progress at Kuling, and it has been arranged that he try a change to Shanghai. We expect him to arrive here shortly.

We are sorry to say that Dr. Laycock has been far from well recently, having felt the Changsha climate rather trying this summer. He is now at Kuling, where it is hoped he will derive much benefit.

Miss Eldridge is steadily regaining strength, and Miss Cole, who has been ill for some time with chronic dysentery, is slowly improving.

Since the date of last letter, sixty-two baptisms have been reported from the various provinces.

Mr. T. A. P. Clinton, who recently spent eleven days visiting the out-stations of Chang-teh, Hu-nan, found at one centre that the converts had been suffering much persecution. He will value prayer on their behalf.
Miss F. H. Culverwell writes of excellent opportunities for preaching the Gospel at Nanpu. An idolatrous festival, held in honour of the god of diseases, brought crowds of people to the city from places in all directions. For ten days the preaching hall and women’s guest room were crowded almost continuously from seven o’clock in the morning until nine o’clock in the evening—excepting the women’s room, which was closed at dusk. Many women came repeatedly, and set themselves to learn the texts on a sheet prepared for them. "The spontaneous spirit of interest shown by the Christian men and their willingness to help was," Miss Culverwell says, "a welcome sign of deepened spiritual life. Some who were faltering, and had little to say last year, spoke with liberty and power. One man was especially powerful, at times holding an audience crowding the hall for an hour and a half; while the theatrical performance was continued at a temple near by, and that was supposed to be the special attraction on the street.

Presentation of New Testaments to Chinese Officials.

From the last Report of the British and Foreign Bible Society’s China Agency...

"The beautiful edition of the Wen-li New Testament, provided under the Pollack Bequest, has been freely distributed to officials throughout the provinces, but it was left to Rev. Howard-Smith to present copies to some of the highest officials in the Empire, thus placing the Word of God in the hands of those who, in a measure, are controlling the affairs of this great nation. Mr. Howard-Smith’s letter describing this special service is gladly placed on record:

"I enclose you the cards of twelve of the highest officials to whom I have personally presented copies of the Wen-li New Testament. I drew up a list, with the help of the Chinese Secretary of the British Legation—Sydney Mayers, Esq.—of twenty of the most important officials resident in Peking. Two of those on the list passed to their reward before the books arrived, and out of the remaining eighteen I have been able to present fourteen copies.

"Excepting in one case, where the official absolutely refused to see me, I was received with considerable cordiality, and had an opportunity of speaking a word or two which, I trust, will prove an incentive to the careful perusal of the little volume left in the hands of each official. Below is a list of names of those to whom Testaments have been presented:

Tsai Chen . . . Prince Chen’s son. President of Board of Commerce.
Na Tung . . . President of Waiwupu.
Chang Po-hsi . . . President of Board of Revenue. and Member of Grand Council.
Shih Hsu . . . Assistant Grand Secretary.
Chi Lu . . . Vice-President Civil Office.
Kuei Chun . . . Manchu President Board of Punishments.
Tieh Liang . . . Manchu Sen. Vice-President Board of War.
Shou Chi . . . Vice-President Board of Civil Affairs.
Cheng Ming-hau . . . Secretary Board of Foreign Affairs.
Ko Pao-hua . . . Chinese President Board of Punishments.
Yu Lang . . . Director Court of Imperial Entertainments.

PALACE OF "THE LOYAL AND FAITHFUL ONE."
CHANG-TEH, HU-NAN.

"Loyal and Faithful" is the posthumous title of Kwan-yii, the God of War. Kwan-yii was originally a seller of Bean Curd, who in A.D. 184 espoused the cause of Liu-pji, and became one of the most famous heroes of the Wars of the Three Kingdoms. He was made a god in 1594 by the Emperor Wan Li.
THE Kan-chow Fu Riot.—On the 29th September a cable was received by the Mission from China, briefly stating that a riot had taken place at Kan-chow Fu, in the province of Kiang-si. The Mission premises seem to have been partially destroyed, but, in the goodness of God, all the workers were brought safely through. The ladies had left the station before the riot.

While further details have not been received at the time of going to press, we would take this fresh opportunity of asking for special prayer that peace and order may be maintained. "Every great movement for reform bears within it the seeds of revolution, of 'the tumult,' as Erasmus called it"; and in these days of change and reform in China, it is incumbent upon all well-wishers of that country to pray that peace and order may be preserved.

Tibet.—According to the recently published Anglo-Russian Convention, both England and Russia have agreed to a policy of non-interference in Tibetan matters. "Russia and Great Britain engage neither to seek nor to obtain, whether for themselves or their subjects, any concession for railways, roads, telegraphs, and mines, or other rights in Tibet."; and in an annex to these arrangements, the two Governments undertake not to allow for the next three years "the entry into Tibet of any scientific mission whatever."

In the light of this Convention, which for the time being appears to put a further seal upon the closed doors of Tibet, there is the more earnest need to pray that God will raise up from the Chinese Churches those native workers who may become evangelists among their Tibetan neighbours. For the present, at any rate, it appears that the way is not open for foreigners to enter Tibet.

The experiences of Mr. Amundsen, of the British and Foreign Bible Society, who has recently been travelling on the Tibetan border, have led him to a similar conclusion. From a portion of his diary, which we have been privileged to see, it appears that his movements were effectually blocked and his efforts to sell the Scriptures practically fruitless. Summing up his experiences, he says:—"I understand the Society wants me to find out where work is possible, rather than attempt to push through strongly anti-foreign regions, simply to explore and possibly add somewhat to the annals of suffering and murder of East Tibet. Taochow (my northern objective) is, I am told, in the grip of rebellion. Dr. A. Tafel, who has been exploring the Kansuh-Tibetan border for over two years, says that the whole region is simply infested with robbers, and especially the Taochow and Sungpan regions. Any attempt now on the part of missionaries to enter or reside in the regions west of these two places, or anywhere else along the Tibetan-Kansuh frontier, would be strongly opposed by Chinese and Tibetans alike.

As to the country north-west of Tatsien Lu, it may be said to be open as far as Hor Drango, but no farther. And as a field for Bible Society operations, I think I am right in saying that the results would not justify a foreigner spending his time among the scanty population at present get-at-able from Tatsien Lu, though a Tibetan (or Chinese) Christian might well try to do a semi-secret kind of Bible and evangelistic work amongst them, perhaps with more effect than if a foreigner were to try—i.e., if such a man could be found with an ocean of patience and tact. I doubt whether ten portions could be sold, actually sold, to Tibetans north-west of here in a year.

"The only part of the Tibetan Chinese frontier with which we are not acquainted is the Yunnan-Tibetan frontier. I am therefore leaving for Batang and south-east Tibet this week. I hope, and expect, to find that part, if anything, more prepared than the Szechwan-Tibetan frontiers, and the Kansuh frontier, too. I've no real warrant for the thought, and I may be disappointed there too. Anyhow, I mean to have a good look around."

The results of Mr. Amundsen's further journey will be eagerly looked for; meanwhile, we earnestly commend him, in his arduous and dangerous undertaking to the prayers of God's people at home.

Sinkiang.—In the British and Foreign Bible Society's China Agency report there appears a most interesting account of Mr. Hans Döring's journeyings through this little known and inhospitable region. As this account will not be accessible to many friends in this country, a few extracts are published in this issue of CHINA'S MILLIONS, in the hope that the perusal of them may call forth more prayer for Mr. Döring, of the Bible Society, and for Messrs. C. W. Hunter and A. Moore, of the C.I.M., who are appointed to the same needy field. The reading of these published extracts should surely cause all Christians to recognise that these workers, who are willingly facing the hardships and loneliness of such regions, should be able definitely to count upon the fellowship in prayer of God's people at home. The command to preach the Gospel to all peoples was not given to an isolated few but to all the followers of Jesus Christ. In the necessary division of labour, the task of entering this or that field must, of course, devolve upon special members of the Church, but the duty equally rests upon the whole body. Those who remain at home are as much under the obligation to obey Christ as those who go. "Having gifts differing according to the grace which was given to us, let us give ourselves to our ministry."

Mr. W. B. Sloan.—From a recent letter from Mr. Sloan we learn that he is hoping after a visit to Hunan to join Mr. and Mrs. Hudson Broomhall at Ichang on October 21st, and with them to travel up through the Yangtse gorges to Szechwan, so as to be present at the forthcoming West China Conference. When this paper reaches the greater number of our readers, this party will, in all probability, be journeying up the Yangtse rapids. Will friends kindly remember them in prayer, asking for journeying mercies, for preservation from shipwreck and other dangers, and that Mr. Sloan may be greatly blessed in his ministry among the churches and workers of West China.

Revision of the Old Testament Translation.—Rev. F. W. Baller, of the C.I.M., who has already spent about ten years upon the revision of the New Testament Mandarin translation, has been elected as a member of the committee for the revision of the Old...
Testament Mandarin version. It is not probable that this work can be satisfactorily completed under ten years, and we are sure that he and all the other members of the committee will much value special prayer for help and guidance in this most important undertaking.

**Pastor Hsi's Conversion.**—The book, "Pastor Hsi; one of China's Christians," has already had a sale of about 45,000 copies, and has been translated into thirteen European and Asiatic languages: French, German, Swedish, Finnish, Danish, Armenian, Turkish, Arika, Hindustani, Urdu, Telegu, Punjabi, and Chinese. The earlier volume, "One of China's Scholars," is, unfortunately, not so well known, and consequently many friends have not read the story of Pastor Hsi's conversion which appears in that volume. In consequence of the regret expressed by many that the book they do know and value, "Pastor Hsi," does not tell of his conversion, it has been decided to publish Chapters XII. to XIX. of "One of China's Scholars" as a separate book.

This is now in the Press, and will appear under the title of "Pastor Hsi's Conversion." It will be a book of eighty pages, and be neatly bound in cream cloth with an artistic cover design. A large edition is being printed so as to publish this at the low price of 6d. net. The story is eminently suited to help people who may not be Christians as well as being of great interest to Christian people. It will make a neat and inexpensive Christmas present. Will friends kindly help to make this known?

**New Postal Regulations.**—Lest the new postal regulations may not be known to all our readers, we call attention to the changes, in so far as they affect correspondence with missionaries residing in China. From October 1st last, the half-ounce limitation has been abolished, and it is now possible to send one ounce for one penny to any of the following places, all of which have British post offices:—Hong Kong, Amoy, Canton, Chefoo, Foochow, Hankow, Harkow, Liukung- Tan, Wei-hai-wei, Ningpo, Shanghai, and Swatow. To all other places in China the postage is 2d. for the first ounce (not half-ounce, as before), and 1d. for each succeeding ounce.

It should specially be noted that the British Post Office at Tientsin has been closed, and the postage for that port is therefore 2d. per oz. and not 1d.

In addition to the weekly mail via Suez, for which letters should be posted in London on Fridays before 6 p.m.; letters and postcards may also be sent via Siberia. These latter should be marked "via Russia," and should be posted in London not later than 6 p.m. on Wednesdays.

**The Pagoda Branch.**—This branch of the C.I.M., the especial object of which is to enlist the sympathy and help of young people in furthering the evangelization of China, is growing slowly. Any young person, or older friend as well, who desires to join this branch should send a postcard either to the Secretary of the C.I.M., at Newington Green, or direct to the Secretary of the "Pagoda Branch," Miss F. Freeman, 21, Webster Gardens, Ealing, London, W., when a printed "envelope will be sent them to be filled in.
Baptisms in Chang-shan Out- Stations, Cheh-kiang.

BY MISS MARIE GUEX.

This year we have aimed at going to the three-out-stations every two months, or oftener when able, visiting in each place as many homes as possible. We have been much cheered to see the pleasure it afforded the Christians to receive us. Here is a sample of the difficulties our converts meet.

Faith Triumphant.

Hsiu Yong-Kuei is a young man twenty-two years old, tailor by trade, living twenty-five li from here across the river.

He became interested in the Gospel through a friend, a Christian, who keeps true and bright, though he finds no sympathy whatever at home. Last year Hsii was accepted as a candidate for baptism, but, as we think him not sufficiently ready, and want to stimulate him to learn to read, we have deferred his being received into the Church. His mother is very opposed to his change in belief, and his future wife, who was brought up in his home, has been completely under her influence. He is to be married in two weeks' time, and he told us he wishes to have a Christian marriage ceremony. Now, as he is the only man in the home, and the bread-winner, we felt we could not comply unless he boldly took his stand and persuaded his mother to have all traces of idolatry removed. He knew he would have a hard tug with her, but he understood his opportunity to win had come, and told us he was decided upon his course. The devil is very real to those people. We told him not to fear him, but to trust implicitly in God, asking Him for strength and deliverance; we also advised him to warn his mother to have all the false ceremonies, but said she must have the pipers removed. He told us he would be baptized last year. Second, Lo Ta-kin, age thirty-one; he is a shopkeeper on the main street and his beaiping face told us our petition had been granted. He said it was wonderful how the difficulties vanished. He had often before tried to move his mother, but without success. This time she yielded without even attempting to curse him as he had expected. So another home has been cleansed of idols, and we trust hearts will follow. Evangelist U. and Yang Sien-seng went there and had a service of praise and prayer before hanging up God's word in the place the idols occupied for generations. In a few days the wedding will take place. The young bride, who is only seventeen, is quite willing to do without the false ceremonies, but said she must have the pipers! No doubt there will be a great concourse of people from all around to witness the unprecedented ceremony, and we pray that the testimony that shall be borne then may lead many to enquire after the truth and their eternal welfare.

An Infectious Enthusiasm.

In Peh Shih Kiao the work continues cheering. Mr. Chen, the evangelist, visits indefatigably in the homes of the believers and in the district around. His earnestness of purpose has caught many of the members there, and the aggressive spirit is very noticeable among them. Mr. Chen has a very happy and straightforward way of dealing with both converts and outsiders. The newcomers are soon made to understand that the Jesus Hall is no shelter for professional evil-doers, and that only those who mean to renounce their sins can hope to derive any benefit from the true religion. This year six converts were added to the Church there, three men and three women. Pray for them!

The men are: First, Su Yuh-Kiu, twenty-one years of age; he works on his father's farm; he is a steady, intelligent young fellow, with a firm faith in the Lord Jesus; his father was himself baptized last year. Second, Lo Ta-kin, age thirty-one; he is a shopkeeper on the main street in Peh Shih Kiao. He keeps his shop shut every Lord's Day. He has taken a bold stand for the Lord, and some weeks ago was united in marriage to one of my former scholars in Yuh Shan, who will, we trust, help greatly all in the house to better understand the things of God. The news that a Christian marriage ceremony (the first in the place) was to be performed in that home spread quickly near and far, and on the evening of the eventful day the flowery chair, decorated tastefully for
the occasion, was no sooner put down in the front shop, and where the marriage service was to be, than a swelling, uncontrollable crowd invaded every inch of space, and even the street was blocked. No reasoning avail, and it being out of the question to perform such a serious act amid such a confusion, with much trouble we waded our way to the bridal chair, in which the heroine of the moment was still imprisoned, and opening the door we helped her out and conducted her into a side room. It was decided to put back the ceremony until after the evening meal, in the hope that out of politeness those who were not guests would withdraw or tire of waiting. The chair was dismantled and removed; then the tables were set and charged with all kinds of savoury dishes; the guests sat down to enjoy the feast throughout the whole building, and yet the intruders did not disperse. After the meal, as it was getting late, the brothers quietly proceeded to shut their shop; the evangelists and teachers, as an innocent ruse, left for the Jesus Hall close by. It was then nearly 10 p.m.; only then the recalcitrants looked at each other, and some half-timidly emitted their opinion that they would see nothing more that night, and so withdrew noisily. A veritable raising of the siege! Half-an-hour later evangelists and teachers came back, and quietly, before the numerous guests, the two young disciples were united in God's presence. Afterwards, the proceedings were very favourably commended by those who hitherto had heard nothing or little about the true and living God, the Creator of heaven, earth, and man, Who is above all and eager to bless those who trust their destinies to Him.

The third man baptized at that out-station is Yang Ping Ts'uen, from Ta Shiu-Pa, a village ten li north of Peh Shih K'ai. He is thirty-seven years old, and a teacher by profession. His conversion, as he told it to me, came in this wise. Among his relatives there is a man of about forty, only baptized last year, though he had for several years known the Gospel. Every New Year he was wont to go and congratulate Mr. Yang's household, always staying a few days. On these occasions he never missed to place before his relatives the advantages of the religion of Jesus Christ, and when Mr. Yang went to his house in Peh Shih K'ai to return his civilities, the faithful believer would invariably resume his favourite theme; but the proud Confucianist, who was also a staunch vegetarian, keeping his vows with all diligence, and early every morning reading the sacred formula, a work which he believed would secure the merit for his salvation, remained obdurate till last year, when, as before, he entertained again his Christian cousin, who, as he neither drinks nor smokes, spent the time in earnestly pleading with Yang Shien Seng about his soul. Seeing his devotion to the false, he said: "If you would only transfer it to the true, what peace and happiness would be yours!" The relative returned home, and some days later Mr. Yang went to see him. That day being a Sunday, he was urged to go and hear the doctrine. With some reluctance he went with his cousin to the Hall, but on seeing there another teacher he knew had a bad reputation he at once, very unjustly, formed a bad opinion of the place. In the afternoon he consequently could not be persuaded to go again, giving as his reason that a good religion would not suffer such a man as he had seen there; his parents explained to him that he was not one of the members; that the Hall was opened to all sinners, since Jesus was the Saviour of all, and that the evangelist knew the man for his worth. Next Sunday, therefore, he consented to go again, but, as he told me, not to listen; his heart was so disturbed, he could
not have repeated one word of what was said. The Sunday following found him again in the Hall, and this time he heard distinctly the parable of the ten virgins, and said he marvelled at Mr. Chen, whom we knew was formerly only a tailor, being able to speak about the mysteries of heaven. The fourth Sunday the parable of the true vine was read and expounded, and Mr. Yang admitted it was a good one. On that day the evangelist, who had by this time noticed his coming, spoke kindly to him after the service, asking him his name and profession, and inviting him to continue enquiring into the only true doctrine. On asking him how to pray, Mr. Chen turned to the Lord's Prayer, and directed him how to approach God. The time of his liberation was drawing near. It was on the fifth Sunday Mr. Yang let go his pet beliefs, as the Spirit convinced him through the inspired Word: “The Word was made flesh and dwelt among us.” The light pierced through the darkness. “The light of the knowledge of the glory of God in the face of Jesus Christ.” He understood then that the man Christ Jesus was his Saviour and his God. Moved to the depths of his soul, he went to his home. At that time he had a shop. He took down the god of riches, and all he trusted in before to bring him fortune and happiness, and after praying mentally, he burnt the whole outside. His wife and the other members of the household tried to reason with him, but in vain. They thought he had gone crazy, but he told them he was quite sober, not to fear, that he was getting rid of their enemy the devil. The destruction of the works of the devil followed a manifestation of the Son of God in the heart (1 John iii. 8). Mr. Yang is a man who does not do things by halves, and since he believed a number of reforms have taken place in the home, his daughter's feet having been liberated, together with those of a young girl living with her family still, and who was betrothed to Mr. Yang’s eldest son already some years back. Other members of the family, his mother, elder brother, and elder son, are coming bravely out on the Lord’s side. Mr. Yang is making rapid progress spiritually, and the Spirit is very manifest in him. We have been led to engage him as our private teacher, with the intention of using him for the work, as the Lord shall direct. He is, we thought, might bring the Gospel to the people west of our city. Meanwhile, we give him opportunities to study the Word of God, helping him as we can. Pray that he may be kept humble and indeed be a chosen vessel to carry the Light to his own people.

Another interesting detail concerning this case is, that Mr. Yang's father, now dead, who was also a teacher, had twenty years previous bought some tracts and a Wen-li New Testament. These were taken down from a high shelf, where they had remained wrapped up in paper and unread all these years, only a few days before the teacher's conversion. They are now read, understood, and prized.

One of the three women baptized in Peh Shih Kiai is the mother of the Christian who led Mr. Yang to believe, and the other his aunt. They have now reached the evening of life, and we rejoice much to know them safe in Jesus. No doubt the faithful prayers of the son and nephew prevailed also in their cases. The third woman is the wife of a Christian, a farmer, living five li from Peh Shih Kiai. So the work among the women there is bearing fruit. The woman we placed last year in the Hall is a conscientious helper. We have there a good number of enquirers, some very promising, and others truly interested and regular comers.

Among these a family named Mao, living fifteen li north of Peh Shih Kial, at Leng Shui. We visited them a month ago, and found the house cleansed from all traces of idolatry. The household is composed of an aged couple, five sons and their wives, and half-a-dozen or more little ones. The dialect of the place is not easy to understand, but as we remained over-night we had time to hold intercourse with the women, and tried our best to make them understand the importance of our message. The evangelist held a meeting in the evening. We were much touched as we heard the old master of the house try to make the meaning plain for his wife. He said: "We cannot see the true God; He is a Spirit; but we can see His gifts—rice, clothes, etc.—and if we acknowledge Him and worship Him in our hearts, He will send us happiness and peace." They have a good deal of property: so lazy, lawless fellows, who are numerous in the region, have more than once under wicked pretexts extorted from them important sums. Only a few weeks ago they had to give $100 to avoid a lawsuit to a band of unprincipled men who had rendered them responsible for the death of one of their kind found in a house ten li off! These people, simple and honest, are much afraid of the Yamen; and, knowing there is no justice to be expected from their rulers, prefer to come to terms with their tormentors. It is pathetic to see with what fortitude many who are innocent suffer cruel wrongs, hopeless of redress.

Another example to the point. At Pa Ma Long, a village eight li from Peh Shih Kial, where we have some Christians, lives a family composed of three rich widows, daughters-in-law, and children. They, too, are interested in the truth, and Mrs. Just, who not long ago visited them, said they were most interesting and intelligent people.

Not many days ago two fellows, who, because of their lawless lives and continuous thefts and depredations, had become the terror of the district, planned to go and intimidate these widows; consequently, they went and asked for a large quantity of rice or money. The widows refused; the men rose up to a band of unprincipled men who had rendered them responsible for the death of one of their kind found in a house ten li off! These people, simple and honest, are much afraid of the Yamen; and, knowing there is no justice to be expected from their rulers, prefer to come to terms with their tormentors. They came in the house under a pretext, hearing of this, resolved to rid the district of these miscreants. They came in the house under a pretext, and invited them to come and refresh themselves with them. They fell into the snare, followed them, and while they were smoking and drinking, eight men rose up to kill them; one died on the spot, the other managed, though mortally wounded, to escape. The news had scarcely reached their homes than a number of the clan went straight to the three widows' house, tore down all that was worth taking, and its family, its implements, and its slaves. The women, who, being able to speak about the true God, lived a family composed of three rich widows, daughters-in-law, and children. They, too, are interested in the truth, and Mrs. Just, who not long ago visited them, said they were most interesting and intelligent people.

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Disorder now seems to reign supreme everywhere, and in many cases the mandarins take hardly any notice; in the midst of this darkness we try to shine and lead precious souls out of this chaos to the Source of all peace and good. Pray that such divine love and wisdom may be given us.
A Journey Into Chinese Turkestan.

The following extracts from the journals of Mr. Hans Döring, of the British and Foreign Bible Society, are selected from a number of others, equally interesting, which appear in the British and Foreign Bible Society's Report of the China Agency for the year 1906.

For a short time Mr. Döring worked in co-operation with Mr. Geo. Hunter, whose accounts of itinerations in the Province of Sinkiang have recently appeared in "China's Millions."

These extracts are published in the hope that their perusal will call forth prayer for these pioneers, Mr. Döring, of the Bible Society, and Messrs. Geo. Hunter and A. Moore, of the China Inland Mission, in their very difficult work in this little known and needy field.

Three days ago (writes Mr. Döring on March 2nd), my twenty-eight boxes of books and my personal belongings were roped with strong cords and packed on the backs of twenty camels, and we were ready for a twenty days' journey through long stretches of that vast empty sea-bed which is called the Gobi Desert. The road which the camel caravans take does not go to Anshih, but straight to Hami, leaving the big cart road half a day's journey from Suchau. On this smaller road a kind of sea-weed grows on the sand mounds, and this plant, the only one which grows there, the camels eat. Travelling by camels differs in many particulars from cart travelling. The cart animals have their chief feed at night; the camels sleep during the night and only eat in the forenoon. The carts start as early as possible in the morning so as to arrive at an inn early in the afternoon. The camels start in the afternoon and travel through the night. Now, as we have moonlight, they stop when the moon sets between ten to eleven p.m.

For two days we did not come to any place, nor did we see anything but mounds of sand with desert shrubs on them. In clear weather the snow peaks of the Richthofen Range are seen toward the western horizon, but in all other directions nothing meets the eye but sand and shrubs and, perhaps, a bit of a streamlet wearily winding its way towards the east as if aware of being doomed to perish in the desert. It was a long eighty li march yesterday—partly through the night. I got so tired on the road that again and again I nodded while riding my horse. For a while I tried to ride a camel as a change, hoping to be able to sleep on its back a little. It was a disappointment. Still, it helped to shake the sleepiness out of me.

We arrived at this place last night. It was bitterly cold after sunset. When a suitable place for the animals to sleep has been found, the camels are made to kneel down, and the loads are taken off. Two men then pitch the tent, in the innermost part of which I spread my bedding on four camels' saddles. The men sleep on the bare ground. A hardy lot they are! A huge fire under the mighty cooking-pan in the centre of the tent makes it quite comfortable as long as the fire burns. After it is burned down one creeps into one's pu-hai in order to keep warm. The smell of the camels is unpleasant to one who is not used to it, but one can get used to all things.

The "Torture" of Sleepiness.

March 8th, 900 li north-east of Yuman-hsien and nearing the Stony Desert.—. . . Hitherto I have thought that travelling by carts over stony roads, and staying in Chinese inns at night, was the hardest thing a foreigner travelling in China was called upon to endure, but since I have travelled with a caravan of camels I have changed my opinion. The monotony of the desert by day, the bed of camels' saddles at night, the evil smell of the camels and the acrid smoke of the fire (made by dry camels' dung) on which one's food is cooked—none of these things are so trying to the flesh of a foreigner as the sleepiness which attacks him in this high region. This to me was real torture. Travelling through the cold night, with no other company than dull
Chinese who seem to sleep while walking alongside the camels or while sitting on their backs, and being weighed down by heavy sleepiness, is the worst thing a traveller can endure. You sit on your horse and, in spite of every effort, fall asleep whilst riding. Presently you wake up and find yourself on the ground, with your horse standing bewildered at your side wondering whether you are dead or not! Then you try to keep yourself awake by walking and talking a bit to the camel drivers, but you soon find that they are just as sleepy as yourself. A few words are exchanged, and then you are too tired to open your mouth or even to think of anything but sleep, sleep, sleep! Oh, for just a few minutes there at the road-side in the soft sand! But no; you must go on and fight against this desire. It is too dangerous. The caravan cannot wait, and your servant would not watch over you, for he would fall asleep like yourself, and the wolves would then have an easy time. In spite of all this reasoning, however, you feel as if you were dragged down to the ground by a thousand strong magnets—and then you yield. Suddenly your watchful horse, whose reins you have kept slung round your neck (this is a wise thing to do), pulls up, starts, and jerks you wide awake. You jump up, not knowing where you are for some seconds, but you see your horse trembling and realise that danger is near. For a few minutes you are fully awake and feel glad and refreshed. You jump on your horse and catch up the caravan, which is some distance ahead. But after another ten hours sleep creeps on again, and the same fight and the same yielding are repeated. At last the caravan arrives at the halting place for the night. The tent is pitched, your pus-kai is spread on the camel's saddles, and you lie down and sleep like a log—not waking up again before the sun is risen high the next morning.

**Dust Storms and their Dangers.**

HAMI, March 28th.—A gale from the north-east, almost as violent as a typhoon, sprang up last night as we were making the last stage to Hami. We were literally wrapped in thick clouds of desert dust for hours, and had to grope our way through it like blind men. But for the camels, we must have lost our way. We started in quiet weather in the afternoon, but were caught by the gale in the open desert sunset. It came from behind us. That made it just possible for the camels to go on, feeling their way with their soft hoofs. For a time they were actually driving their drivers, who could not see a hand's length before them! This last stretch of the Gobi is as even as a billiard-fold manner. First there are bottomless swamps round about, and they are not fenced in. Thirdly, there are wolves, which those brutes belonged had not taken them off, they would probably have inflicted severe injuries. Our caravan had only an ordinary Chinese dog.

Led by the camels, we came safely through the storm and reached the west suburb of Hami city at midnight. The fine white alkaline dust of the Gobi seems to get right into the pores of one's head. It gave us all splitting headaches. Our journey from Suchau to Hami through the Gobi had occupied twenty-eight days.

**The Kingdom of Hami.**

We find that Mr. Hunter stayed here about one month and sold hundreds of Gospels. Hami is only a small place. The chief trade is done on the one street of the west suburb. We met a lot of non-Chinese people on this street to-day—Arabians, Turkomans, Russians, and Mongolians.

**An Audience with H.M. "Lar-Muh-Hur-Soh-Ter" I.**

It is a humiliating fact that one has been six years in China without knowing either of the existence of the kingdom of Hami or of its king, whose name alone is interesting enough to claim attention. When we were told that it would be a wise thing to go to the "Wang-ye" (king), in order to hire a cart for our journey to the capital, we very much doubted the authenticity of that lofty title. I thought he was probably an influential man, head of some organised society of either merchants or traders. But I was assured by Turanese, Turkish, Mongolian, Thibetan, and Russian, as well as by Chinese friends, that the King of Hami was a real sovereign, though paying tribute to the Emperor of China every three years, and that he lived in great style in his castle in the Moslem city, a few miles off the Chinese city. Accordingly, we decided to pay this unknown king a visit. Our good friend Mr. Yang, the first clerk in the Telegraph Office here, offered to be our guide. We went with slight expectation of seeing anything worth the trouble, and were not a little surprised when we came near the Turkoman city and caught sight of imposing blocks of buildings rising one above the other upon a hill inside the north gate. "That is the king's palace," said Mr. Yang, pointing with his finger towards the buildings. The castle, or palace, looked down on us, grand and aristocratic, like one of the old castles in Europe.

The way to the huge outer gate leads round many corners and through many crooked lanes. The details of the castle buildings, the expensive ornamentations on the walls, the excellent pavement in the inner and outer courts, and the expensive furniture in the room—marble tables, ivory carvings, gold and silver ornaments—were a surprise. Everything was made of the very best material, and kept in an excellent and perfectly clean condition. Watchmen were on the open top of a high watch-tower, built in the south corner of the outer court opposite the huge gate, while formidable fortifications guarded the whole place. The gate-keeper at the inner gate was a stately-looking man, a picture of perfect manhood, like almost all of the Turkomans or Chentush (as the Chinese call them) whom we have seen here.

**The King's Courtesy.**

The gate-keeper led us through the inner court to the lofty guest hall, which was built in the form of a T. The vertical narrower wing of this hall joins the other part in a right angle. In this wing was a stand erected for a band of musicians and actors. The king came from the inner hall to the entrance of the smaller hall to meet us.
He caught hold of my right hand with both of his and pressed it on his silk-clad bosom. The salutation was certainly a hearty one. I noticed that this monarch kept his hands as white and as clean as any aristocrat in Europe. His dress, however, to our surprise, was Chinese, while the Mussulmans whom we saw outside the castle wore garments of quite different cut, with high four-edged head coverings, like the official hat of a Roman Catholic bishop. Their hair, moreover, was kept short. But the king with his suite were dressed in full Chinese style, and observed Chinese etiquette towards the Chinese. We were led to the sofa to sit down. The king sat down on a chair, whilst five men of his suite, in full dress, stood at a respectful distance behind him. When the tea was served, the king took two of the trays laden with beautiful white cubes of sugar, and filled our cups full to the brim, using a spoon of finest silver. He then bade us stir the tea with our silver spoons and drink. It took some time before the heaps of sugar were dissolved, and then the tea was practically sugar syrup with a little tea in it. Though wearing Chinese dress, we found that His Majesty had a very limited knowledge of Mandarin. An interpreter was called to make plain to him what Mr. Yang (who speaks beautiful Mandarin) had to say. As the king inquired the reason of our coming to these distant parts all the way from the coast, we were given an opportunity of telling him of the work of our Society and of the objects of mission work in general. When asked to be allowed to take his photo, he refused, saying that he was a Mussulman, and that his religion did not allow him to be photographed. He allowed us, however, to take snapshots of the castle from outside. When leaving he took my right hand and pressed it to his bosom again, and came himself with us as far as the gate-house of the inner court. We entreated him several times not to condescend thus far, but he was determined to honour us by coming out farther than with ordinary guests, his suite following him at a certain distance. Outside the inner gate we bowed to each other for the last time. Then we went down to the city, and His Majesty, Lao-muh-hur-soh-ter I., King of Hami, went back into his castle.

Women's Work in Ho-nan.

TAI-K'ANG.—Mrs. H. T. Ford, in a letter dated May 30th, writes:—

"Ever since our last visit to Chi'sien I have wanted to write to you and tell you about the work there. This visit was so much more encouraging than any former one, and I think you would like to hear about it. It was the fourth time I had been there. The previous times we all went and stayed in an inn. Very few people came—indeed I had to send the children out for a walk with their nurse before any women ventured near us. That brought some, but they were only willing to come and have a look at us; they did not want to stay and listen much. The third visit (two years ago) was stayed for three weeks in the house we had rented; but very few came except during a few days when a fair was being held. At that time there was one woman who believed, and she has kept on coming to the Sunday services and trying to get others to come too. Since that visit two years ago, we have moved into a very small house, but in a busy street, and very many more women came to see us this last visit. The Chi'sien women are very different to the T'ai-k'ang women. They do not seem to mind coming out quite freely, and do not seem afraid of us, as strangers often are here. Twice I went out on a barrow with Willie (a very fashionable way of going about there!) and no one followed us at all or noticed us much. Women began to come directly we had had breakfast and prayers, some of them sitting for hours listening. It is such a joy to tell those who want to hear, and many of them really did listen earnestly. They came on till dark, and then we had to ask them to go home and come again next day. Quite a number of people from country places round about have begun to believe. In one village thirty away, a father, mother, four sons, and their four wives, all believe. Seeing we were short of forms, they made four long and very heavy ones, and carried them in themselves the thirty is on Sunday morning, as a gift to the Church. A young woman and her elderly husband, who had been in the hospital at Kai-feng for ten days or so, came home believing, and last Sunday, when Mr. Ford was there alone, they brought their idols, worth some thousands of cash, and burned them in the courtyard. As the idols were burning, the Christians sang, 'Praise God, from whom all blessings flow,' and a semi-outsider asked if they were singing to escort the gods to heaven! The Christians were greatly disgusted."

Departures for China.

Dec. 10th. Per N.G.L. S.S. "FRANZ HENRICH."

Dr. and Mrs. F. A. Keller. | W. W. and Mrs. Lindsay.
Mrs. Robt. Gillies.

Each worker for Christ, in his own particular sphere, meets with many valleys and mountains, crooked places and rough ones, which God alone can deal with. Let him rejoice not only that God's power is equal to the occasion, but also that there are difficulties of such a nature as to make the putting forth of that power a visible and notable thing.—J. HUDSON TAYLOR.

Departures for China.

SKAN-SUH—Liang-ch'ou ... ... ... ... 8
SHEN-SI—Poi-jiang ... ... ... ... 8
SHAN-SI—Hsiu-hien ... ... ... ... 13
SHAN-TONG—Jen-t'ai ... ... ... ... 4
HO-TO—Choo-hia-k'eo out-stations ... ... 17
SI-CHUEN—Wan Hsien ... ... ... ... 20
Kwei Fu and out-stations ... ... ... 15
KWII-CH'OU—An-shun out-stations ... ... 404
HU-P'ING—Kul-ch'eng and out-station ... ... 6
Kiang-si—Kau-ch'ou ... ... ... ... 8
Kih-an add out-station ... ... ... ... 12
Nan-feng and out-stations ... ... ... 7
Kan-an ... ... ... ... ... ... ... 4
GAN-HWU—Kuang-teh ... ... ... ... 10
CHEH-KIANG—Sien-ki ... ... ... ... 3
Wenchow and out-stations ... ... ... 6
Tain-tsin out-station ... ... ... ... 2
Ning-hai out-stations ... ... ... ... 4
Tai-shun ... ... ... ... ... ... ... 2
Tai-ch'ing out-station ... ... ... ... 2
Ping-yang out-stations (Shui-an) ... ... 17
Kiu-ch'ou and out-stations ... ... ... 8
Ning-yi out-stations ... ... ... ... 5
HU-KAN—Chang-teh and out-station ... ... 17

Previously reported ... ... ... ... 738
Total reported to August ... ... ... ... 1,480
China's Millions.

November, 1907.

DONATIONS RECEIVED IN LONDON DURING SEPTEMBER, 1907—Continued.

For Special Purposes.

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Summary.

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SOME C.I.M. PUBLICATIONS.

THE CHINESE EMPIRE.
A General and Missionary Survey.
Edited by MARSHALL BROOMHALL, B.A.
Preface by Right Hon. SIR ERNEST SATOW, G.C.M.G.
7/6 net.

NEW BOOK.
(See Editorial Note, page 173.)

PASTOR HSI'S CONVERSION.
Attractively bound in Cream Cloth, with Coloured Design.
6d. net. 80 PAGES. 6d. net.

NEW BOOKLET.

"DAVID."
A LITTLE SOLDIER OF JESUS CHRIST.
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Reviews of "The Chinese Empire."

"This book should appeal to many outside the Missionary Circle. We heartily commend it as a book of reference to the Mission Bands who will study 'The Uplift of China,' and to all who are interested in the Evangelization of the Far East."
— Robert Wilks, in The Student Movement.

"A volume which reflects the greatest credit on all concerned in its preparation and production."
— Primitive Methodist Quarterly Review.

"Valueable to a large public."—The Globe.

"The book is a mine of valuable and accurate information."
— Missionary Herald of A.B.C.F.M.

Reviews of "China and the Gospel."

"Full of interesting information as to the progress of religious effort."—The Spectator.

"Remarkable progress in the work of Protestant Missions in China is shown in this Report."—The Times.

"A marvellous shillingworth. As a mere treasury of the latest religious information regarding this nation, this Report is invaluable."
— Life of Faith.

"Books like this give us many thoughts of the goodness of the Lord and of the splendid work His people are doing."
— The Christian.

CHINA INLAND MISSION, Newington Green, London, N.
MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C.
China's Millions.

CENTENARY MEETING OF PROTESTANT MISSIONS

In Albert Hall, 31st October, 1907.

REPORT NUMBER.

MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, LONDON, E.C.
China Inland Mission, Newington Green, London, N.
All donations to be addressed to the Secretary. Cheques and Money Orders (payable at G.P.O.) to be made payable to the CHINA INLAND MISSION, and crossed "London and County Bank, Bedford"

It is particularly requested that on every occasion when a sum of money is sent for transmission to a Missionary, as a gift, or for any private purpose, it be clearly indicated as for transmission only. But money intended for the support or work of any particular Missionary, or for a Native Helper, or Bible-Woman, or Scholar, or any other Mission object, being practically a contribution to the Mission, should not be marked for transmission, but the desired object indicated only.

DONATIONS RECEIVED IN LONDON DURING OCTOBER, 1907.

For General Fund.
China's Millions.

The Renaissance of China.

"History," writes Professor T. M. Lindsay, in his recently published History of the Reformation, "knows nothing of revivals of moral living apart from some new religious impulse. The motive power needed has always come through leaders who have had communion with the Unseen."

Tracing that movement called the Renaissance, that transition from the medi eval to the modern world, he reviews its leading characteristics; the beginnings of modern science and discovery, of geographical exploration, and of political concentration; the introduction of historical and scientific methods of jurisprudence; the foundation of modern literature and the revolution in art, with those far-reaching changes in economic and social conditions. Yet in none of these is found the salvation of Europe.

The classical revival in Italy "failed almost from the first in real and moral earnestness." The Ecclesiastical Jurists "failed ignominiously," and the Christian Humanist "had never been able to move society to its depths, and awaken a new religious life, which was the one thing needful." "Humanism had supplied a superfluity of teachers; the times needed a prophet. The Reformation needed a man who had himself felt that commanding need of pardon which was sending his fellows travelling from shrine to shrine; who could tell them in plain homely words, which the common man could understand, how each one of them could win that pardon for himself." So speaks one who has carefully studied the lessons of the European Reformation.

What the sixteenth century was to Europe, the twentieth century promises to be to Asia. Allowing for the essential differences of East and West, Asia is now experiencing a movement not incomparable with that in Europe five centuries ago. The Far East has entered upon its transition from the ancient to the modern, but with a somewhat more sudden introduction to that which Europe sought and learned but slowly. The results of Western science and learning, with all their revolutionising influence upon education, commerce, social and political life, are being thrust upon a reluctant Orient.

War has broken down the exclusive policy of the East, and the adoption of modern conditions is being recognised as essential to national independence and the maintenance of sovereign rights. In China alone 3,746 miles of railway are now in daily use; while 7,022 miles are under construction; 2,066 modern post-offices have been recently opened, which last year handled 113 millions of articles; while 346 telegraphic centres, with 34,041 miles of wire, link up the Empire and keep the most distant Yamen in closest touch with Pekin'. An educational revolution has been outlined, and in some measure entered upon; a constitutional government has been promised; anti-opium regulations put in force, and a modern army organised. On all hands strenuous efforts are being made to grapple with national weaknesses and to qualify the country for a worthy place among the Powers.

The spectacle of an awakening China cannot but fascinate the world. Some view it with gratitude, some with ridicule, and some with fear. The problems of East and West draw nigh. Some of them already loom darkly upon the horizon. More than seven millions of Chinese to-day reside beyond the boundaries of their own Empire, and China's foreign debt is not less than 250 millions sterling. The bonds of finance, commerce, and of population are upon us. Our interests are already inseparably united. China's future not only affects herself, it affects the world.

What, then, is China's greatest need and the greatest security to the world's peace and prosperity? For an
The story of Pastor Hsi has called attention to one such man and revealed the possibilities which lie in this direction as the Church in China spreads and grows. That story has been widely read, the English edition of Pastor Hsi—One of China's Christians having nearly reached 50,000 copies, not to speak of the thirteen translations into other European and Asiatic languages—French, German, Swedish, Danish, Finnish, Armenian, Turkish, Ariya, Urdu, Hindustani, Punjabi, Telegu, and Chinese.

The earliest volume, One of China's Scholars, is, unfortunately, not so well known, and as this contains the story of Pastor Hsi's conversion, many have expressed their regret that the book they know and value begins subsequent to that all-important change. To meet this felt need it has been decided to publish separately, as a small booklet, chapters XII. to XIX. of One of China's Scholars under the title of Pastor Hsi's Conversion.

This is now sent forth with renewed prayers that this story of God's grace in the heart of a Chinese may be blessed to many souls in other lands, and may at the same time call forth more earnest prayer that He Who "gave" gifts to His Church of old—"some apostles, some prophets, some evangelists"—will give like gifts to His Church in China to-day, and thus cause the present Renaissance in Asia to become a Reformation more glorious and more far-reaching in its influence upon the world than even that gracious movement in Europe in the fifteenth and sixteenth centuries.

M. B.

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Our Shanghai Letter,

Containing the Latest News from the Field.

October 4.—We regret to have to report that on the 27th September a telegram was received from Kanchow Fu, south-west Kiang-si, intimating that the Roman Catholic Mission there had been rioted, and that the situation was critical. This was briefly referred to in the November issue of China's Millions.] On the evening of the same day, a further telegram was received, from which we learn that the premises of our Mission were subsequently destroyed, but that all our workers were safe. The ladies who reside at the station had previously left for Ki-an under escort of Mr. J. C. Hall and Mr. J. L. Rowe, whilst Mr. W. S. Horne and Mr. G. J. Marshall had taken refuge in the Yamen. Mr. Porteous, who was contemplating a visit to the coast, had evidently already left. At a village about forty miles from Nanking, where the Romanists have a strong following, Father Candujilla, an Italian priest, and a number of converts were killed. Beyond these facts we have not yet received any authenticated information concerning the sad occurrence.

During the last two months the Kanchow district has been considerably disturbed, owing to the continued activity of anti-dynastic and anti-foreign societies; the fifteenth day of the eighth moon (Sept. 22nd) having been fixed as the date for the extermination of the missionaries. Recent letters, however, have mentioned that the officials were exercising watchfulness, and that there seemed to be ground for hope that the unrest would in consequence subside; but the restraint of official vigilance has apparently been of a temporary character, and the authorities, either through inactivity or from other causes, have found themselves powerless to suppress the movement which has evidently been gradually growing in strength.

For a time we felt concerned for the safety of the workers in the contiguous stations to the south, into which districts we learned recently the unrest had extended, and as a result of a telegram of enquiry which was sent to Kanchow Fu, we are thankful to be assured of the safety of all our friends in the affected region.

The Imperial Government has now taken more vigorous action for the restoration of order, and a number of Boxers are reported to have been captured and beheaded—so we trust the crisis is over.

There is reason to believe that this seemingly un­toward event has, in God's providence, been over­ruled for good; for, as a result of the outbreak, an important and, I might add, ideal Imperial decree has been promulgated by the throne. Since the dissemination of the Christian religion is permitted by treaty, it is, the decree declares, the manifest duty of all officials within the limits of the Empire to give protection to the lives and property of all foreign missionaries in the interior. The Imperial Government deeply deplores attacks on missionaries and Mission property, and attribute the blame to officials failing in their duty in dealing with cases of disagreement between converts and people who are alike Chinese subjects. They are enjoined to administer the laws of the country impartially, so that jealousy and enmity between converts and non-converts may be prevented. Viceroy and governors are com­manded promptly to compile and circulate a pamphlet,
clearly setting forth all the clauses relating to the foreign religion in the treaties with foreign powers. Officials who are not conversant of treaty stipulations, or are slow in checking troubles, are to be held responsible and will be dealt with severely.

We trust that this decree will have a salutary effect, and that the result which it is designed to accomplish will be realised. The Chinese Government will, we are sure, have the support of the prayers of God’s servants everywhere in all their efforts to maintain order and to promote good feeling between the populace generally and Christian converts.

We regret to have to say that Miss M. A. Reid is seriously ill with typhoid fever at Antong. She had just returned from Kuling, where she had been spending some time resting after the strain of her famine relief work during the spring and early summer. She has now passed the crisis of the disease, but according to latest reports she is very low. Dr. Woods, of the American Presbyterian Mission, has kindly attended her, and she is being carefully nursed. Much prayer has been offered to God for her recovery, and we trust that her useful life will be spared to the work to which it has been consecrated.

Mr. McEwan, whose illness was reported some time ago, is making slow but favourable progress towards recovery.

From Mr. Vale we learn that heavy rains in the Chentu district have resulted in the flooding of many parts of the city. Some places are four or five feet under water. Many lives have been lost, and much property has been destroyed or damaged. The suffering of the people is great.

On the 25th September we had the pleasure of welcoming back from England, via Siberia, Mr. and Mrs. E. Hunt, Mr. and Mrs. W. Richardson, Miss E. Churcher, and Miss G. Rees; as also Miss A. E. Ehrström from Finland; whilst on the 27th September Mr. R. Gillies arrived by German mail. Mr. and Mrs. Hunt are returning shortly to Wenchow, where a warm welcome awaits them. Mr. and Mrs. Richardson have gone back to Taiping to resume their labours there, and Miss Churcher will leave soon for Eastern Si-chuen, and will probably be located at Kuang-iien, where Bishop Cassels recently baptized five converts and reports that the work has been making steady progress during the last few years. Miss Rees has gone to Yangchow to give assistance in the housekeeping at the Training Home. Mr. Gillies left last night for Hankow, en route for Shan-si, to resume work in the province. Miss Ehrström will return to Long-sin, south-west Kiangsi.

Yesterday we had the pleasure of welcoming three new workers from Australia, namely — James Gardiner, Frederick Aubrey Williams, and Arthur Langhorne. On the 14th September Mr. W. E. Tyler and Miss M. A. Wood were united in marriage in Kuikiang.

Since the date of the last letter, one hundred and thirty-nine baptisms have been reported.
THE United Centenary Meeting of Protestant Missions in China, held in the Albert Hall on Thursday evening, October 31st, was a signal success. The great hall was well filled with an eager and enthusiastic audience. The Most Hon. the Marquis of Northampton, President of the British and Foreign Bible Society, presided over the huge gathering and made an admirable chairman. He was supported on the platform by many distinguished Churchmen and leaders in the various denominations. Twelve missionary societies were represented, and the spirit of unity manifested was most marked.

The meeting was opened by the reading of a passage of Scripture (Matt. xxv. 14-40) by Mr. Albert Head, the Treasurer of the China Inland Mission. Thereafter prayers were offered by the Rev. J. S. Symon, president of the Wesleyan Conference, the Rev. Preb. Webb-Peploe, and the Rev. Dr. Meharry, ex-Moderator of the English Presbyterian Synod. The vast congregation joined in repeating the Lord's Prayer. After the singing of the hymn "Our God, our help in ages past," the Chairman read the following letter from his Grace the Archbishop of Canterbury:

"My Dear Sir,—I cannot allow a meeting such as that of to-night to take place in the Albert Hall in connection with the awakening of a new life in China without expressing my own heartfelt good wishes for a strong and fruitful outcome. It is not, I suppose, possible to exaggerate the importance of the new developments in Chinese educational aspiration; and it behoves us at such a time to unite in prayer to the Lord of all power and might, the Author and Giver of all good things, that He will so guide and govern our endeavours as to enable us to arrive at so vast an opportunity of giving effectual aid.

We cannot tell how long amidst the changes and chances of human affairs the present opportunity and the present welcome will be ours. God give us grace as a Christian people to find a wise and helpful mode of sharing with those countless thousands of our fellow-men the inestimable privileges with which He has, in the progress of the world, endowed the English-speaking race. I am, very truly yours,"

Randall Cantuar.

The reading of this letter was immediately followed by the Chairman's address, which was an excellent review of "the great changes that have taken place in China during the last hundred years." We were reminded that "a hundred years ago there was, as far as we know, no Protestant Christian in that great Chinese Empire. But now in this year we know that there are, at the present moment, something like 100,000 Chinese Protestant missionaries agree with me. And I believe that almost all classes, what need is there to speak? These things are apart from Christianizing the people, such as the establishment of hospitals and schools and the diffusion of knowledge among all classes, what need is there to speak? These things are known to every foreign resident in China.

"I do not share the opinion of those who think that our missionaries require to be shown how to carry on their work. It seems obvious that those who have spent the greater part of their lives among the Chinese people understand better how to over 1,000,000 copies, and during the past thirty years, through the Bible Society and other societies, 26,000,000 of Christian books and tracts have been issued in Chinese."

Referring to the "golden opportunity," which now presents itself for the evangelisation of China, the President of the Bible Society closed his interesting address with the words:

"Let us, then, at this Centenary meeting of Protestant Missions in China, declare with our voices, and from our hearts, that we are not blind to the occasion that presents itself to us; that we are not deaf to the appeal that has reached us; but that we will do our best to strengthen and to help the missionary work in China— that work which has been sanctified by the blood of the martyrs, and abundantly blessed by Almighty God."

At the conclusion of the Chairman's address letters were also read, by the Right Rev. Bishop Ingham, from the Right Rev. the Bishop of London, the National Bible Society of Scotland, and Sir Ernest Satow.

The Bishop of London wrote:—"It is my wish and prayer, as you know, to have London the greatest missionary diocese in the world, and no field of labour is more important at this moment than China. That a spirit of brotherly love may be shed abroad upon Christians of all denominations, that they may learn to work together for the spread of Christ's Kingdom, is my earnest desire and prayer, and I hope that the meeting on Thursday will be a great help towards this end both at home and in China."

The National Bible Society of Scotland wrote:—"This Society desires to unite with you in thanksgiving to Almighty God for the gracious Providence which has watched over and signalised the efforts in China of Bible and Missionary Societies during the past century, and in earnest prayer that our Churches and people may rise, in some worthy measure of devotion and sacrifice, to the opportunity now set before them."

Sir Ernest Satow's letter was a very long, but most interesting document. Some of the specially noteworthy paragraphs were as follows:

"The Chinese are an ancient people, holding firmly certain beliefs and doctrines of their own, handed down to them along twenty centuries and more. We try to make them acquainted with what we believe to be a better rule of life."

"We ought, as it seems to me, to endeavour to make ourselves acquainted with the teachings of their sages and doctors before we undertake to replace these by what we have to offer. What is this but saying that among our missionaries there should be some at least who are scholars in the language, history, and philosophy of China, as well as others who are Christian theologians, able to give to every man that asketh a reason of the hope that is in them."

"[Missionaries] should refrain from intervening between their converts and the Chinese magistrates. They are in China to evangelise and teach, not for the purpose of taking up the cudgels on behalf of the oppressed. I admit that this is a hard saying, but there is no doubt in my mind that it indicates the right course to pursue. And I believe that most of our missionaries agree with me."

"If the good works wrought by the missionaries in China apart from Christianizing the people, such as the establishment of hospitals and schools and the diffusion of knowledge among all classes, what need is there to speak? These things are known to every foreign resident in China."

"I do not share the opinion of those who think that our missionaries require to be shown how to carry on their work. It seems obvious that those who have spent the greater part of their lives among the Chinese people understand better how to
China's Millions.

assign the subject of "The Bible in China"; the Rev. Lord William Gascoyne Cecil, Rector of Hatfield, who spoke on "The Philanthropies of Missions in China"; and the Rev. Canon Stuart, Canterbury, who gave the closing address, his subject being "Present Opportunities in China." The lack of space will not permit of our doing more than call attention to the salient points in each address, and that in as brief a manner as possible.

Dr. Wardlaw Thompson dwelt upon the fact that "the Chinese are an educated people; that they believe in education; that they have been nursed on literature, and that this has been the case from far bygone times. We look upon a people who have believed in education, and whose life has been shaped by education for three thousand years. It is a fact, and has been a fact for centuries in China, that the peasant boy with brains, beginning in the village school, may go on until he becomes the highest officer in the State."

But "an astounding change has taken place" in the quality of the education, in the "recognised system of education," Edicts have been issued from the throne, requiring the adoption of Western methods and subjects of education. And so the Chinese "have started colleges—they have started high schools; they have started common schools by thousands on the new lines in every centre of the Empire," and "the cry everywhere is for qualified teachers and for thoroughly expert and capable professors. China would take from us at once, and would be glad to have from us at once, at least five hundred of the best men the universities of Britain and America could turn out for important educational posts in various parts of the Empire." And that only as "a first instalment."

A new condition of things prevails also with regard to female education. Dr. Thompson called attention to a memorandum sent by the Times correspondent in Peking:

"The Ministry of Education has submitted to the Throne regulations for establishing girls' schools, normal and primary, throughout the Empire. The regulations have received the Imperial sanction, and were published in full in the Peking Gazette. Normal schools are to be founded first in the provincial capitals, afterwards in the prefectural cities, and later in the country cities; the primary schools are to be established everywhere. The schools are to be Government schools mainly, but
private enterprise is also encouraged, private foundations being subject to official inspection. Permission is given for the employment of foreign as well as native lady teachers.

The change is an amazing one. But we are not to "flatter or delude ourselves" that this change means that "this proud lord and master of the remotest heritages in the world has become enamoured of the fair barbarian." It is not so. "It is because China has awakened to see that her own future position in the world depends upon being able to meet other nations on equal terms in war and in commerce, as well as in diplomacy," that she is making this change.

The Change, and Mission Work.

"But what has this change to do with Mission work?" Dr. Thompson replies: "I cannot help recognising that the work of Missions has had a great deal to do with this change." Christian literature, and above all, the Word of God, "has been diffused in very large quantities."

"You cannot send living Truth among thoughtful men without producing a profound effect, and so this great change has its beginning, I believe, in the missionary enterprise."

Further, "this great change gives us the greatest and most unique opportunity for mission work that we have ever had or ever can have. The Chinese want education; they will get it whether we give it to them or not. Our missionaries are there; they are trusted by the people, and the people are turning to them everywhere, and every school that we can open is crowded with their sons. I say, without hesitation, that in our own Mission, if we could have ten times as much educational work, started under thoroughly capable men, that educational work would at once be responded to by multitudes of the intelligent people. Well, what does that mean? It means that in these schools, where they get the first lessons of the intellectual life, they would receive the lessons in the word of God, and in the principles of Christian truth. What an opportunity for the Church is, therefore, given in this great awakening of China to a hunger for this new education."

Following upon an interesting reference to the ethical character of "the ancient educational system of China," and its consequent great power "to bind a nation together in a strong life," Dr. Thompson pointed out that China does not want "our Christianity, excepting in some cases," but will be well content if she can learn "the secrets of our mechanics, the secrets of our applied science in all directions, the secrets of our military force—all these things—the things which will make them successful in competing with us in manufactures and commerce—the things which will make them strong to defend themselves against us in war; these things they want, and these they are seeking.

"But, if we are going to let China have all the benefits of modern education minus Christianity, woe betide us—woe betide us! We shall be raising up a dragon in the world of portentous size and strength. We shall have a competitor in the world's life without scruple, without conscience, only seeking its own, and having no thought of others. And so I say the responsibility of the Christian Church at the present time is a tremendous responsibility. God has given to this nation a peculiarly important place. We can give to China more than any other nation can those things that China wants to learn.

We have got to give to China those things which really made us great, the secret-spring and force of the nation's greatness—those great spiritual truths which are life and light in Jesus Christ. Otherwise, as I said just now, woe betide us! May God help us to give the Word, and then China will be indeed a new celestial kingdom."

Rev. John H. Ritson's Address.

At the conclusion of this masterly address the Rev. John H. Ritson spoke. He said: "We have heard already that the supremacy of the ancient classics has passed away, and that text-books of modern science have taken their place; and most of what passes for religion in China is doomed to die because science and superstition cannot exist side by side. Before the Chinese learn to despise all religions alike, we must give them the one religion that meets the universal need, the one religion that centres in the person of Jesus Christ, Who is 'the Way, the Truth, and the Life'—the one religion that gives, not only to highest moral ideal, but spiritual power to reach it. We must give China the knowledge of God now, for science will reveal to China and develop in China the untold wealth of her material resources; and, when she knows that wealth, she will be tempted to lean on an arm of flesh.

But how is this Gospel to be given to the Chinese? Not simply by the foreign missionaries. "Increase your missionaries, but remember that, increase them as you will, the missionary force in China will be inadequate to evangelise China. If you are to evangelise China, you will have to do it through Chinese Christians; and I venture to say that we must work through Chinese Christians by means of Christian literature, and especially by the printed Gospel. I do not see any other means of reaching every individual in the cities, the towns, the villages, and the hamlets of China. If we are to evangelise China, we must make the Bible the book of the Chinese people, and we must make the Chinese the people of the Book."

"You may say, 'Will this method succeed?' I reply, 'Theoretically, yes.' We have heard that the Chinese are a literary people. They so reverence the printed character that men will devote their lives to the meritorious task of picking up fragments of print from the streets. The four precious things in China are paper, the camel-hair brush, the ink, and the inkstone. In theory, it ought to succeed. But I venture to say that in practice it has succeeded. The progress was slow at first. The Bible Society spent £10,000 on Morrison's version before it could circulate a copy—a stupendous act of faith! In the early fifties, during the Taiping rebellion, when there seemed to be hope of Christianising China, the cry was raised, 'A million Testaments for China'; and in a few months during the Bible Society's Jubilee, money was raised to get twice as many Testaments; but it was long years before those Testaments could be distributed. Then came Alexander Wylie, that great sinologue and wise administrator, and during the years of development in China he saw that one great factor in circulating the Scriptures was to circulate by sale instead of by promiscuous giving. Dr. Samuel Johnson says, 'People seldom will read a book which is given to them. The way to spread a work is to sell it at a low price. No man will seek to buy a thing which costs even sixpence without an intention to read it.' That has proved true in China. When the missionaries..."
A VIEW OF THE INTERIOR OF ALBERT HALL.

The Hall is named after the late Prince Consort. The corner-stone was laid by Queen Victoria in 1867. It is oval in form, with several tiers of boxes and a gallery, and will seat 8,000 persons. The grand organ, built by Mr. Henry Willis, contains 111 stops, and 9,000 pipes, ranging from 5ft. in diameter to the size of a straw and from 40ft. in length down to 8in. It is supplied with wind by means of steam-engines.

began to sell, the circulation steadily increased; and in 1906, last year, two and a half million volumes of the Scriptures were bought by the Chinese. With Milne we are not sanguine enough to believe that all these books are read, or to believe that those read are all understood, or that those understood are all believed, or that the truths believed are always acted upon. But one thing we do know—the Word is seed. In it is vital power. It is instinct with life; and we do know that it is God himself that gives the increase, and we see signs of abundant harvest.

"The unanimous testimony of the Shanghai Conference to the inherent power, and the absolute necessity of the Bible was one of its most striking features. There are some Chinese missionaries fully abreast of modern thought, but there was no resolution in the Shanghai Conference asking for a new theology. The 750,000 adherents of the Church to which you, my lord, referred had been nurtured on the old theology; and every day during the Conference resolutions stated or assumed (which means more) that the missions in China must have the Bible in the very best version the Bible Society can give. And, if resolutions mean anything at all, the resolutions of the Shanghai Conference mean that the Bible is "The Sword of the Spirit." In actual warfare the missionaries in China have learned from experience how to wield that sword. We can put into one sentence the meaning of their resolutions on the Scriptures. With David of old, they say, "There is none like that; give it me.""

"Let us flood China with the volume which gives the knowledge of God in Christ, with Milne committing it to the care of Him Whose Spirit dictated its contents, praying that He may open many channels for its circulation, dispose many millions to read it, and make it a mighty instrument of illumination and eternal life to China."

When the speaker had sat down, the Rev. Lord William Cecil rose to address the meeting. After apologising for the unavoidable absence of the Rev. Montagu Beauchamp, of the C.I.M., who had been advertised to speak at that meeting, but was instead already on his way to China, having had to leave earlier than he originally intended, Lord William Cecil said:—

"Though I feel my unworthiness, I am not unwilling to plead such a glorious cause as the philanthropies of missions in China. I would prefer to call them the works of love, for they are the practical expression of love that Christians feel for those to whom they are ministering.

"Are there not three ways in which we can preach the Gospel? We can preach the Gospel by prayer. We can preach the Gospel by word; and we can also preach the Word of God by deed. I am convinced that, in many stages of human thought, the latter is the only way in which the bright light of Christ's Gospel can dawn upon the darkened mind of the unbeliever. It is through the mission hospital, through the school for the blind, through the school for the deaf, through the home for the insane, that the great truth..."
will first be conveyed to many a darkened intelligence that our religion is a religion of love. I remember that when I stood in the first mission hospital that I saw in Canton that truth was prominent before my eyes. We were talking to a Chinese Christian lady, who was trying to convey to her sisters in China the truths of the Gospel by, as a doctor, herself ministering to their physical wants and sufferings. We asked her whether, as a Christian, she did not meet with opposition, and she replied, 'No, because women are only too glad to avail themselves of my medical skill. Before there were women doctors there were thousands upon thousands of women who were practically left without any medical care. The male doctors, even if they exist, which they do not in many parts of China, are not permitted in many cases to minister to women.' Then followed an appreciative reference to the splendid medical work of Dr. Main, "one of the most popular characters in the whole of China."

"I saw another sight—a sight which I can never remember without feeling a sort of choking in the throat. It was outside Hang-chow, on a desolate but beautiful mountain near a beautiful lake. A disused temple was put at Dr. Main's disposal by the Chinese authorities. In that temple there was a crowd of the most repulsive and most miserable creatures that exist on this earth. It was a leper refuge. We went in. Do not think that there was only sorrow there. In the midst of all that suffering, and of all that gloomy looking forward to a life of suffering and to a certain death, there was joy. There was joy on the doctor's face as he went in and saluted his patients, and there was joy on their faces when they saw him; and there was greater joy when we sang a hymn together, one of those dear old English tunes, only it sounded so strange in the gurgling voice of leprosy.'

Dr. Murray's work in Peking was next referred to. "I saw in Peking a school for the blind. There they were, those wretched, sightless men, learning that great gift—the gift of reading. Dr. Murray's school for the blind has done more, perhaps, than any other school for the blind, to make the Chinese realise that there are, besides the physically blind, the spiritually blind, and to bring sight, not to the eyes of this earth, but to the eyes of the soul. Yes, that was a sight which would make anyone long to plead for the philanthropies of missions."

"You have heard from the mouth of your Redeemer, in the words of the Scripture read at the opening of the meeting, that the test of true religion, of true Christianity, is this—it is a religion which brings comfort to all those who are miserable, and those who follow that religion must esteem it at once their first duty and their highest privilege to take, wherever they are, the burden of misery from men's shoulders, to visit the sick, to clothe the naked, and to feed the hungry."

**Canon Stuart's Address.**

Canon E. A. Stuart, of Canterbury, was the last speaker. He spoke upon "Present Opportunities in China," and said:

"First of all we must feel the greatest thankfulness at the removal of some of the obstacles which have hindered the Gospel in times past. I will mention but two—one the hindrance from the side of China, the difficulty of penetrating into the country; the other the obstacle which has been raised upon our side. I have always felt that, if I were a missionary in China, one of the greatest obstacles I should feel as an Englishman in preaching the Gospel of Jesus Christ was the connection of England with the opium traffic in China. It is true that every missionary must have known that he had behind him the moral sense of the Christian community in England that the traffic was morally indefensible; but what a much more tremendous moral influence it will have upon the missionary, I think, when he knows what took place only this year—that the Parliament of our own country has passed a resolution stating that the Indo-Chinese opium traffic is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close; and when, further, the Secretary of State for India declared in his speech that he will be ready to make some sacrifices if some scheme is brought forward in good faith. We must be thankful that the removal of these two obstacles comes just at a time when the opportunities for an advance are put before us.

**The Chinese as Leaders.**

"We have heard to-night, from the various speakers, of this great awakening in China. Dr. Wardlaw Thompson has told us of the tremendous awakening so far as it regards education. But let me remind you that hitherto our mission schools have had a monopoly of that Western education, which monopoly they will have no longer. It is therefore most important that we send out of our very best to carry on this education in China, and that we give them the very best education we can give them, together with a firm faith in our Lord Jesus Christ."

"I like to think not merely of the terrible dangers which may come to the world if China is launched upon her new life without the Gospel of Jesus Christ, but of the splendid work which China will do if she has the Gospel of Jesus Christ together with our civilisation."

"Do you say that this is simply a dream? Why, every society which has ever worked in China can give many instances of the zeal of the Chinese evangelist and the sacrifices which a man, when he has once learned of the Gospel of Jesus Christ, will make for the dissemination of that Gospel. No man can read such books as 'Pastor Hsi' without seeing what the Chinaman can do when he has the Gospel of Jesus Christ. I believe that there are moral qualities in the Chinese which, if only the Chinese have the Gospel of Jesus Christ, will make them a tremendous power for good in that Far East. There is not only their filial love, but I am told by one of our leading business firms here in England that they would rather do business with the Chinese than almost any other nation; and that, if a Chinaman tells you that he will pay a bill upon a certain day, 'he will sell his coat in order to keep the promise to pay the bill.' Those are the very words that were told to me. The happy contentment of the Chinese, and the industry which they have shown, are, surely, points in their character which show that, if only China is leavened with the Gospel of Jesus Christ, there will be a grand power rising up in that part of the world."

"In a book recently published in America—and, I doubt not, known to many of you here—the author has
dared to picture the angel Gabriel greeting the Lord Jesus Christ upon His return from His work for the redemption of the world. The angel Gabriel, astounded at that work wrought out through that life and that death on Calvary, asks the Lord Jesus Christ what provision He had made for making that work known to the world; and the Lord Jesus Christ replies by saying that He had trained twelve chosen disciples, and that through those whom they trained, that which He had done was to be made known to the world for which He died. But the angel Gabriel, knowing something of the sinfulness and the selfishness of the human heart, dared to say to the Lord Jesus Christ, "But if they fail, have you made no other provision for the Gospel being made known?" And the Lord Jesus Christ replies, "No; I am trusting to them." Dear friends, we may not, perhaps, put it in that way, but have you realised that the Lord Jesus Christ has entrusted to His Church on earth the making known of His Gospel; and when, as we now see in the case of China, the pierced hand is so evidently opening the door, dare we, as those who profess love to our Lord and Master—dare we, I say—keep back at this time from making His Gospel known to that world for which He died?"

The assembly then sang the Te Deum, and the Bishop of Croydon closed this inspiring meeting with the Benediction.


The following statistics, prepared by the C.I.M., appeared on the back of the Hymn Sheet.

<table>
<thead>
<tr>
<th>THE PAST</th>
<th>THE FUTURE</th>
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<td><strong>WORK ACCOMPLISHED.</strong></td>
<td><strong>WORK TO BE DONE.</strong></td>
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<td><strong>Missionary Workers.</strong></td>
<td><strong>Missionary Workers.</strong></td>
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<td>4,558 Foreign Missionaries (including wives) have, during the century, left home and country for work in China. Of these 3,800 are still living and working in China, while 223 including children) have suffered martyrdom.</td>
<td>16,000 Foreign Missionaries are needed if there is to be one for every 25,000 of the population.</td>
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<td>9,900 Chinese Helpers are now engaged in the same work.</td>
<td>160,000 Chinese Helpers are needed, if there is to be one for every 2,500 Chinese.</td>
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<td><strong>Chinese Christians.</strong></td>
<td>There are</td>
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<td>154,000 Communicants, or including baptised children 178,000, represent the Christian community on December 31st, 1905. It is estimated that there are about 750,000 Adherents to the Christian Church.</td>
<td>2,600 Non-Christian Chinese to every Chinese Christian. There are</td>
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<td>50,000 Chinese Christians have, during the century, by martyrdom or natural death, joined the Church above.</td>
<td>80 millions of men alone in China, which is more than the whole population of men, women, and children in the United States of America. The majority of these have but a vague idea of Christian faith.</td>
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<td><strong>Cities and Stations Opened.</strong></td>
<td><strong>Cities, etc., Unoccupied.</strong></td>
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<td>632 Central stations and 5,102 out-stations have been opened. These Centres have 166 Hospitals and 241 Dispensaries and 2,585 Christian Schools.</td>
<td>1,537 of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no centre of Gospel Light. No province is yet adequately worked.</td>
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<td><strong>The Scriptures.</strong></td>
<td><strong>The Scriptures.</strong></td>
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<td>2,529,977 Scriptures were circulated in China last year, while 33,855,239 have been circulated during the century. Of this number, only 379,243 are whole Bibles, and 2,347,057 whole New Testaments.</td>
<td>160 Years would be needed, at last year's rate, to give every person in China even one copy of a Scripture portion. Even after a century's work, of every 1,000 people 999 have no Bible, even if every copy printed were still in use.</td>
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"We must not forget that by failing to advance now, when there are so many favouring circumstances, we are deferring the world's evangelization beyond our own day, are seriously mortgaging the future, and are hindering the achievements of our successors. 'The secret of victory,' Napoleon said, 'is to bring up the reserves when the struggle is at its crisis.'"

John R. Mott.
In addressing the following Memorial to the European, American, and Colonial Churches throughout the world, we desire at the outset to present the claims of China, not as in any sense rivalling the claims of other non-Christian lands to which those Churches are sending missionaries, but as being—with necessary variations of detail—generally representative of the needs of the heathen world as a whole.

We have spoken of China and its needs as being generally representative of the whole heathen world; and so in truth it is, for China is the world in miniature. Here we have all classes of men, from the thoughtful and intelligent student of Chinese literature and of those great pre-Christian Book-religions of the world which China has kept alive, down to the poor, illiterate, and degraded. . . . What we have not, outside of the Christian Church, is any considerable body of men believing in a holy and living God for Saviour of man, and inspired by their faith with any desire for personal holiness, or with any enthusiasm for doing good. What we have not is any strong moral sentiment such as in Christian lands awakens a public opinion intolerant of oppression, of dishonesty, of untruthfulness, and of cruelty. Equally lacking is any spirit of joy and hope that can bear men up in the midst of the pains and distresses of life, or can illuminate the darkness and gloom of the grave. Neither, apart from Christianity, can we discern any active forces that appear to us to be working with any very visible prospects of success towards the regeneration of the Empire and of the people. Here in China, as elsewhere, whatever signs of reformation or of true advance have been apparent in recent years, are due either directly or indirectly to Christian influences.

"Every progressive people," it has been truly said, "has been moulded by Christian ideas, and advances by this which it has received from the Faith." So it has been with Japan, so it must be with China.

The churches of the West we now earnestly and confidently appeal to make use of the great opportunities that are being opened to us and them for bringing to China, by well-considered means, and with an enthusiasm of self-sacrifice and devotion befitting the cause of our crucified and risen Lord, some of those great and varied spiritual, moral, intellectual, and physical benefits which have come to ourselves through the Christian Gospel, and which have meant so much to our own native lands.

At present China is crying aloud for Western education, but apparently almost exclusively in the hope that by means of such education she will be able to rival the military and naval power of the West, which she both dreads and also covets, and that she will be able also to possess herself of a wealth and luxury and mechanical ingenuity like that which she sees enjoyed by foreigners. Of a thirst for knowledge of any but material things which she must gain from the West, we see but little indication. It is for Christians, above all men, to bring to the Chinese the education they crave, but an education imbued throughout with Christian thought, Christian motive, and Christian influence; for this is the one thing China specially needs.

(II.) We come now to state some of the things that, in our judgment, are of prime importance in the future development of our organisations and methods of work.

1. In the forefront of such things we should place the need for efficiency, specialisation, concentration, and the strengthening everywhere of existing agencies.

2. Closely connected with this subject is the pressing need for co-operation and federation in work between different societies.

3. The whole question of missions in China requires to be thought of to-day in connection with the totally changed and still changing conditions under which we are now working as compared with the conditions that prevailed in China twenty or even ten years ago.

4. There is a call to the churches to rise to a much wider and more far-reaching outlook in regard to mission work than it was given to our fathers a century ago to see.

1. "Efficiency," it has been well said, "is the keynote of modern business."; and if efficiency is needed, as it is, for commercial success and also for success in all the modern arts alike of peace and of war, can we, without dishonouring God, suppose that something less than efficiency ought to be quite good enough for the work of extending His Kingdom in India, China, and other non-Christian lands? It need hardly be said that the first kind of efficiency we plead for is spiritual efficiency in the workers, the kind of efficiency evidenced by deep, personal piety, intelligent and thorough knowledge of the Scriptures and reverence for them, breadth of sense and power of adaptation, and that whatever is missing is due to secondary causes, such as the neglect of specialisation or of a proper equipment for carrying on special forms of work.

2. Closely connected with the topic of efficiency is the further question of co-operation and federation between different missions. No fixed rules can be laid down as to the application of the principle of co-operation, for to be effective it depends on subtle influences and spiritual forces that cannot be called into existence by mere legislation or in obedience to an abstract theory. The general position, however, needs to be continually and deliberately kept in mind, continually made a subject of earnest and believing prayer, and continually made visible to the eyes of the Chinese, viz., that we all regard our fellow missionaries of other societies as serving, with us, one Master, even Christ, and that whatever may be our differences of view or of administration, it is our bounden duty to frankly recognise and honour one another as members of the one Body of Christ, and as under obligation to Him to be mutually helpful one to the other in our respective spheres of working. We seek no unity that would impoverish the fulness of the
3. We call attention now to some of the changed conditions under which missionaries in China can work to-day as compared with those under which they were working only comparatively recently. Such are the following: (a) a totally changed attitude on the part of the official and influential classes towards Western things and Western ideas, amounting to nothing less than an intellectual revolution; (b) a complete change in the whole system of public examinations, which has been in force for hundreds of years, and a corresponding change in the whole standard and methods of education; (c) a sudden reversal of previous ideas on the question of female education, accompanied by a determination to open schools for girls; (d) the recognition of Western medicine and surgery as it was never recognised before.

Medical schools are already being opened by the Chinese for the training of army doctors and surgeons on European lines. The native system of medicine is doomed. The signs of these and other changes are everywhere manifest. High-schools, normal-schools, colleges, are being erected throughout the Empire. The bookshops are full of a new style of literature and of new school text-books. Students of all grades are being trained in physical drill, and their very dress has been entirely changed, the flowing robes of the East being exchanged for the tighter fitting style of the West.

Last, but not least, the old race of soldiers has passed away, and large numbers of foreign-drilled troops everywhere witness to the fact that China is preparing for war.

Evangelistic and Medical Work.

The mental revolution we have referred to changes greatly the character of the agencies which the missionary is able to use for evangelising purposes. It has not lessened the importance of any agency heretofore employed; on the contrary, it has intensified the need of some of them, and has, in addition, created new possibilities for the use of other kinds of agency.

In former days the principal missionary agency was perhaps the public preaching of the Gospel in the mission-hall, the street, the market-place, and by the wayside. The need for such preaching was never greater than to-day, but better and less elementary preaching is needed. We want trained preachers who can appeal not only to the poor and to the illiterate, but to the thoughtful and to the thoughtful and quickened interest in someone or more parts of the nation. This one hand, of Christianity, and, on the other hand, of the needs we have spoken of will be felt equally by all.

We have spoken of one great and striking result of the need of education not as a substitute for preaching, for that it can never be; but while believing in education for its own sake, we feel the need of it especially as an indispensable means to preparing both preachers to preach more effectively and hearers to listen more intelligently. Who can predict what would be the effect on the Chinese of a race of truly great preachers everywhere attracting crowds to listen to their message?

Development of Christian Literature.

Something should be said of the need that exists for the development of a Christian literature worthy, on the one hand, of Christianity, and, on the other hand, of the literary standards of China. Never was there a finer field open than to-day for school missionaries fit to take rank with Morrison, Medhurst, Legge, Wylie, Williams, Chalmers, Falcon, Faber, Schereshewsky, not to mention others still with us, whose names will long be held in remembrance as leaders among the sinologists of their own century. They are re-creating that enterprise, as also of the relative claims of the development of a Christian literature worthy, on the other hand, of the needs we have spoken of will be felt equally by all.

The present change of national sentiment on the subject of female education has been impossible a few years ago; now the visits of such workers would in many cases be cordially welcomed by Chinese ladies, and frequently they would be returned, for the seclusion of women in China is not at all as strict as it is in India. This, so far, has been a comparatively unworked sphere of usefulness in China, but it is one full of promise and of gracious opportunity in the present.

Development of Christian Literature.

Something should be said of the need that exists for the development of a Christian literature worthy, on the one hand, of Christianity, and, on the other hand, of the literary standards of China. Never was there a finer field open than to-day for school missionaries fit to take rank with Morrison, Medhurst, Legge, Wylie, Williams, Chalmers, Falcon, Faber, Schereshewsky, not to mention others still with us, whose names will long be held in remembrance as leaders among the sinologists of their own century. They are re-creating that enterprise, as also of the relative claims of the development of a Christian literature worthy, on the other hand, of the needs we have spoken of will be felt equally by all.
hensiveness, we unitably represent, viz., the establishment of the kingdom of our Saviour God throughout this land; enough if each is stimulated to more fervent prayer and more self-denying effort, at least on behalf of that part which seems to him of the greatest importance.

The mind, as well as the heart, of China, needs to be converted. The conversion must come through a changed outlook not only on God, but on the world, the facts of life and of history, and the conditions of human existence. The present is the day of opportunity for bringing about such a change, and there are not wanting indications that Western civilisation, on its distinctively Christian side, is beginning to move China. How long the day of opportunity will last, none can say. We have spoken already of an “intellectual” revolution that is now going on. We use that word only to signify that the movement is not so far a religious one. But neither is it a distinctly religious or anti-religious one. We firmly believe that it is capable of becoming a religious movement if rightly guided and if the people are led to see that their best hopes can only be attained in Christ. We ask the earnest prayers of the churches that it may be so guided. On the other hand, we see how the movement may rapidly deteriorate into a distinctly irreligious one if, instead of finding Christian leaders and guides, the leadership should fall into the hands of persons who themselves are anti-Christian.

Christianity and Public Questions.

It is a fact of early Church history that under the Roman Empire Christianity had materially modified the public view of various religious and other questions long before Rome became Christian. A similar process is going on to-day in India, in Japan, and in China also. It is doubtless by this kind of gradual yet steady and progressive dawning on the minds of a whole nation of the Light of life, of the inherent superiority of Christian standards of truth and holiness, and of Christian incentives to virtue, that the way is often prepared by God for subsequent movements on a large scale in the direction of establishing the Kingdom of Heaven, movements which would not otherwise have been possible. We err when we suppose that our sole work in the mission field is to make and baptize converts. Our Lord’s account of His work was that it had been to glorify God on earth and to manifest His Father’s name. Is it nothing that at so early a period as this in the history of China’s relations with Christian nations of the West, and in spite of some very anti-Christian actions on their part, this great Empire should now be deliberately planning to reform many of her institutions on Christian lines? In so doing she tacitly admits that certain Christian ideals (which we know to be a part of the glory of God) are more excellent than her own. Already China has declared it to be her intention to abolish torture both in the examination of criminals and in their punishment, as also to re-model her prisons. She denounces domestic slavery, and there are signs that she is becoming ashamed of the concubinage which prevails among the well-to-do classes. In regard to some, at least, of these changes—these fruits of Christianity—in Europe, we must remember it required many centuries to bring them about. If it be said that it remains to be seen how far China will act on her professions, the same may be said of some Christian countries also. Already in very many if not in all of the Government schools, the first day of every week is now regularly observed as a day of cessation from work. Better still, in numbers of cases non-Christian parents are now so anxious to get their boys into Christian boarding schools that they will pay a good sum per month for each lad, although to the same grade of Government schools these boys might be sent without charge; often the Mission school is preferred for the avowed reason that a father desires his son to grow up under the moral influence of the missionary rather than under that of the teachers in the Government schools.

We appeal to the Churches to support us in founding additional schools and colleges of a thoroughly efficient character, for the purpose of leavening the youth of China with the spirit and teaching of the Bible applied practically to the acquisition of all knowledge.

We fully and entirely recognize that the work of national education in China cannot possibly be undertaken by missions, but must be carried out by the Chinese themselves; nor do we desire it to be otherwise; but nothing will prove more helpful to making the Chinese schools efficient and high-toned than the existence of other schools provided by missions in various parts of the Empire, where first-rate education is given by trained teachers from Western lands. It may not be long before the Chinese rulers will cordially welcome such schools, not as being in any sense rivals or adversaries, but as truly conservative influences on the side both of sound learning and of political caution and rectitude.

In a similar sense we appeal to the Churches to establish everywhere in the mission field more object-lessons of our Lord’s compassionate love, not merely for such sick people as can be treated temporarily in our hospitals, and then sent out either cured or incurable, but asylums in which lepers whom we cannot heal as He did, blind to whom we cannot give sight as He did, lunatics whose reason we cannot restore as He did, shall still be maintained and tenderly cared for, with a love not altogether unworthy of Himself. His own works of compassion, our Lord added as a part of the witness to men that the Father had sent Him. The works of compassion carried on by His Church, in His spirit, and under the inspiration of His love, serve a similar purpose to-day. The Chinese are not an iliberal people. They are often very ready to respond to the appeals of benevolence; but they want leadership, initiative, example, precedent to direct their benevolence into the most useful lines. Such precedents Christian institutions would satisfactorily supply, and they would not fail to encourage the Chinese to exercise a like compassion.

To one and all we would say, Pray for us; pray for the work committed to our charge; pray for our fellow-workers of all classes among the Chinese, for they have many temptations and difficulties of a character peculiar to their special position; pray for the native Church in every heathen land that it may be holy in life, intelligent in its faith, fruitful in good works, united in the spirit of brotherly love, and a consistent witness before the world to the abiding presence of Christ with His people; pray that the whole earth may be filled with the knowledge of the glory of the Lord.
In Memoriam—

Mrs. F. Dickie.

During the first half hour of Tuesday morning, Sept. 17th, there passed away at Lan-k’i, in Cheh-kiang, the wife of Mr. Frank Dickie. It appears that on Friday, the 13th Sept., while travelling on the boat to Lan-k’i, she was attacked with malignant dysentery. Mr. Dickie did all in his power to check the disease, but without success. The boatman hurried, and they reached Lan-k’i on Sunday night about 7 o’clock. Providentially, Mr. and Mrs. Gracie were there, and they had Mrs. Dickie carried up, and Miss Palmer, a trained nurse, took charge of the case. The patient rallied a little on Monday morning, and there seemed hope that she might recover, but towards evening she became worse, and passed away shortly after midnight. Thus ended the earthly service of another of God’s saints. His love exceedeth ours took home His child.

Mrs. Dickie was a missionary of experience. She joined the C.I.M. from another missionary society, on the occasion of her marriage to Mr. Dickie in May, 1897. Keenly must he feel her loss whose “grace of Christian womanhood” was manifest in all “her household ways”; and for him and the three motherless children—two boys, and one little girl—Marguerite, aged three,—are the sympathetic prayers of the readers of CHINA’S MILLIONS earnestly besought.

Mr. and Mrs. Dickie were the only C.I.M. missionaries stationed at Kin-hwa. There is a church there of ninety-two members, twenty-four of whom are women. These latter will miss the helpful ministration of Mrs. Dickie. For them, too, will not our readers pray?

Mrs. F. Dickie.

China’s Millions.

accepted use of this word, the book has a most important mission. If it could be read carefully by all statesmen, merchants, and journalists who have anything to do with China, it could hardly fail to do great good. Incidentally, it may be mentioned that the book contains many valuable quotations from Captain F. Brinkley’s excellent work on “Japan and China,” which can only be accessible to the favoured few.

A Voice from China. By Dr. Griffith John. Published by James Clarke & Co. 3s. 6d. net. 277 pages.

It has been a great disappointment to many, and a loss to the churches of Great Britain, that Dr. Griffith John’s health has not permitted him to visit Great Britain during his present absence from China. The reader is asked to regard this book as embodying the message which Dr. Griffith John would have endeavoured to deliver had been permitted to again visit his native land. While Christians from all denominations will welcome any message from Dr. John, it is evident that he has had the Congregational body mainly in mind.

Several of the chapters are missionary sermons. The first chapter, under the title of “Then and Now,” is a striking contrast of the past and present position of Missions in China. Other chapters deal with “The Tract in China,” “The Bible in China”; while two chapters are devoted to “The Gospel in Hupeh and Hunan.” These two last-named chapters are almost entirely limited to a survey of the London Missionary Society’s work in these two provinces. We may be pardoned for calling attention to the fact that Dr. John has made no reference to the China Inland Mission under the short paragraph entitled, “Other Societies in Hunan.”

We certainly hope that the book will be widely read, for it has a valuable message to the churches of to-day. Dr. John, as a veteran soldier has proved by use the power and efficiency of the Gospel in the midst of heathenism, makes many a strong plea for the old truths, and gives expression to solemn warnings the Church should accept the so-called “New Theology.” The testimony of the man who stood in the front of the battle, as to the weapons of our warfare, is surely more to be trusted than that of the doctrinaire. Dr. John has read into the heart of China’s need, and he eloquently pleads in this volume for a worthy response on the part of the Christian church. The following extract may be given as a sample of many, to denote that ring which is heard from the beginning to the end of this helpful volume: “There is nothing in China which makes for righteousness. It is this moral corruption that makes some of us despair or almost despair as we think of the future of that great Empire. The Chinese may talk about reform, and attempt reform; but, unless there is a great moral reformation of the nation, it would all come to nothing. One of the pressing needs of China to-day is a great moral re-birth, and the Gospel alone can affect this.”

We pray that this “Voice from China,” this voice of an honoured and aged apostle, may catch the ear of the home churches and definitely affect their policy.

Baptisms.

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## THE CHINESE EMPIRE.

A General and Missionary Survey.

Edited by MARSHALL BROOKHALL, B.A.

Preface by Right Hon. SIR ERNEST SATOW, G.C.M.G.

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