WORK AMONG THE PILGRIMS.

The picture shows colporteurs giving Scriptures to a pilgrim en route to the sacred mountain Nan Yoh in Hunan. Note the books on the table and the Gospel posters on the front of the inn. Mr. Bannan in his report of Changteh, Hunan, writes: "An all-night visit was paid to a sacred mountain four miles from the out-station Tsoochi, on the occasion of the mid-autumn festival, when Scriptures and tracts, to the number of several thousands, were distributed among the pilgrims. In this work all the Church members and inquirers participated, and the whole night was given to preaching and exhorting the pilgrims."
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Aborigines 4, 12, 25, 26, 43, 53, 55, 74, 100, 134, 136, 140, 148, 151

Aborigines of Sinkai, YUNNAN 148

Allen (Percy K.)—Appointment to Council 152

Ambassador of Christ, The 35

American and British Missionary Statistics 115

Among the Tribes 140

Ancestral Worship 44

Anglican Missionary Diocese in SHENSI 150

Anniversary of S.C.A.M., Twenty-fifth 109

Annual Meetings, The 55, 62, 71-79

Annual Report 71, 103

Assassination of Admiral Tseng Ju-cheng 11

Autumn Gathering (Special) 115

"Back Door of China" 56

Baptisms 11-14, 25 (list), 37, 42, 73, 80, 101, 111

Bible Battles. By Miss A. R. Habershon 31

Book of Praise for Darkened Days. A Little. By Mrs. Golworth 31

Children of South America. By Katherine A. Hodge 31

Christ in Holy Scripture. By Rev. Francis V. Denman 31

Dynamic of All Prayer, The. By G. Granger Fleming 68

Dynamic of Faith, The. By Paget Wilkes 31

Friends Beyond Seas. By Hy. T. Hodgkin, M.A., M.B. 126

Friends Witness to Scriptural Truth 31

Grenfell of the Congo. By Margaret Hardy 31

Guinness, Life Story of Dr. Harry. By Miss Macintosh 41

Hidden Pictures. By Miss A. R. Habershon 31

Leadership: The Call and the Cost. (Booklet.) By Rev. E. A. Burroughs, M.A. 31

Mary Bird in Persia. By Clara C. Rice 31


Moslem World, The 91

Nestorian Monument in China, The. By P. V. Saeki 116

Soldiers' Companion, The 31

One Great Reality, The. By Louisa Clayton 100


"The East and West." Chinese Christian Students' Magazine 128

Aborigines of Sinkai, YUNNAN 148

Allen (Percy K.)—Appointment to Council 152

American and British Missionary Statistics 115

Among the Tribes 140

Ancestral Worship 44

Anglican Missionary Diocese in SHENSI 150

Anniversary of S.C.A.M., Twenty-fifth 109

Annual Meetings, The 55, 62, 71-79

Annual Report 71, 103

Assassination of Admiral Tseng Ju-cheng 11

Autumn Gathering (Special) 115

"Back Door of China" 56

Baptisms 11-14, 25 (list), 37, 42, 73, 80, 101, 111

Bible Battles. By Miss A. R. Habershon 31

Book of Praise for Darkened Days. A Little. By Mrs. Golworth 31

Children of South America. By Katherine A. Hodge 31

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Friends Beyond Seas. By Hy. T. Hodgkin, M.A., M.B. 126

Friends Witness to Scriptural Truth 31

Grenfell of the Congo. By Margaret Hardy 31

Guinness, Life Story of Dr. Harry. By Miss Macintosh 41

Hidden Pictures. By Miss A. R. Habershon 31

Leadership: The Call and the Cost. (Booklet.) By Rev. E. A. Burroughs, M.A. 31

Mary Bird in Persia. By Clara C. Rice 31


Moslem World, The 91

Nestorian Monument in China, The. By P. V. Saeki 116

Soldiers' Companion, The 31

One Great Reality, The. By Louisa Clayton 100


"The East and West." Chinese Christian Students' Magazine 128

Page 1918.

Index.
**INDEX.**

**Converts and Enquirers—continued**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puritan, The</td>
<td>88</td>
</tr>
<tr>
<td>Revolutionist, A</td>
<td>85</td>
</tr>
<tr>
<td>Sang (Mr.) of Pingyang</td>
<td>62</td>
</tr>
<tr>
<td>Scholar, An Old</td>
<td>44</td>
</tr>
<tr>
<td>Schoolboy, A</td>
<td>122</td>
</tr>
<tr>
<td>Serving Woman, A</td>
<td>121</td>
</tr>
<tr>
<td>Sze, Elder</td>
<td>12</td>
</tr>
<tr>
<td>Tax-Gatherer, A</td>
<td>133</td>
</tr>
<tr>
<td>Text, A Strange</td>
<td>122</td>
</tr>
<tr>
<td>Tsen (Mr. and Mrs.) of Yunnanfu</td>
<td>146</td>
</tr>
<tr>
<td>Ting-fali-Kwo</td>
<td>145</td>
</tr>
<tr>
<td>Veatch (Mr.)</td>
<td>157</td>
</tr>
<tr>
<td>Vegetarian, Dwight</td>
<td>44</td>
</tr>
<tr>
<td>Wang, B.A. (Mr. and Mrs.)</td>
<td>147</td>
</tr>
<tr>
<td>Wang, Kueh-fu, Evangelist</td>
<td>146</td>
</tr>
<tr>
<td>Wang (Mr.), a Man of</td>
<td>12</td>
</tr>
<tr>
<td>Wonderful Influence</td>
<td>137</td>
</tr>
<tr>
<td>Wang (Mrs. of Liang-chow)</td>
<td>88</td>
</tr>
<tr>
<td>Wang, Ping-Kuin (Mr.)</td>
<td>115</td>
</tr>
<tr>
<td>Widow's Generosity, A</td>
<td>20</td>
</tr>
<tr>
<td>Levy</td>
<td>151</td>
</tr>
<tr>
<td>Wizard, An ex</td>
<td>12</td>
</tr>
</tbody>
</table>

**Deaths (Missionaries) during 1915**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decayed from Home</td>
<td>63</td>
</tr>
<tr>
<td>Departures for China</td>
<td>115, 44, 102, 113, 128, 150</td>
</tr>
<tr>
<td>Designations</td>
<td>80</td>
</tr>
<tr>
<td>Diocese in SHENSI, Anglican Missionary</td>
<td>150</td>
</tr>
<tr>
<td>Divide, The Great</td>
<td>76</td>
</tr>
<tr>
<td>Door of Hope, Shanghai</td>
<td>139, 152</td>
</tr>
<tr>
<td>Dreams, Chinese Converts Helped by</td>
<td>133</td>
</tr>
</tbody>
</table>

**Editorial Notes—continued**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aborigines of S.W. China</td>
<td>25</td>
</tr>
<tr>
<td>Annual Meetings</td>
<td>55, 62</td>
</tr>
<tr>
<td>Autumn Gathering (special)</td>
<td>115</td>
</tr>
<tr>
<td>Bible in China</td>
<td>139</td>
</tr>
<tr>
<td>Bible Training</td>
<td>116</td>
</tr>
<tr>
<td>Black (Miss Jane)</td>
<td>103</td>
</tr>
<tr>
<td>Books on Prayer in China</td>
<td>140</td>
</tr>
<tr>
<td>Boxes, Missionary (Portable)</td>
<td>25</td>
</tr>
<tr>
<td>Canada, C.I.M. in</td>
<td>151</td>
</tr>
<tr>
<td>Chefoo Schools</td>
<td>6</td>
</tr>
<tr>
<td>Chefoo School-Examination Results</td>
<td>151</td>
</tr>
<tr>
<td>CHINA'S MILLIONS—Reduction in size</td>
<td>40</td>
</tr>
<tr>
<td>China a Missionary Year Book</td>
<td>151</td>
</tr>
<tr>
<td>Christian Education in China</td>
<td>103</td>
</tr>
<tr>
<td>Colportage in HUMAN</td>
<td>128</td>
</tr>
<tr>
<td>Correction</td>
<td>128</td>
</tr>
<tr>
<td>Council, The London</td>
<td>152</td>
</tr>
<tr>
<td>Croydon C.I.M. Prayer Meeting</td>
<td>128</td>
</tr>
<tr>
<td>Door of Hope, The (Magazine)</td>
<td>139, 128</td>
</tr>
<tr>
<td>East and West, The</td>
<td>152</td>
</tr>
<tr>
<td>Education—Extracts from Letters</td>
<td>41</td>
</tr>
<tr>
<td>Editorial Notes—continued</td>
<td>51</td>
</tr>
<tr>
<td>Finances—Extracts from Letters</td>
<td>41</td>
</tr>
<tr>
<td>Financial Mercies</td>
<td>139</td>
</tr>
<tr>
<td>Godd (Mrs.); Death of</td>
<td>127</td>
</tr>
<tr>
<td>Hoste (Mr. D. E.)</td>
<td>104, 139</td>
</tr>
<tr>
<td>HUMAN—Progress in</td>
<td>9</td>
</tr>
<tr>
<td>Hungtung Middle School</td>
<td>127</td>
</tr>
<tr>
<td>Items of Interest</td>
<td>128</td>
</tr>
<tr>
<td>Jubee of Mr. and Mrs.</td>
<td>139</td>
</tr>
<tr>
<td>Stevenson</td>
<td>21</td>
</tr>
<tr>
<td>Killed in Action</td>
<td>10</td>
</tr>
<tr>
<td>Koo, H.E.D. V. K.</td>
<td>62</td>
</tr>
<tr>
<td>Wellsington—Testimoniary Regarding Missions</td>
<td>139</td>
</tr>
<tr>
<td>Misionary Review of the World</td>
<td>140</td>
</tr>
<tr>
<td>Refugee List, New</td>
<td>132</td>
</tr>
<tr>
<td>Preaching the Gospel</td>
<td>40</td>
</tr>
<tr>
<td>Railway Contract</td>
<td>140</td>
</tr>
<tr>
<td>Re-Issues, Cheap</td>
<td>152</td>
</tr>
<tr>
<td>Retrospect and Prospect</td>
<td>8</td>
</tr>
<tr>
<td>Shanghai, Chinese Population of</td>
<td>41</td>
</tr>
<tr>
<td>Situation in China</td>
<td>55, 103</td>
</tr>
<tr>
<td>Stevenson's Jubilee</td>
<td>62</td>
</tr>
<tr>
<td>Superstition in China</td>
<td>116</td>
</tr>
<tr>
<td>Thirsty Priest, A</td>
<td>114</td>
</tr>
<tr>
<td>Throne of China</td>
<td>10</td>
</tr>
<tr>
<td>Torpedoing of 'Yasaka Maru</td>
<td>34</td>
</tr>
<tr>
<td>Tribes—Developments</td>
<td>151</td>
</tr>
<tr>
<td>Unoccupied Fields</td>
<td>115</td>
</tr>
<tr>
<td>Unrest in China, The</td>
<td>140, 131</td>
</tr>
</tbody>
</table>

**Education in China (Christian)**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enquirers (see Converts and Enquirers)</td>
<td>103</td>
</tr>
<tr>
<td>Escape, A Providential</td>
<td>85</td>
</tr>
<tr>
<td>Evangelist Chen</td>
<td>68</td>
</tr>
<tr>
<td>Evangelization Society, Chinese (Hungtung)</td>
<td>23</td>
</tr>
<tr>
<td>Evangelistic Secretaria for China</td>
<td>150</td>
</tr>
</tbody>
</table>

**Evangelistic—Special Effort**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Among Hunghung Students</td>
<td>13</td>
</tr>
<tr>
<td>Anjen District</td>
<td>102</td>
</tr>
<tr>
<td>Chinese Evangelization</td>
<td>136</td>
</tr>
<tr>
<td>Evangelization Society, Hungtung</td>
<td>23</td>
</tr>
<tr>
<td>Four Hours' Service</td>
<td>53</td>
</tr>
<tr>
<td>Gramophone Concert, A</td>
<td>54</td>
</tr>
<tr>
<td>Spiritual Movement in</td>
<td>136</td>
</tr>
<tr>
<td>Ungtung</td>
<td>22</td>
</tr>
<tr>
<td>Hwoshow District</td>
<td>7</td>
</tr>
<tr>
<td>Kowlo, Three Weeks'</td>
<td>132</td>
</tr>
<tr>
<td>Preaching in</td>
<td>57</td>
</tr>
<tr>
<td>Kiangsi—Special Effort</td>
<td>127</td>
</tr>
<tr>
<td>Pilgrims at Yangehow</td>
<td>102</td>
</tr>
<tr>
<td>Special Effort</td>
<td>135</td>
</tr>
</tbody>
</table>

**Finances—Extracts from Letters—continued**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finances—Some Interesting Facts</td>
<td>19, 20, 55, 68, 73</td>
</tr>
<tr>
<td>Forces (C.I.M.) in the Field</td>
<td>72</td>
</tr>
<tr>
<td>Four Hours' Service, A</td>
<td>53</td>
</tr>
<tr>
<td>&quot;Friend&quot;—the Chinese pictograph</td>
<td>85</td>
</tr>
<tr>
<td>&quot;From Darkness into Light&quot;</td>
<td>132</td>
</tr>
<tr>
<td>Fruit from Colportage-Work</td>
<td>99</td>
</tr>
</tbody>
</table>

**Girls, Revival Meetings Among**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glimpse of the Work at Shinghu</td>
<td>145</td>
</tr>
<tr>
<td>Goforth's (Rev. J.) Special Missions</td>
<td>23, 74, 80, 110</td>
</tr>
<tr>
<td>God's Challenge to Go Forward</td>
<td>83</td>
</tr>
<tr>
<td>Good Samaritan, A Chinese</td>
<td>70</td>
</tr>
<tr>
<td>Gospel Witnessing at an idolatrous Festival</td>
<td>98</td>
</tr>
<tr>
<td>Government Schools</td>
<td>44</td>
</tr>
<tr>
<td>Graduates of British Universities, Chinese</td>
<td>150</td>
</tr>
<tr>
<td>Grand Canals, Restoration of</td>
<td>150</td>
</tr>
<tr>
<td>Gramophone Concert, A</td>
<td>54</td>
</tr>
<tr>
<td>Greg's Ministry, Miss</td>
<td>112, 124, 152</td>
</tr>
<tr>
<td>Grimm College—Educational Mission</td>
<td>128</td>
</tr>
</tbody>
</table>

**Harvest Festivals Among the Miao**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hakan, Among the Villages Round</td>
<td>37</td>
</tr>
<tr>
<td>HUMAN, Progress and Promise in</td>
<td>123, 132</td>
</tr>
<tr>
<td>Hoste, Departure of Mr.</td>
<td>139</td>
</tr>
<tr>
<td>Hotsin District—Village Work</td>
<td>9</td>
</tr>
<tr>
<td>HUMAN, Progress Middle School</td>
<td>127</td>
</tr>
<tr>
<td>Hungtung District, Development of Work</td>
<td>64</td>
</tr>
<tr>
<td>Hwoshow, Story of City of the</td>
<td>5</td>
</tr>
</tbody>
</table>

**Idols and Idolatry**

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddha—A Tremendous Idol</td>
<td>67</td>
</tr>
<tr>
<td>Calendar of the Gods</td>
<td>77</td>
</tr>
<tr>
<td>Changsha—Idol Burnt</td>
<td>44</td>
</tr>
<tr>
<td>Four Hundred and Thirty-Three People Rekindle Idolatry</td>
<td>39</td>
</tr>
<tr>
<td>Great Bonfire at Lutoesien, YUANN</td>
<td>148</td>
</tr>
<tr>
<td>Revival of Idolatry in Hungh</td>
<td>134</td>
</tr>
</tbody>
</table>
INDEX.

Idols and Idolatry—continued—
Taku Village (Shansi) ........................................ 23
Taining District—Abandoned .................................. 56
Village Temple, Cleared ...................................... 99
Idols and Idolatry Abandoned ............................... 12
Idol, A Tremendous ........................................... 67
Impossible to God, Bringing the .......................... 14
Income .................................................................. 139
Income—A Comparison ........................................ 70
Income—Some Interesting Facts 10, 20, 55, 68, 73
Independent Church Movement ........................... 22

In Memoriam:—
Black (Miss Jane) .............................................. 103
Clarke (S. R.) ..................................................... 150
Reid (Mrs. J. T.) ............................................... 92
Goold (Mrs.) ..................................................... 127
Vatsaas (Mrs.) ..................................................... 10

International Relationships on the Mission Field,
The War and ....................................................... 15
Items of Interest ................................................... 139, 150

Jubilee of Mr. and Mrs. Stevenson ......................... 24

Kanchow, Three Weeks' Preaching in
Kiangtu Chapel—How Opened ............................. 67
Kiangsu—C.I.M. First Annual Conference ............ 48
Kiating City, The Opening of .............................. 14
Killed in Action ................................................... 10
Kin Ch'wan Hordes, Pioneering among ................. 60
Kwangchow (Honan) Christian Endeavour ............. 66

Leading Articles:—
God's Challenge to Go Forward. By Rev. J. Stuart Holden 83
"Let not your heart be troubled." By John Southey 47
Like-Mindedness amongst God's Children. By D. E. Hoste 59
"More than Conquerors." By Rev. Wm. H. Findlay, M.A........ 143
"The Ambassador of Christ." By the Rt. Rev. L. E. Watts-Ditchfield, Bishop of Chelmsford 35
"The Glorious Lord." By John Southey 133
The Reality for To-day. By Mrs. Howard Taylor 95
Valedictory Meeting in King's Hall .......................... 119
"Vows of Calvary." By M. B .................................. 19

Liebenzell Mission .............................................. 15
Like-Mindedness amongst God's Children .............. 59
"Let not your heart be Troubled " ......................... 47
Letter of Sympathy to Mr. Adam from Two Miao Christians........ 4
Liberality of Chinese Christians (see Converts and Enquirers) ..
Lisu, Among the .................................................. 53

Master's Violin, The (Poetry) .............................. 31
Medical Association of China, First Annual Meeting of National ........................................... 62
Medical Education Scheme—Yale and Rockefeller ........................

Medical Work:—
Chinese Methods .............................................. 86
Dr. King's Recovery ........................................... 80
Kai Feng (Honan) .............................................. 124
National Medical Association of China—First Annual Meeting ........................................... 62
Fatality Superstition .......................................... 85
Our First In-Patient at Anshunfu .......................... 27

Medical Work—continued—
Rockefeller China Medical Commission .................... 10
Spiritual Blessing in an Official's Home ..................... 122
Spiritual Results ................................................... 113
Students (Two) from Hungtung ................................ 24
Tai-chow ......................................................... 101
Missionaries (C.I.M.) Total .................................. 42
Missionaries, Number of ...................................... 72

Missionaries, References to:—
Adam, J. R. ..................................................... 25, 40, 72
Adam, Mrs. J. R. ............................................... 72
Aldis, W. H. and Mrs. ........................................ 103
Allen, H. A. C. and Mrs. ..................................... 146
Allen, Miss M. .................................................. 114
Aly, H. J. and Mrs. ............................................ 24
Amherst, F. V ...................................................... 22
Anderson, Dr. J. A. & Mrs. .................................. 101
Anderson, J. N. G. ............................................. 135
Anderson, Miss J. R. ......................................... 128
Anderson, M. Graham ........................................ 13, 46, 80, 112, 134, 136
Anderson, Miss B. C. .......................................... 80
Back, Miss G. A .................................................. 113
Bailley, A .......................................................... 80
Baker, E. R. ...................................................... 80
Ballantyne, R. H. .............................................. 134
Bald, W. W. and Mrs. .......................................... 52
Bannan, E. J. and Mrs. ....................................... 112
Beauchamp, M. and Mrs. ................................... 10
Belchier, W. M. and Mrs. ..................................... 86
Benton, W. M. and Mrs. ....................................... 10
Bevis, E. G. and Mrs. ......................................... 112
Bird, C. Howard and Mrs. .................................. 132
Black, Miss J. .................................................... 103
Briscoe, W. F. H. & Mrs. ..................................... 23
Brock, J. and Mrs. ............................................. 112
Broomhall, M. and Mrs. ...................................... 21
Brownlee, E. A. and Mrs. ................................... 48
Cable, Miss A. M. ............................................... 6
Cavels, Bishop W. .............................................. 103, 134, 135
Cecil-Smith, G. and Mrs. ................................... 48
Clarke, S. R. and Mrs. ........................................ 150
Clarke, Miss A ..................................................... 113
Cough, Miss E. S. ............................................. 50
Cowdy, C. and Mrs. ........................................... 112
Coles, Miss E. .................................................... 80
Cook, T. ............................................................. 43
Cooper, E. J. and Mrs. ........................................ 112
Crofts, D. W. ....................................................... 43
Crystal Miss E. J ................................................. 113
Culverwell, Miss E ............................................. 113, 128
Darlington, T. & Mrs. ........................................ 140
Davey, Miss G. C. .............................................. 56
Denham, G. T. and Mrs. ...................................... 114
Dovey, Miss E. M. .............................................. 37
Dreyer, F. C. H. & Mrs. ...................................... 23, 116, 138
Dring, Miss Grace ............................................... 101
Easton, F. H. ...................................................... 44
Easton, F. H. and Mrs. ........................................ 44
Edenblom, J. N. ................................................... 72
Edgar, J. H. and Mrs. ........................................ 23
Engels, C. and Mrs. ........................................... 112
Fallen, John and Mrs. ......................................... 121
Farr, Miss .......................................................... 44
Fish, Dr. E. S. and Mrs. ....................................... 26
Fisher, Miss Ethel A ............................................ 72
Fishe, Miss Marian H ........................................... 31, 37, 134
Ford, H. T. and Mrs. .......................................... 124
Forrest, Miss S ..................................................... 113
Fowler, Miss F. .................................................... 137
Fraser, J. O. ....................................................... 12
French, Miss E ...................................................... 6
French, Miss F. L ............................................... 7
Funnell, H. W ..................................................... 135
Gibb, G. W. and Mrs. ......................................... 14, 57
Gilmour, W. T. and Mrs. ..................................... 117
Gouder, R. K. and Mrs. ...................................... 101
Goold, A. and Mrs. ............................................. 127
Gowar, Miss S ...................................................... 112
Gowman, C. G. & Mrs. ....................................... 23
Gracie, A. and Mrs. ............................................. 99
Green, C. H. S. and Mrs. .................................... 138
Gregg, Miss J. O. ............................................... 30, 56, 78, 80, 101, 112, 125, 152
Grossart, Mrs. E ................................................... 80
Harding, D. A. G. & Mrs. .................................... 136
Harding, D. J. & Mrs. ......................................... 46
Harrison, Miss A .................................................. 113
Haufl, Miss A. M .................................................. 113
Hayman, J. R. ...................................................... 44
Hayward, J. N. & Mrs. ........................................ 10
Herbert, W. T. & Mrs. ......................................... 11
Higgs, Miss Edith ................................................. 7
Hill, K. R. & Mrs. ............................................... 72
Hogben, Rowland ................................................. 11
Horobin, Miss E .................................................... 13
Hoste, D. E. & Mrs. ............................................. 21
Hucklist, Miss V ..................................................... 125
Hunt, E. and Mrs. .............................................. 101
Ingwardo, H ......................................................... 80
James, T. & Mrs. ............................................... 72
Johannsen, Miss A. M .......................................... 10
Joyce, F. S. & Mrs. ............................................. 98
Judd, C. Howard & Mrs. ..................................... 22
Keller, Dr. P. A. & Mrs. ........................................ 9, 78, 127
King, Dr. G. E. & Mrs. ........................................ 80
King, Miss M ........................................................ 56
Knight, M. E. & Mrs. .......................................... 43
Knight, W. P. & Mrs. .......................................... 13
Huntingdon, Miss A. ........................................... 112

Lagerquist, Dr. A. W. ........................................... 128
Lawson, J. & Mrs. ............................................... 72
Learner, F. D. & Mrs. .......................................... 43, 135
Linder, Martin ...................................................... 86
Linder, L. H. & Mrs. ........................................... 86
Lindsay, W. W. & Mrs. ........................................ 15, 72
Liversedge, H ...................................................... 24, 50
Logsdon, Miss ..................................................... 80
Lucas, Miss D. C ................................................. 110
Lutley, A. & Mrs. .............................................. 22, 138
MacLaren, Miss J ............................................... 72
Mair, A. & Mrs ..................................................... 14
Mandeville, Miss E. M .......................................... 7, 56
Martin, J. B. & Mrs. ........................................... 15
Mason, H. J. & Mrs. ........................................... 66
Mathews, R. H ...................................................... 101
Mathews, R. H & Mrs. ........................................ 128
Maw, Miss J. ....................................................... 42
Maw, Mrs. ........................................................... 34
Laverston, A. T. & Mrs. ..................................... 128
Madingale, Miss E. ............................................ 117
MacKenzie, J. & Mrs. ......................................... 15
McKie, G. & Mrs. .................................................. 122
McKerrell, W. A. & Mrs. ..................................... 44
INDEX.

Missionaries, References to—continued—

Meadows, Miss Lily 123, 128
Meadows, Miss Louisa 113, 128
Mallor, Miss A. E. 86
Metcalf, G. H. 53
Middleton, R. W. & Mrs. 56
Mitchell, Miss G. E. 80
Morley, Miss E. 37
Moore, A. & Mrs. 67
Morris, Miss P. L. 136
Mower, Miss M. G. 102
Munagam, H. J. & Mrs. 138
Myrberg, A. A. & Mrs. 42
Nicholas, A. G. 43, 54, 136, 147
Oakeshott, Miss R. E. 50
Orj, J. S. & Mrs. 135
Page, J. 134
Palmer, Miss E. 102
Palmer, Miss G. K. 136
Parker, H. 43
Parsons, C. Y. 136
Peters, F. D. & Mrs. 135
Polhill, A. T. & Mrs. 114, 136
Porteous, Gladstone & Mrs. 53, 54, 136
Porteous, R. W. & Mrs. 48, 127
Porter, R. B. & Mrs. 44, 101
Preedy, Arthur & Mrs. 86
Reid, Miss J. R. 92
Reid, J. T. & Mrs. 92
Rich, Miss E. 128
Richardson, Miss L. 72
Richardson, R. 80
Ridley, H. F. 145
Ririe, B. & Mrs. 14
Roulston, Miss M. A. 80
Saunders, A. R. & Mrs. 125
Scott, Miss L. 113
Sharer, W. E. & Mrs. 113
Sjostedt, Miss E. B. 80
Shier, Morris 68
Smith, Miss L. E. 80
Soltan, Miss M. E. 44
Sonson, Miss E. E. A. M. 89
Southey, J. & Mrs. 47, 131
Spink, Miss G. N. 43
Stark, James & Mrs. 114
Taylor, Ernest H. & Mrs. 22
Taylor, Dr. F. H. & Mrs. 95
Taylor, Wm. & Mrs. 113
Thompson, H. G. & Mrs. 112, 114
Thomson, C. & Mrs. 137
Trickey, R. G. W. 80
Turner, Miss E. 80, 112
Vale, Jos. & Mrs. 14, 76, 102
Vatsaas, K. & Mrs. 56, 92
Walker, R. G. & Mrs. 113
Walls, Miss E. 113
Warren, W. H. & Mrs. 89, 113, 125, 128
Watney, Miss L. E. 112
Whitelaw, L. C. & Mrs. 113
Williams, R. 149
Williston, W. B. 144, 136
Wilson, Dr. W. & Mrs. 152
Wilson, Miss D. M. 102
Windor, T. 80
Witte, H. H. F. & Mrs. 137
Whoileher, C. H. & Mrs. 14
Wuppertell, H. & Mrs. 112
Wynoch, A. G. 43, 54, 136, 147
Taylor, W. C. & Mrs. 151
Thomson, C. & Mrs. 113

Missionary Study 68
Mission (Week’s Special) at Tiankiang 114
Missionary Review of the World 140
Mission Year Book, China 151
Mohammedan Leaders’ Conference 128
Modern Civilization in China 63
Morgan’s Bible School, Dr. Campbell 7
Mrs. 10, 49, 52
My Cup Runneth Over 86

Nearby (Dr. Edwin A.)—Appointment to Council 128
Newly-Married Girls, Special Effort Among 112
New Year’s Message, A 3, 8
Normal School, Summer 151
Nurses’ Missionary League 151

Official—Saved by Missionary’s Intervention 23
Old Man Baptized 101
Opium in the Straits Settlements 24
Opium Poppy Cultivation, Increase of 11
Opium Refuge Work—Fruits of 6
Opium—References to 24, 56, 101, 128, 139
Opportunity, A Day of 127
Opportunities Mannifold 42, 77
Opportunity, What Constitutes an 104
Our First In-Patient 26
Out-stations Round Yunnanfu 146

Parcels to China—Postage 152
Pioneering among the Kin Ch’wan Hordes 60

Political Situation in China 11, 40, 55, 56, 65, 80, 84, 101, 103, 112, 113, 134, 135, 151
Population of Shanghai—Chinese 41
Postage in China 127
Postage of Parcels to China 152
Power of the Clan 65
Power of the Gospel 78

Prayer, Answers to:—
Case of Mrs. Vye 85
Dysentery, Cured of 147
Eye-Affection, Cured of 147
Heathen Prayer Answered 87
Insanity Cured 132
Prayer-Books in Chinese 140
Prayer List (New) 128
Prayer Meeting, The Weekly 14, 128
Prayer for China 128

Premises—Building, Repairing, etc.—
Kianfu—New Chapel Opened 43, 48
Hunting (rebuilt) 22
Szenan—House rented 13
Village House near Hokow 38
Publications 16, 31, 44, 68, 152
Progress and Promise in Honan 123

Provinces, The—
Anhwei 14, 25, 56, 64, 80, 134, 137
Chekiang 25, 80, 89, 99, 101, 137
Chihli 11, 13, 17
Honan 11, 25, 39, 66, 98, 112, 123, 132, 137
Hunan 9, 15, 23, 62, 101, 127, 137
Hupier 25
Kansu 25, 67, 86, 137, 145
Kiangsi 25, 37, 101, 110, 127, 134, 137, 139
Kiangsu 25, 49, 51, 137, 130
Kwirchow 4, 13, 25, 26, 42, 55, 56, 68, 74, 80, 100, 134, 135, 137, 150, 151
Manchuria 128
Shansi 5, 13, 21, 25, 39, 49, 42, 103, 121, 127, 134, 137, 138, 149, 152
Shantung 137, 138
Shensi 11, 14, 25, 56, 80, 109, 137
Szechwan 11, 14, 25, 40, 42, 50, 74, 76, 80, 84, 103, 114, 134, 135, 137, 131
Tientsin 140, 146
Yunnan 12, 25, 40, 42, 53, 55, 56, 80, 102, 137, 140, 146
Kwangtung 80, 134, 135, 139

Railway Contract between China and America 140
Rainfall in China 65
Ration for To-day, The 95
Re-issues, Cheap 152
Religions of China—A Terse Summary 84
Retrospect and Prospect 8, 76
Revival Blessing at Yushan, Kiangsi 110
Revolt against the Monarchy 42
Riot and Disorder 42
Rockefeller China Medical Commission 10
Rutherford—Extract 148

Salvation by Works 77
Samaritan, A Chinese Good 79
Scandinavian China Alliance Mission 56
School Children in China—Number of 113
School Girls, Revival Meetings among 113
School Teachers, Government (Friendly) 101

School Work (see also Bible School Work):—
Boys in Sinningfu—Special Services 135
Camp for Lads, Summer 134
Camp in Shansi, Summer 134
INDEX

School Work—continued—

Girls' (Newly Married) Special Effort .......................... 112
Hokow Breaking up ........................................ 122, 22, 127
Hungtung .................................................. 7
Hwuchow .................................................... 22
Prize-giving at Ta-hua (YUNAN) .................. 102
Revival amongst School Girls .............. 39
Shangfeng (ANGIEN) ..................................... 113
Sisang (SANGSHI) ........................................ 113
Suiting, At ................................................ 137
Ta-hu Breaking up ....................................... 102
Young People, 40,000,000 .................. 103

Scripture and Tract Circulation:—

Bible Versions .................................. 52
Converted Through Reading a Gospel .... 99
Coffrage at HUNAN ...................... 127
District of Liangshan .................... 86
Fruit from Colportage ............. 145
Hwuchow District .......................... 65
KANSU .................................................. 67
Kiafu—Large Distribution .......... 43
Hwuchow District .......................... 64
Sittingfu District—1,000 Copies ...... 44
Tsongyang Fair (HONG-KONG), At .... 112
Tibetans and Chinese .......... 56, 60
Tienkang (SZECHWAN) ...................... 114
Tracts Distributed in Yangchow .... 135
Wanghsien District ....................... 85
Yungkang (CHEKIAH) ......................... 99

Scriptures and Tract Circulation—continued

Shanghai, Chinese Population of .... 41
Shanghai, Foreign Population of .................. 25
Shanghai Letter, Our 11, 42, 56, 80, 101, 112, 134
SHANGHAI Central Conference .... 138
SHANSI, Itinerating in ......................... 149
SHENSI, Anglican Missionary Diocese in .. 150
Sinkai—Opening of Chapel .......... 148
Six Cash and a Night’s Lodging ........ 100
Special Missions .............................. 78, 125
Statistics .............................................. 79, 25, 73
Statistics, Some Comprehensive .......... 115
Statistics, Story of the ....................... 5, 21, 49

Stations, Out-Stations, etc.—

Anjen ........................................ 25, 101
Anking ........................................ 14, 25, 49
Anshunfu ........................................ 4, 25, 26
Antung Ku ......................................... 49
Canton ........................................ 10, 134
Chacheng ........................................ 7
Changsha, 9, 10, 15, 44, 62, 128, 137
Changshan Che .......................... 25
Changchow Ki ................................ 25
Changteh ........................................ 25, 101
Chaocheng Shu .......................... 13, 21, 25, 28, 112, 115
Chefoo ........................................ 9, 151
Chenchowfu ................................ 132
Chengtu ........................................ 25
Chengchow Sze .......................... 136
Chenyuan (KWEICHOW) ............. 25
Chinkiang ........................................ 51
Chowlikow ......................................... 11, 132
Chouchow ........................................ 25
Chungking ........................................ 80, 135
Fenghua ........................................ 25
Fenzhi ........................................ 7
Fungchow ........................................ 25
Hanchungfu ................................ 137
Hangchow ........................................ 28, 129, 151
Hangzhou .......................................... 98
Hokow Ki ........................................ 31, 37, 134
Hotain ........................................ 12, 101
Hoyang ........................................ 25
Hungtung ..................................... 21, 116, 127

Stations, Out-Stations, etc.—continued—

Lunchchau .................................. 92
Meihsen ........................................ 114
Nanking ........................................ 113
Nanpu ........................................ 25
Ninghsien ..................................... 25
Ningkowfu ....................................... 13
Pacow Sze ...................................... 44, 136
Panghui ........................................ 43, 100
Paojung ........................................ 25
Peking ............................................... 10, 148
Pillsiang ........................................ 25
Pingyungfu ................................... 21, 134
Pingyunghsien ................................ 25, 114
Pingyounsien ................................... 25, 103
Sapushan ..................................... 12, 23, 25, 53
Saratsh ........................................ 10, 11, 25, 42
Shangfeng ....................................... 12, 43, 140
Shanghsien 25, 76, 134, 152
Shanghsien ...................................... 44
Shaochingfu ................................... 25, 125
Shenfench ....................................... 56
Shinfanch ......................................... 103
Shinpo ........................................ 25, 80
Shinpой ........................................ 25
Shinpu ........................................ 113
Shin recently ................................ 113, 56
Sibra .............................................. 112, 149
Siyang ........................................... 100, 128
Takutang ........................................ 98
Tangkow ......................................... 25, 99
Tatsienlu ........................................ 10, 148
Tientsiel ........................................ 135
Tientsiu ........................................... 7, 101
Tientsiu ........................................... 101
Tientsiu ........................................... 44
Vungkong ........................................ 115
Yunnanfu ....................................... 43, 135, 145
Yunnanfu ....................................... 112
Yungkang ......................................... 112
Yungkang ......................................... 112
Yunfeng .......................................... 43, 68
Yungkang ......................................... 101
Yungkang ......................................... 101
Yunfeng .......................................... 43, 68

Taylor, Hudson—Extracts ................................

Temporal Supplies .................................. 73
The Glorious LORD .......................... 131
Temples of China ................................ 10
Tibetan Work Among .................... 43, 56, 60
Torpedoing of “Yasaka Maru” .......... 24, 29
Tract and Scriptures Circulation .... 12
Tracts for the Times, Missionary ........ 12
Travel Experiences .......................... 87
Tribes, Developments Among .......... 151
Tribes-People Round Yunnanfu, Firstfruits from 148
Tribespeople’s Voluntary Levy .... 151
Triumphs of the Cross in SZECHWAN .. 151

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115

Valedictory Meeting in King’s Hall .......... 119
Venture, A New ................................ 119
Villages Round Hokow, Among the .... 137
Village Visiting in SHANSI .......... 149
Villages. Work Among ..................... 56
Violin. The Master’s (Poetry) .......... 31

Wang (C. T.)—National Appointment ...... 128
War and Missions .......................... 15, 55, 115
War Casualties ................................ 139
War, How to End the ............... 40
Warnhuis (Rev. A. L.), Evangelistic Secretary for 150
all China ........................................ 150
Weekly Prayer Meeting, The ........ 14
“Wells of Salvation”—A Leader .......... 19
Wilson (Dr. WM)—Appointment to Council .... 152
Wine Drinking Increasing .......... 101
Women, Evangelistic Missions for .... 39, 152
Women Evangelistic Volunteers .......... 137
Words of Comfort for Troubled Hearts .. 107
Workers. Arrival of New ............. 11

Superstition in China .......................... 116

Stevenson (Mr. and Mrs.), Jubilee of .......... 24, 62

Tribes-People Round Yunnanfu, Firstfruits from 148
Tribespeople’s Voluntary Levy .... 151
Triumphs of the Cross in SZECHWAN .. 151

Tibetans, Work Among ................. 43, 56, 60

Villages Round Hokow, Among the .... 137
Village Visiting in SHANSI .......... 149
Villages. Work Among ..................... 56
Violin. The Master’s (Poetry) .......... 31

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115

Valedictory Meeting in King’s Hall .......... 119
Venture, A New ................................ 119
Villages Round Hokow, Among the .... 137
Village Visiting in SHANSI .......... 149
Villages. Work Among ..................... 56
Violin. The Master’s (Poetry) .......... 31

Wang (C. T.)—National Appointment ...... 128
War and Missions .......................... 15, 55, 115
War Casualties ................................ 139
War, How to End the ............... 40
Warnhuis (Rev. A. L.), Evangelistic Secretary for 150
all China ........................................ 150
Weekly Prayer Meeting, The ........ 14
“Wells of Salvation”—A Leader .......... 19
Wilson (Dr. WM)—Appointment to Council .... 152
Wine Drinking Increasing .......... 101
Women, Evangelistic Missions for .... 39, 152
Women Evangelistic Volunteers .......... 137
Words of Comfort for Troubled Hearts .. 107
Workers. Arrival of New ............. 11

Superstition in China .......................... 116

Stevenson (Mr. and Mrs.), Jubilee of .......... 24, 62

Tibetans, Work Among ................. 43, 56, 60

Villages Round Hokow, Among the .... 137
Village Visiting in SHANSI .......... 149
Villages. Work Among ..................... 56
Violin. The Master’s (Poetry) .......... 31

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115

Valedictory Meeting in King’s Hall .......... 119
Venture, A New ................................ 119
Villages Round Hokow, Among the .... 137
Village Visiting in SHANSI .......... 149
Villages. Work Among ..................... 56
Violin. The Master’s (Poetry) .......... 31

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115

Under the Shadow of the Almighty ........

Unique Experience, A ..................... 102
Unoccupied Fields .......................... 115
INDEX

Yale University, Chinese ..... 9
Yangchow, Story of ..... 49
"Yasaka Maru," Torpedoing of ..... 49
Year Book, China Mission ..... 151
Yuan Shih-Kai, Death of ..... 91
Zeppelin Raid, A ..... 68

Illustrations.

Frontispiece—Work among the Pilgrims.

PAGE
Aborigine, A Kweichow ..... 78
Aborigines Festival ..... 53
Aborigine Girls, Two ..... 26
Aborigines—Black Miao Mother and her Two Daughters ..... 12
Barrow Travelling in China ..... 99
Beggar in North China, A ..... 149
Bible School, Burrows Memorial ..... 96
Bible Training Institute, C.I.M., Hangchow ..... 43
Black (Miss Jane) ..... 103
Boat—Kwangsin River ..... 38
Buffaloes, Chinese Water ..... 122
Cadet Corps in Yangchow ..... 50
Chefoo Boys' School ..... 9
Chefoo, Panorama of ..... 30
Children, Three Kiangsi ..... 37
Clarke (S. R.) ..... 150
Chefoo Harbour, Landing of American Delegates ..... 64
Cobbler, Chinese Travelling ..... 122
Conference in Shansi, Church ..... 102
Conference, Kiangsi Provincial, C.I.M. ..... 133
Crossing the Yellow River ..... 13
Eltham (Miss), Presentation of Banner ..... 88
Evangelist and Family, Chinese ..... 77
Evangelist Wang, of Chenchowfu. ..... 134
Factory (Chinese) in Shansi ..... 135
Ferry Boat, A Chinese ..... 64
Girl, A Chinese ..... 39
Girl, A Chinese (Initial) ..... 110
Grave of Mrs. Vatsaas ..... 92
Gorge on the Upper Yangtze ..... 88
Hankow—River Scene ..... 87
Heathen Festival in Honan ..... 123
Honan Christians, Three ..... 66
Houseboat, Mission ("Good News") ..... 51
Hungtung Church—Exterior ..... 22
Hungtung Church—Interior ..... 23
Hwailu Chapel—Interior ..... 97
Hwochow Central Tower ..... 5
Hwochow Chapel Pulpit ..... 6
Hwochow Girls' School ..... 110
Kansu, Country Scene ..... 145
Keller's (Dr.) Band of Colporteurs and Family ..... 136
Keller's (Dr.) Chinese Boatman and Family ..... 98
Lisu, A Black ..... 54
MacLaren (Miss J.) ..... 92
Memorial Arch in Szechwan ..... 114
Miao Farmer's Offering ..... 100
Miao Festival at Panghái ..... 28
Mountain—Chair Travelling in Shantung May cover
Mountain Stream, Kuling, Kiangsi ..... 111
Nanyoh Temple, Hunan ..... 98
New Workers, Group of (Ladies) ..... 120
Ningpo, River Scene ..... 89
No-su Women, A Group of. ..... 27
O-mi Shan, Way up the Mountain. ..... 76
Open-Air Gospel Meeting, A ..... 65
Paoning Cathedral Church—Interior ..... 84
Paoning Girls' School, Frontage of ..... 85
Pingyangfu City Wall ..... 21
Railway Bridge over Yellow River ..... 13
Reception Room in a Chinese Gentleman's House ..... 121
Reid (Mrs. J. T.) ..... 92
Scandinavian Alliance Missions' School for Missionaries' Children, at Sianfu ..... 109
Schoolboy, A Chinese ..... 122
Serving Woman, A Chinese ..... 121
Shensi—Winter Scene ..... 11
Stevenson's (Mr.) Jubilee Group ..... 62
Taikang Church, Beating Foundations ..... 124
Temple of Yao, Pingyangfu November cover
Tibetans, A Trio of. ..... 61
Tribes, Songs of Praise for the ..... 147
"Under the Shadow of the Almighty" ..... 72
Vatsaas (Mrs.) ..... 92
Wall of China, Great ..... 67
Water Scenes, Two ..... 42
Wayside Shrine at Nan-yoh October cover.
Well in Compound of Hwailu February cover
Wheelbarrow Travelling in Shantung March cover
Workers, Two New Male ..... 15
Yangchow City Wall ..... 49
Yao Temple Grounds, Pingyangfu July cover
"Yasaka Maru"—Sister Ship ..... 29
Yellow River, Bridge over the ..... 74
Yunnanfu, City of ..... 146
China's Millions.

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DONATIONS RECEIVED IN LONDON DURING NOVEMBER, 1915.

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(Continued on page 16.)
A New Year's Message.

"Underneath are the everlasting arms."—Deut. xxxiii. 27.

By Rev. F. B. Meyer, D.D.

The speaker, Moses, when he uttered these words, was a hundred and twenty years of age. He had spent many years in the desert. For forty years he had dwelt alone in solitude with God, and must have been in contact with those severer aspects both of God and nature which you would suppose would have given to him only an austere view of human things. Remember what his eyes had witnessed. He had beheld the awful slavery of the Hebrew people. He had heard the cries of the Egyptians on the night when their children died under the scourge of the destroying angel, cut down like flowers. He had seen the mighty host of Pharaoh engulfed in the returning waters of the Red Sea. He had experienced all the murmuring and wanderings of his people. For forty years he had borne their constant stubbornness and rebellion. Yet, looking across his life, and taking in all his views of God and nature and human frailty, Moses, the great law-giver of mankind, whose words have underpinned the structures of human jurisprudence—one of the greatest men that ever lived—gives this verdict upon human life, upon Providence, upon the problem of existence, and upon nature in its severest aspects: "Underneath are the everlasting arms."

The word "arms" suggests a person, and careful comparison of this text with other texts derived from it, indicates the person may be one of three, or all three combined. We are reminded by Isaiah that "the Lord shall gather the lambs with His arms,"—they are the arms of a shepherd. We are reminded by Moses himself that all through the wilderness God bore His people as a father his child—they are the arms of a father, the strong, upbearing arms that each of us is familiar with in childhood. But there is something even tenderer, for we read in the 27th Psalm, "When my father and my mother forsake me, the Lord shall put His arms under me"—the idea there being the soft and gentle embrace of a mother. Moses, therefore, with a clear view of all the anguish of human life, says that underneath humanity, underneath the whole system of human things, there are the arms of the shepherd, the father, and the mother.

We may compare these words with those that occur almost on the same page, when Moses refers to a habit of the eagle, with which all travellers in those regions are familiar. He says, "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,"—a scene that many travellers say they have witnessed.

Or if we pass from the word "arms" to the word "everlasting"—it suggests three thoughts. The first is that God's care is timeless. There is no reckoning by earthly chronology, either by sun, or moon, or human clocks and methods of measurement. It is also changeless. Whatever change comes over human things as dynasty after dynasty falls, or one race of mankind succeeds to power as another falls into disuse, season by season God's care for man is absolutely unchangeable. The third thought is that it is tireless. "He is not weary, and there is no searching of His understanding." So a person—a timeless, changeless, and a tireless person—is working out his own wonderful scheme.

The third word "underneath" suggests that Love is the Ultimate Fact in the Universe. The power that we speak of as being the special characteristic of God is not the profoundest conception of Him. The wisdom of which Paul cries, "O the depth of the riches of the wisdom," is not God's sublimest or noblest attribute. Underneath His power, underneath His wisdom, and underneath His unimpeachable justice, there are the everlasting arms of love.

Often we peer into depths of starry space, but when we consider this word "underneath" from the Hebrew standpoint, we remember that to the Hebrew mind the earth was flat and floating along horizontally, and that under it was the shadow of darkness. And now Moses says, "Whatever you mean by the bottomless abyss, or shed, or the pit, understand that at the bottom of the bottomless, the ground of everything, the great bosom on which all creation lies as a jewel upon a woman's breast, is the personal nature and love of God." For us, of course, there is the same depth, for if at noon we look upward and speak of the heavens above us, within twelve hours our heads will be in the reverse direction, and there will be an infinite abyss of space beneath. But if our earth should miss its moorings, drift from its anchorage, and begin to fall away from the sun, it would still be caught by the everlasting love of God, as a boy will catch a cricket ball. Underneath, this is the final fact of all facts—underneath is God, the love of God.

Note that the word "arms" is in the plural. It suggests that the whole nature of God is engaged, because when your two arms are occupied you can do little else, but are wholly engaged. It is as though God's whole attention and care were entirely engaged upon the universe which He has called into existence. But there is more than that. The word "arms" in the Hebrew Scriptures always means carrying as of a sick child, or inheritance, comfort them and lift them up for ever"—the idea being that the everlasting arms are not stationary, but are perpetually being moved through the spaces of time, the spaces of matter, the spaces of thought, the spaces of being; that all things are being lifted up by the everlasting arms of God out of the mists to the mountain, out of the darkness to the sunrise, out of the imperfection and failure, with which we are all so familiar, into those glorious regions where there shall be no more sorrow nor crying, neither any more pain, because

the former things shall have passed away for ever.

The everlasting arms of God underpin the whole structure of nature, that which is being born, as well as that which has been; taking into consideration, also, not only this earth, but all those hierarchies of holy beings of whom we have some surmises in our thinking and dreams, surmises which are realized and set forth on these pages; taking into consideration also æons upon æons through which these great purposes of God have been maturing and evolving. We may hold, therefore, that everything that is lies in the hollow of the hand of God. Underneath are arms that are perfectly strong enough to control all that has been called into existence, that which is being born, as well as the former things shall have passed away for ever. It is the same, of course, with all the mysteries of life. God's everlasting arms are beneath the mysteries of the present war and its accompaniments, which we are trying so hard to understand.—why there is the pain for which the hospital is needed, why there must be the agony because of the suffering which it softens, why the heavy toll of human life. But underneath all these inscrutable mysteries there is the up-bearing love of God.

They are under our sin and failure also. However low you have fallen, you can never fall beneath the everlasting arms. However sad you are to-day, the weight of your sorrow cannot be sufficient to drag you beneath those everlasting arms. Whatever your anxiety or perplexity may be, God's love is always deeper than its depth. There is a stream that runs swift to the Bosphorus where the Sultan used to send boats full of men, women, and children, and the whole cargo of human victims dropped into the void when the false bottom was removed. Ah, it must be a terrible thing when the false bottom is drawn from a man's life, and he is dropped into the rushing current.

There is a story of a man who fell into a pit in the dark. His clothes caught on a projection, and he hung there almost paralysed by fear all night. At last, from sheer exhaustion, he fell just six inches! All the time his feet had been within six inches of the bottom. Is there someone who reads these words in a similar plight, in a spiritual or temporal sense? If only you would let go, you would drop into those loving arms. Oh, let them bear you everywhere with their unswerving accuracy, let them lift you up, until at last you are deposited at the summit of that spiral staircase, where the false bottom is drawn from a man's life, and he is dropped into the rushing current.

We deeply desire the speedy return of our Lord Jesus, then we shall again meet our loved Pastor, and it is for this our hearts long. Owing to the manner of our revered Pastor's death, there are some ignorant people outside the Church saying many unpleasant things, which has caused many of the new Church members to grow cold, and we ask you to pray much for them. Peace be to you and yours. May the Triune God protect you and your family. Greetings to the two boys. We send this memorial to you with reverence.

YANG-SIH-KWANG (Water Miao Tribe).
TAO JOSHUA (Flowery Miao Tribe).
The Story of the Stations. — III.

The City of Hwochow, Shansi.

In the "Life of Pastor Hsi" the opening of Hwochow to the Gospel in 1884 is recorded in the following words:

"For months Pastor Hsi had wished to open a refuge in this city, but his hands were full of other work, and his funds taxed to the utmost. Still he prayed for Hwochow, not less burdened about its needs because for the time being he could do nothing to help. Every morning at family worship he remembered the city, definitely asking that God would send workers there. At length Mrs. Hsi, full of sympathy, came to him and said, 'We have prayed a long while for Hwochow. Is it not time to do something? Why not send men and open a refuge there, as at Chaocheng and other places?'

'Gladly would I,' replied her husband, 'but such work is costly and we have no money in hand.'"

Mrs. Hsi went her way, but could not forget the needs of Hwochow, and all day long kept wondering if there was not something she could do to send the glad tidings to that city . . . Next morning Hsi prayed again for Hwochow, pleading its needs before the Lord, and asking that soon it might be possible to open a refuge there. The little service ended, Mrs. Hsi, instead of leaving the room as usual, walked up to the table and laying a little package before her husband said quietly, 'I think perhaps the Lord has answered our prayers.' Wondering what she could mean, Hsi lifted the parcel. It was heavy and folded in several wrappings. At length, inside a coloured handkerchief, he found to his surprise a complete set of all the jewellery a Chinese woman loves most—the gold and silver rings and bracelet, the handsome hairpins, ear-rings and other ornaments that formed her husband's wedding gifts. With tear-dimmed eyes he looked at his wife, understanding now the change in her appearance. The ornaments of a married woman in her position were all gone. No rings were on her fingers, no silver hairpins showed below the dark braid of her hair, which was simply tied with a cord and fastened with a strip of bamboo.

'It is all right,' she answered gladly to his half remonstrance, 'I can do without these. Let Hwochow have the Gospel.'"

The sacrifice was accepted, the ornaments were pawned, and the refuge was soon opened. Thus began the work at Hwochow, which has since become one of the most successful evangelizing agencies and potent uplifting influences among the women and girls of Shansi. Not long after the refuge had been established, Pastor Hsi urged Mr. Hudson Taylor, who was on a visit to the province, to send two lady missionaries to this centre, promising to do his utmost to help them. In the autumn of 1887 the Misses Reuter and Jacobsen, two Norwegian missionaries, were therefore designated to this city. With very partial knowledge of the Chinese language and customs, they commenced their service, for the most part concentrating their strength on the unobtrusive but effective work among women and girls.

As a result of opium refuge work several men and women were led to Christ and a little church was established. In 1889, Miss Reuter was married to Mr. Stanley P. Smith, and Miss Jacobsen was joined in the work by Miss Forth, when classes were arranged for the instruction of the Christian women and girls, both at the Mission station and in their homes. Later a small school was established for the daughters of Christian parents. After a few years Miss Forth was compelled through illness to retire from the work, and Miss Strand was designated to this station. In 1896 Miss Jacobsen left the district to take up new work in the difficult, and
anti-foreign province of HUNAN, and the Misses Stevens and Clarke, who had been labouring in the provincial capital, were transferred to Hwochow. Miss Stevens undertook the general oversight of the station, while Miss Clarke gave her strength largely to the development of the Girls' School. Under her wise and skilful guidance the school increased in numbers. Many of the girls were led to CHRIST, several in after years becoming most faithful and efficient helpers in the work of the station.

One of the men led to CHRIST at the beginning of the opium refuge work was Mr. Kwo, who became a deacon of the church, and has for over twenty years been in charge of the opium refuge and out-station in the city of Lingshih. Another man led to CHRIST about the same time was Mr. Ching, who for a number of years was a valued Mission helper and faithful deacon of the church. Since 1898, he has been engaged in evangelistic work and assisting in opening up new centres. A third man who was early led to CHRIST was Mr. Ma, a farmer, who has been the means of leading all the members of his clan living in the same village to become Christians, and has for many years been an earnest preacher and deacon of the Church.

The most remarkable man in the Church, however, is Mr. Wang Ping-kiin, who was formerly a silversmith. He broke off opium in a small temporary refuge that had been opened by a Christian near his home. He accepted the Gospel message with gladness, and induced several of his friends and neighbours to also break off opium and become Christians. A man of very retiring disposition, he became by the grace of God a most wise and successful fisher of men.

From 1897 to 1900, the progress of the Gospel in the district was much hindered by several of the older Christians relapsing again to poppy cultivation and opium smoking, and also by divisions and jealousies among some of the leaders. In the spring of 1900 steps were being taken to secure larger and more convenient premises for the more efficient prosecution of the work when the Boxer outbreak suddenly brought everything to a standstill. The Misses Stevens and Clarke fled to Taiyuanfu, hoping to proceed from there to the coast. This, however, they were unable to do, and, after being detained in Taiyuanfu for some weeks, they were treacherously put to death by the order of the Governor Yu Hsien, with about fifty other Protestant and Roman Catholic missionaries. The Mission station was looted and the work scattered.

On the reorganization of the work in 1902, Miss Eva French, who had previously laboured in Taiyuanfu and Pingyaohsien, but had managed to escape from the hands of the Boxers, was appointed to this station, being assisted by Miss A. M. Cable. Larger and more suitable premises were purchased and partially rebuilt. The Girls' School and other branches of the work were re-
established, but for some years the work proved difficult and discouraging. Several of the former members had become cold and fallen into sin, and were a serious hindrance.

The Misses French and Cable gave much time to visiting the Christians in their homes, seeking to encourage them and strengthen their faith. Station classes were also arranged for Bible study with a view to deepening the spiritual life. At the same time zealous evangelical work was carried on among the heathen women in the districts of Hwochow, Fenhsi, and Chcheng. Mr. Wang Ping-kiin, who had charge of the men's and women's opium refuges, was the means of leading a number of his patients to Christ; and these, being received into the Church, were the means of reviving some of the older church members, and the Church steadily increased year by year. Many new villages were opened to the Gospel.

The Girls' School, reaping the fruit of Miss Mildred Clarke's faithful work, became a spiritual force in the Church. One of Miss Clarke's former pupils became head teacher, and proved such a good disciplinarian and so efficient in her work that Miss Cable was able to leave the teaching largely in her hands. Two or three of the former pupils also rendered help as pupil teachers, and with further training, became valued helpers in the work of this station. The school increased in numbers steadily, and each year the workers had the joy of seeing the girls decide for Christ and join the Church.

About the autumn of 1895, after much prayer, Mr. Wang Ping-kiin was set apart as deacon. In this position he so approved himself, winning the confidence and esteem of all the Christians, that two years later he was appointed elder of the Church. Under his care the Church grew steadily, each year an increasing number of men and women being added to the membership, many of whom were led to Christ by Mr. Wang's ministry.

In addition to evangelistic work in the villages and the preaching of the Gospel at fairs and festivals, a shop was rented on one of the main streets and used as a street chapel, where the Gospel was daily preached and tracts and portions of Scripture distributed. The most successful evangelical work, however, was the opium refuge under Mr. Wang Ping-kiin's care.

During these years the Women's Bible School and the Girls' School had so increased that larger accommodation became absolutely imperative. In 1907, the Misses French and Cable left for a brief furlough, and Miss Edith Higgs took charge of the school and Miss Elsa Johnson of the women's work, two young missionaries—the Misses Linom and Mandeville—also giving assistance. Friends interested in the work having provided the needed funds, a suitable site was secured adjoining the existing property, and additional classrooms, dining-room, dormitories, etc., were erected to enable the school to accommodate 100 boarders. At the same time a large and substantial new brick church was built to seat 500 persons. A separate block of buildings, the gift of friends at Westminster Chapel, was also erected for the Women's Bible Training School, thus connecting in an interesting way Dr. Campbell Morgan's Bible School with that Bible Institute in far off China.

Within less than a year the school again proved too small to accommodate all the pupils desiring to attend, in spite of the fact that the school was confined to girls from Christian homes, and that no girl with bound feet was received. It became necessary, therefore, each year to add other buildings, and to divide the school into Primary, High and Normal Training Schools. During the past few years there have been about 150 girl boarders. In addition a small Day School to accommodate about thirty scholars, has been opened for the daughters of non-Christians living in the city.

The pupils in the High School and Normal Training School come from long distances, some of them being from the provinces of CHHII, HONAN and the borders of MONGOLIA. The first regular class in the Normal Training School graduated at the end of 1913, and the pupils are now all occupying positions as teachers in Christian schools, having refused positions in the Government Schools, where they would receive salaries three to five times larger than they receive from the Mission.

In the schools all the teaching is done by women teachers who were former pupils. Since 1910, Miss Cable has been assisted in the oversight of the schools by Miss Francesca French. The parents provide clothing, bedding, and board, also the board of matrons, teachers and cooks, and the church provide part of the fire and light. The schools are therefore largely self-supporting, the Christians willingly foregoing many necessaries in order that their daughters may be educated. During the past five or six years a school for Christian lads has also been established in the city, in which there are about 45 pupils.

In the autumn of 1910, Mr. Wang Ping-kiin was set apart as pastor of the Church. He has been the missionaries' right-hand helper in all the work of the station, and has superintended the erection of the new church and all the other buildings needed for carrying on the work. These responsibilities, in addition to his pastoral work, proved too heavy a strain upon him, and in the autumn of 1913 he had a severe nervous breakdown from which he is only slowly recovering. This has thrown a much heavier burden upon the missionaries, who are greatly needing more efficient help.

Perhaps the most important part of the large work at this centre is the Women's Bible School. This may be roughly divided into four classes. (1) Station classes for beginners and those only able to leave their home for a short time. These last twenty days each, and only those who have passed on to others what they have learnt during the first term are allowed to return the following year for further instruction. (2) A longer course of two or three months for those who are more advanced. (3) The Bible Training School for carefully selected women, in which the course covers about two years, and fits them for positions as evangelists or Bible women. (4) A course of training and instruction covering about six months for young married women who have already had the benefit of primary school education, to enable them more efficiently to help the women in their own villages.

The evangelistic work among women, and the instruction of women enquirers and Christians in the villages is being more and more carried on by the women who have had the benefit of attending the longer courses in the Bible School. Last summer about seventy women and senior girls, on returning to their homes at...
the end of the spring term, promised to do their utmost to arrange and conduct classes during the vacation, for the women of their own villages. This work was entirely voluntary, for which they receive no remuneration.

Pastor Wang has also arranged classes for the men, and has been assisted by Mr. W. P. Knight, Mr. Wang Chi-t'ai, Mr. Kwo Chi-tien, and others. There are nine different centres where Sunday worship is regularly held, in each of which a small Church has been established. The services are conducted by a band of local preachers. The total membership on December 31st, 1914, was 333, there being 227 men and 106 women communicants. The total number of adults baptized from the commencement of the work is 429. There are six out-stations and seven chapels. Last year there were 41 boys and 170 girls in the two Boarding Schools, in addition to 24 day scholars in the Girls’ School. As reported in CHINA’S MILLIONS for November, Ling Ai, the capable and much-loved Chinese head-mistress of the Girls’ School, died suddenly last September.

Editorial Notes.

Our New Year’s Greeting.—As we enter upon another year we salute all our readers in the Lord. May we face the unknown future in the spirit of the following words:

JESUS lives! Our hearts know well
Nought from us His love shall sever:
Life, nor death, nor powers of hell
Part us now from Christ for ever.
Hallelujah!

Retrospect and Prospect.—That God has sustained and blessed the work of the Mission throughout another year, and that year so full of formidable difficulties, is no small cause for thanksgiving. The mercies of the past twelve months are so remarkable, and stand out in such strong relief against the dark background of war, that we know not how to utter all His praise. We well know “If it had not been the Lord Who was on our side, when men rose up against us, then they had swallowed us up alive.” That the work has been upheld and prospered is a marvel of God’s grace and mercy. Of the many and ceaseless tokens for good bestowed upon us space will only permit reference to a few.

In the first place we cannot be too thankful that in these days of world-wide unrest, China, as a country, has been kept in peace, though her internal and international difficulties have not been few. So far as we can recall no worker has had to leave his or her station because of local trouble or political upheaval. The opportunities for useful service likewise have never been greater. Then the journeying mercies of the year call for special mention. Workers have travelled to and from China both by sea and via Siberia almost with as much regularity as in the days of peace, and, in spite of submarine and other perils, all have reached their destination in safety and without serious accident.

In regard to financial supplies, the experiences of the Mission call for much praise. Funds have at times been straitened, and especially so after the publication of the Budget and War Loan in the autumn, yet, be it said to the glory of the Mission in London, when we were cabling funds to China, totalled up the income received in Great Britain up to that date, and found that it agreed to the very pound with what had been received during the previous year up to the same day. When all the circumstances of the year be remembered, this is a great mercy, even though the previous year with which the comparison is made was a poor one financially.

Again we thank God that the bond of love and the unity of the Spirit which unite us as an International Mission have stood the strain of these days of terrible war. Only a loftier ideal and a stronger bond than ordinary patriotism could suffice to keep God’s children united at such a time. That ideal has been found in the seeking of God’s Kingdom, and that bond exists in the person of Jesus Christ. A noteworthy testimony to the triumph of Divine grace in this respect will be found on page 15.

And last, but not least, we gratefully record that God has crowned the labours of the year with the joy of harvest. It will be some months yet before we shall know the full measure of the reaping, but the baptisms reported up to the time of writing, in comparison with the same date in previous years, are the highest in the Mission’s history with the exception of the one year 1914. The actual figures, reading back year by year, are 2,402, 3,383, 2,399, 1,306, 1,339, 1,496, 1,124, 949, 1,722, 1,550. It will be understood that these are incomplete figures. In most cases they do not represent more than about 60 per cent. of the full returns for the year.

Looking back upon the year now past and recalling some of the perils which have threatened and some of the fears which assailed, we can only say “Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.”

Encouraged by this brief review of past mercies let us turn to the prospect of the coming year. What the future holds in store for each one of us and for the work of God generally is all unknown, but “Jesus we know and He is on the throne.” Though many events at times seem difficult to reconcile with the truth that all power in heaven and earth have been given to Christ, we believe His word, and the harmony of the general trend of history with the sure word of prophecy confirms us in this belief. Though we see but “in a mirror darkly” and only know “in part,” there are not wanting signs to-day that behind all this chaos of war God is working out His plans. The fact that the destruction of the Temple by Nebuchadnezzar, the second destruction of the Temple by Titus, and the declaration of war in August, 1914, all took place on the same day of the Jewish Calendar, the 9th of Ab, combined with many other noteworthy coincidences, strengthen us in the belief that the mighty God of Jacob is making the stormy winds of this present tempest to fulfil His will.
Ardently as we desire to look into the future and wonder how this and that need will be met, the word of Jesus Christ to Peter comes to us with peculiar power to-day, "What is that to thee? Follow thou Me." How simple Christ has made our duty and how secure our path. Trials there assuredly will be, sorrows we fear there must be, but His word is "He that followeth Me shall not walk in darkness, but shall have the light of life." God help us to banish our fears, to conquer our doubts, and with simple, childlike obedience to follow Him.

"Following Him where'er He goes,
Silent joy my heart o'erflows."

The Chefoo Schools.—Again the results of the Oxford Local Examinations have been published, with the gratifying fact that out of 45 entries from the Chefoo School—39 boys and 6 girls—all have passed with the exception of one boy. The details are briefly as follows:—In the Senior Division 4 boys and 2 girls passed, five of these with Honours. Three obtained First Class Honours, and 2 gained Distinction. In the Junior Division 13 boys and 4 girls were successful, four of whom secured Distinction in Religious Knowledge. In the Preliminary Division 21 boys passed. We warmly offer our congratulations both to the scholars and to their teachers.

It was in the year 1908 that the Oxford Local Examinations were first held at Chefoo. Since that date, including the 45 who entered this year, 340 scholars—224 boys and 116 girls—from the C.I.M. Chefoo Schools have sat for these examinations, and, of this number, all have passed with the exception of 2 boys and 4 girls. This is a record of which the school has just reason to be proud. Laus Deo!

Progress in Hunan.—To those who remember the prolonged and resolute opposition experienced in the opening of Hunan to the Gospel, the situation to-day is a ceaseless cause for wonder and praise. God has done exceeding abundantly above what was asked or thought. The subject is too great for full treatment in a short note, but attention may be called to one new development only.

After long years of prayer and toil for the opening of Hunan by the China Inland Mission and other Missions, Dr. Keller succeeded in securing premises within the city of Changsha, the capital, on June 10th, 1901. A few days later he was able to render much-needed medical assistance to two soldiers injured by the premature discharge of a cannon, and he thus secured the friendship of the officials and soldiers. In this way medical missions began within the city. This it will be seen was less than fifteen years ago. Skipping the intervening years, let us now glance at what is happening to-day.

In October of this year (1915), the corner stone of the new Siangya Hospital was laid just outside the North Wall of Changsha city. Siang is the classical name for the province and ya the Chinese for Yale University, the united name Siangya thus meaning the Hunan-Yale Medical School. The stone was laid by Vice-Admiral Tan the Military Governor of the province, who was accompanied and supported by other officials, by Dr.
Some of the practical problems already settled are:—

agreement with Yale. The request was granted and the agreement was signed in July, 1913. By this agreement the Hunan Government undertook to provide the necessary medical school buildings, costing 156,000 Mexican dollars, and an annual sum of 50,000 Mexican dollars for maintenance. Yale, on its part, undertook to furnish a hospital costing 150,000 gold dollars and the salaries of fifteen doctors. Control is vested in a board of managers of twenty members, ten of these being Chinese and ten from Yale. The agreement provides for a probationary period of ten years, which can be renewed if desired.

Such an agreement is a courageous if possibly a risky enterprise, but the way in which formidable difficulties have already been surmounted gives hope for the future. Some of the practical problems already settled are:—

That the students are to have full religious liberty, but that the teachers are to be free to give religious instruction. The entire responsibility in all technical matters is left in the hands of the Yale medical staff, and the nomination of teachers is to be in the hands of two medical members of the executive committee, removal of any teacher being by a three-quarter vote of the board of managers. Further, it is determined that the teaching shall be in English.

When all these arrangements had been settled and the agreement signed the whole scheme appeared to suffer shipwreck. In August, 1913, Hunan declared itself independent of the Central Government, and, through the representations of jealous parties, the Cabinet at Peking cancelled the Hunan-Yale agreement. The Yale Mission wisely determined not to ask for diplomatic pressure at Peking, but to trust to friendly Chinese influence, believing that if persuasive and reasonable explanations failed no real co-operation could be hoped for. Through the kindly intervention of General L. Chang, who was brought to God when a patient in the Peking Union Medical College, and who visited England some time ago in the anti-opium cause, patience and forbearance won the day. The Peking Government represented that agreements between private foreign bodies and provincial governments were undesirable, but, instead of annulling the agreement made, it formally took it over, the Cabinet, the Boards of Education, Finance, the Interior and Foreign Affairs, giving official sanction. In this way the financial responsibility was assumed by the Central Government.

The whole story is full of wonder. It is also instructive to see the fruit borne through the conversion of General Chang in Peking and the sympathetic reception he had from many when in this country. Elsewhere (page 14) reference has been made to "Bringing the impossible to God." Hunan once seemed almost an impossible proposition. Here again we have an illustration that with God all things are possible. To Him be the glory.

The Rockefeller China Medical Commission.—As reference has been made above to this Commission, a few words may be necessary to explain it to some of our readers. The purpose of the Rockefeller foundation is "to promote the well-being of mankind throughout the world." Recently a commission was sent to China to visit as far as possible all the centres of medical work. Seventeen medical schools and ninety-seven hospitals were inspected and a thorough study of the whole subject was made, which has been embodied in a report. From the statistics incorporated in this report we learn that there are in China altogether 244 mission hospitals located in 192 cities, staffed by 4,460 foreign doctors (329 men and 117 women), assisted by 1,40 trained foreign nurses.

The Commission, while it does not limit its assistance to missionary institutes, is in full sympathy with the spiritual aims of Christian missions, and among its recommendations it has suggested that assistance should be given to selected medical institutes at Peking, Shanghai, Canton and Chiangsha. It also proposes that six fellowships should be given to assist Chinese students to study abroad, that fifty scholarships be provided to help selected men in their studies, that certain existing hospitals should be strengthened, and that provision be made for ten fellowships annually so as to enable medical missionaries when on furlough to continue in post-graduate work.

The Throne of China.—According to the reports in the press, President Yuan Shih-kai has accepted the Throne of China, though his accession is deferred. On December 12th all the newspapers of Peking were printed in red in celebration of the occasion. It is noteworthy that at the ballot Prince P'u Lun, the most progressive member of the Manchu Imperial House, proposed the nomination of H.E. Yuan in a highly eulogistic speech. Recent China papers also report that Prince Ching was at Peking prepared to hand over the Imperial Seal, which is over 2,000 years old, and which has been in the keeping of the Manchus since the fall of their dynasty. It is important that we should not forget to pray that this new development may be overruled of God for the good of China. When we remember how the welfare of hundreds of millions depends upon those in authority, we cannot too frequently or too earnestly make rulers the subject of our prayers.

Killed in Action.—We deeply regret to report that the eldest son of Mr. and Mrs. Hayward, the Mission's Treasurer in Shanghai, has recently been killed in action in the Dardanelles. The only son of the Rev. and Mrs. A. R. Saunders is reported missing. As previously mentioned the eldest son and brother of Rev. and Mrs. Montagu Beauchamp are also reported as among the missing. These bereaved and anxious members of the Mission have our heartfelt sympathy.
November 11th.—The correspondence received from our missionaries in the various provinces makes little reference to the monarchical movement, which at Peking, and in some of the Treaty Ports and other centres, has been agitating the minds of politicians; so we assume that the situation throughout the country generally, at least so far as the districts occupied by our workers are concerned, has not been seriously affected by it. Yesterday, however, a dastardly crime was perpetrated here. Admiral Tseng Ju-cheng, Military Governor of Shanghai and Chief Director of the Kiangnan Arsenal, was assassinated in broad daylight opposite the Astor House Hotel, in the Foreign Settlement, about five minutes’ walk from our Mission Compound, while on his way to attend a reception at the Japanese Consulate on the occasion of the Japanese Emperor’s coronation. A Chinese threw a bomb, and two men immediately rushed after the Governor’s car, one stepping on to the footboard on each side, and fired some sixteen shots at Admiral Tseng and his Secretary, both of whom were killed. The assassins, who are said to be revolutionists and therefore anti-monarchs, were at once arrested and are now in custody.

In the district of Meihsien, in the province of Shensi, the opium poppy is reported to have been widely sown, in spite of the fact that the official proclamation, prohibiting its cultivation, is everywhere to be seen. The high price obtained by those who had the temerity to sow last year has encouraged the population to risk a crop this year, and so far no drastic measures have been taken to prevent them. I cannot recall having heard of the cultivation of opium to any extent in other parts of the country.

It has been a joy to us, notwithstanding the abnormal conditions resulting from the war in Europe, to welcome twenty new workers this autumn, representing Great Britain, North America, Australia, Norway, Sweden, and Finland.

Since the date of my last letter four hundred and eighty-eight baptisms have been reported. The number thus far reported for this year, I regret to say, is considerably below that for the same period of last year, and this we feel is a call to earnest prayer that there may be greater spiritual increase as the result of all the faithful proclamation of the Gospel message throughout the country.

You will, I am sure, rejoice to know that God’s blessing has followed Miss Gregg’s ministry in Honan. At Chowkiakow fifty-five women are reported to have signified their decision for Christ, whilst at Taikang over thirty have professed conversion. At the latter place one thousand invitations were sent out. Eighty women from the country slept on the premises, straw and mats being provided for bedding. They were as contented as possible, most of them eating only bread and raw vegetables during the few days they were there. We are looking forward to hearing of a further ingathering as the result of the missions still to be held in the province. I would bespeak your prayers for the young converts, that they may be kept steadfast in their purpose to follow Christ.

At Kaifeng, a series of special meetings for students was held early in October by Dr. D. MacGillivray, of the Christian Literature Society, and Dr. Peter. The latter gave lectures on Health, which were well attended; but Mr. Gilmer writes that owing, as he learned afterwards, to the unsympathetic attitude of the teachers of the various Colleges to the Christian doctrine, there was a smaller attendance than could have been wished at the religious meetings. About one hundred students, however, signed the usual cards, as showing their willingness to enquire into the truths of the Gospel, and on the following Sunday some of these men attended the various houses of worship in the city, where they were specially dealt with. Our brother adds:—“May we have the joy of seeing many of this class turn to the Lord!”

At Luchow, in the province of Szechwan, the first Miao convert in the district has been baptized. She is a woman, sixty years of age, and Mr. Herbert writes:—“She is bright in spite of the fact that she has been turned out of her home for the Gospel’s sake. You will
be interested to know that the same Miao language is spoken here as in the Anshunfu district. We have prayed for this tribe for over ten years, so you can imagine our joy."

From Yunnan, Mr. J. O. Fraser reports the baptism of two women from the Lisu tribe at a village in the district of Tengyueh. Only a day later he had the sad duty of suspending a Lisu convert from church fellowship.

Mr. A. G. Nicholls, in a letter from Wutingchow, on the eastern side of the same province, dated October 13th, writes :

"I have just been to the east visiting Kopu and Miao, two of the tribes in the Sapushan district. . . . I visited several villages and found some of the people willing to burn their pipes and tobacco, leave wine alone and refrain from calling in wizards. One old man, who had been a wizard, burnt his books some time ago, but two were left. These he now gave up, together with his hat, a peculiar head dress used on these occasions. It had been in the possession of the family for three generations. Others gave up their ancestral idols, whilst one parted with a small drum used in wizardry. Just lately, a large number of Nosu have been showing interest, so much so that I had to send for 7,000 hymn books, more copies of Mark’s Gospel and Catechisms, in all 17,000 books. What the interest will lead to we do not know. But the work is bound to grow, and it will be impossible for us to overtake it."

You will be interested to learn that a new opening is presenting itself for work among tribespeople, three days south or south-west of the provincial capital. Mr. H. Parker, who recently visited the district, writes :

"Monday morning (September 13th) found us moving onwards, and after a journey of ten miles with some stiff climbing, we reached Hsin-chiai, the tribal village from which numbers had come to the service at Chiaokuan-pa. This tribe usually goes by the name of I-pien. We had a hearty welcome into their midst, being provided with a room in the house of a man named Koh Uan-mei, who was the first man to receive the Gospel among the tribes of that district, this being an altogether distinct region from Sa-p’u-shan, which lies three days north of the capital, Hsin-chiai being three days south, or south-west. During our stay there, we, as it were, just stood by in praise and amazement to see what God had wrought. The Spirit of God is a wonderful teacher, and it was clearly manifest that these people were the taught of the Lord. Their simple trust and prayers of faith would put many of us to shame. The man Koh and his wife have had remarkable answers to prayer, and several experiences of the healing power of God, and they seem aptly fitted to become real spiritual leaders in the work, gifted with holy boldness, but humble and devoted to the Lord. They are constantly being called in by other families to come and pray for them during some season of trial, and this is ample testimony to the worth of their Christian character. The whole village of Hsin-chiai comprises thirty families, and now no less than seventeen of them have turned to the Lord. The last three of these destroyed their idols, etc., while we were there, and we praised the Lord to see those bonfires on the mountain top. Night by night at Hsin-chiai, these believers meet together in Koh’s home, and have seasons of prayer and reading and Christian fellowship. Since the Gospel found its way among them, drinking and smoking have ceased, and this without any exhortation or mention of the matter from ourselves. None of them are men of learning, but they have the spirit of perseverance in the things of God, and we simply marvelled the time we were there to note how much these people knew."

From Weiku on the Tibetan frontier Mr. C. H. Coates writes :

"I have just returned from a week’s journey along the south road. I found the people mostly friendly and ready to receive literature. I met again a Mr. Liu, a middle-aged man of some influence, living at Ts’eh-ti-kwan, who states that he reads Gospel literature daily. I had a nice conversation with him, gave him a fresh supply of new books, and exhorted him to explain them to his neighbours. I have hopes of this man being a true believer, but his home is twenty-seven miles from here, and there are no facilities
for worship except privately by the aid of the books."

The following extract from a letter from Mr. M. Graham Anderson, dated Chaocheng, Shansi, October 1st, will be read with more than ordinary interest, and at the same time will call forth thanksgiving to God. Our brother writes:—

"The first part of August was spent at one of the cooler out-stations, Taku, studying the classics. I found there a summer school of Mr. Cooper's Hungtung lads, twelve or thirteen of them, at the same task. At first they seemed very indifferent, but gradually the atmosphere altered, and as I got to know that, though all were from Christian families, only one or two were really Christians, the Lord began to lay the burden of their souls on my heart, till the classics began to take a back seat. At the evening meeting I began to make the talks centre round the New Birth, and their personal relation to Christ, and finally asked for decisions for Him. Night after night in ones or twos the young men signified their willingness to accept the Saviour's yoke, and were each dealt with individually the following day, till eight of them, in fact nearly all the regular attenders of the evening meeting, had made the great decision. It was a great joy to be so allowed to reap where others had sowed, as also later on to meet them at Hungtung and to learn that they were taking their stand for Christ among their fellow-students. One of the eight had been baptized, but of his own accord he took his place among the unconverted, saying he had got away from the Lord and wished to come afresh into covenant relationship with Him."

Mr. Anderson, you will observe, mentions that his study of the Chinese classics had to take a "back seat;" but in spite of this fact he very creditably passed his final examination in the Chinese language shortly afterwards, gaining 99 per cent. of marks.

Writing from the recently opened station of Szenan, in the province of Kweichow, Mr. L. C. Whitelaw says:―

"We are now well installed in our life and work here in Szenan. I am very thankful to say that there have been no hindrances in our way, and we have much to praise God for. The man from whom we have rented the house has also kindly let us have the free use of his guest room furniture, three tables, a desk, and a
cupboard. The neighbours have been very kind in the welcome that they have accorded us to their community. The little band of enquirers have given us loyal support in the opening of the work here, and we are encouraged by their regular attendance at the meetings and the earnest enquiry that they are giving to the Truth. Mrs. Whitelaw's arrival at first provoked great curiosity among the women, naturally so as she is the first foreign lady to come to the city, and many women came to call and to see her. We are glad to say that there are a few who seem genuinely interested and truly desirous of learning the doctrine."

Miss Readshaw, who asks prayer for the women's work in and around Ningkowfu, in which she and Miss Banks are engaged, refers to the Chinese teacher who was with them at Hutsuen, where until recently they resided. She says:—"He is one whose heart God has opened, and he has grown wonderfully. We would beg your prayers that he may stand fast, and be 'perfect and complete in all the will of God.' He has suffered much persecution, and through his witness at home his mother is now saved and his father and brothers profess to believe."

Mr. A. Mair, in reporting the baptism of three converts at Anking, in the province of Anhwei, writes:—

"The case of one of these, Mr. Chang, is a singular instance of the drawing, convicting and converting power of the Gospel of Christ. He entered the street chapel one day, and, after hearing the evangelist's message, manifested by word and manner an interest in the Gospel. We found that he was a well-educated man, that he had been twice at school in Japan, and could both speak and read Japanese. He informed me that, while in Japan, he had heard of the Christian religion, but had no idea of its personal appeal to men's hearts to repent and trust in a living Saviour. He was on his way West, his home being in Yunnan, but decided to remain in Anking for some time in order to learn more about the, to him, new message, but to us, 'the old, old story of Jesus and His love.' He asked if he might live in our compound for a short time at his own expense, so that he might be in close touch with us. We heartily acceded to his request, and were more than pleased at the man's evident interest in the Gospel. Most of his time has since been devoted to searching the Scriptures, and enquiring about the Way of Life. He has now simply and wholeheartedly put his trust in the Saviour. Wherever his future sphere may be, or whatever work he may engage in, I believe that he will prove a useful instrument in the hands of the Master. I mention his case thus fully, so that you may the more intelligently pray for him."

The Weekly Prayer Meeting.

Two addresses of more than usual interest were recently given at our Saturday afternoon Prayer Meetings. The first was by the Rev. J. Vale, who after twenty-eight years of missionary service in China, was for the third time in England on furlough. The second was by Mr. Fred Easton, one of two new workers (their photos appear on the opposite page) who, having offered their services to the country in connection with R.A.M.C. work and been declined as only married men are being accepted for that unit, felt free to fulfil their earlier call to the Mission Field and go forward to China. Mr. Easton is the son of the Rev. G. F. Easton, who after forty years of service in China is still, with Mrs. Easton, labouring there in the province of Shansi. Miss.

Mr. Vale began by quoting a notable phrase from a sermon he had heard Dr. J. H. Jowett preach on the incident recorded in Matt. viii. of the cleansing of a leper by Jesus. Dr. Jowett described the worshipful approach and piteous appeal of that hopeless and helpless leper to the Lord Jesus as "bringing the impossible to God," and Mr. Vale made an impressive use of this striking sentence to illustrate certain personal experiences in the work in China, and facts in the history of the Mission. It is not necessary to repeat here the facts already published in "The Jubilee Story of the China Inland Mission" to which Mr. Vale referred in interesting detail, but the following personal reminiscences are worthy of special record. We report them in Mr. Vale's own words—

"In the late summer of 1888, I, with Mr. B. Rifir, arrived in the far western province of Szechwan to open a new city to the Gospel. This city—Kiating— from the first was not friendly to missionaries, and no response to the Gospel was visible even after five years of patient sewing in the city and the surrounding towns and 350 markets and villages.

On one occasion I was sitting in a tea shop in the city selling books and talking to the people, when a gentleman came up and began to talk. The substance of this conversation was: 'What are you trying to do in this city? Are you selling books for a living?' 'No,' was the reply ' we are here to preach the Gospel and tell the people of One True God and of Jesus Christ His Son who is the Saviour of the world.' The gentleman then fixed his eyes on the speaker, and in very emphatic and earnest words said 'You are trying to do the impossible; you had better return to your own country for you will never succeed in converting the people of this city.' He then went on to explain that he was one of the elders or wardens of the city, and said 'I know the people of this city, they are past hope, they only live for pleasure, amusement, and such things. You will never convert them.'

This story in many another form might be written over many another city or province in China. In the early days before the 'impossible' province of Hunan had been opened the people of Szechwan used to say to missionaries: 'Why don't you go to Hunan and live?' The implication was that it was impossible to get a foothold there.

In May of last year I was crossing the Pacific Ocean with a Canadian Methodist missionary, who in course of conversation remarked that on his way down from West China he had stayed at the city of Kiating and saw there a sight which gladdened his heart. In one of the churches in that city he saw 800 people assembled for worship. Not all these were Christians, but these 800 people were sitting in a Christian Church listening to, or taking part in, a Christian service, and this in the
very city where the warden had declared that it was impossible to convert the people of that city! Hunan the 'impossible' has been opened, and some 30 odd different missionary societies are at work in almost every part of that once 'impossible' province, and converts are being gathered unto to the praise and glory of God.

The impossible is still with us and we have only touched the fringe of things, but, trusting in the God who doeth the impossible, and bringing whatever is impossible to man to Him, we may go confidently forward in the great work of bringing the people of China to know God and Jesus Christ whom He hath sent.

Mr. Fred Easton, who spoke at the Prayer Meeting on Saturday, November 27th, referred to the two opening verses of the 103rd Psalm as expressing his heart attitude of praise to God, and recalled the various "benefits" that had come to him in the experiences of his life.

From his earliest years the influence and example of his godly parents had told upon him. Then, during his education at Chefoo he had been brought into contact with Christian teachers, and the late Mr. Lindsay's life and example had been a great help to him.

During the five years of his business life in London he had entered into entirely new experiences by coming into direct and immediate contact with men whose lives were in no sense lived in the fear of God or under the influence of Christ. At first this seemed to prove a hindrance, but, in looking back, he was thankful for these days, and especially because, when the early faith seemed likely to fail in the time of testing, an old school-fellow helped him, and the truth that the living Christ could give a present victory over evil and over the world came as a fresh revelation to his heart. This opened up the way for Christian service and ultimately led to his offering for missionary work in China.

During the years in London the Missionary Home had been to him a true home, and for the kindness shown by Miss Holliday, Miss Hibbel and others he was deeply grateful. At Inglesby House he had been helped by Mr. and Mrs. Martin, and during all the years of separation from the influences of his parents many friends had been raised up to help him.

In leaving for China he felt regretful at having to give up a Bible Class for boys, which had proved of much interest to him, and he asked prayer on their behalf.

In closing he referred to the old Chefoo boys who, like himself, had found the difficulty of facing worldly life when they were launched out into the midst of it, some of whom indeed had succumbed to its influences.

The War and Missions.

A informing Symposium on missionary subjects in answer to questions connected with the War has recently appeared in the Methodist Recorder. One of the articles is by the Rev. G. G. Warren, of the Wesleyan Mission at Changsha, and, as it makes special reference to some of the C. M. German Associates, we reprint an extract which we feel sure will be of interest to many.

"In Changsha we have a well-manned Mission connected with the Liebenzell Missionary Institution, which is allied to the China Inland Mission, and, on the other hand, we have our own Church work. As far as I know, the War has not made the slightest difference to the relations of the Chinese Christians and Christian workers.

"The oneness of the Chinese Christians seems to me to be fundamental in deciding the relations that should exist between German and British missionaries working in the same field. In Changsha we have a weekly prayer-meeting, in which the missionaries unite to plead for the work of God in the city and province. Although the attendance is small (so small that usually everyone present leads in prayer), there are almost always both German and English missionaries present. I have never once heard a German missionary make a petition to which I have not been able to say Amen. It would grieve me to the heart if any German missionary should at any time have to tell me that either I, or any other Englishman, had asked for things that they could not join in asking. We do not pray about the War—or, at any rate, nothing more than the most general petitions for the wounded and bereaved, or concerning the effect of the War on home supporters of Missions.

"We quite know that we are not at one on questions concerning the War. But in the work for the kingdom of God in China we are one. Politically we are 'enemies' but personally we are not. I would not believe anyone who would tell me that any German missionary in Hunan wished me harm; God is my witness that I wish them only good. Our intercourse with each other is necessarily restricted; they accept the German telegrams as generally fair and accurate. Reuter's telegrams as biased and untruthful. It is no more use my attempting to prove to them that the exact opposite of this is the right view than it is for them to attempt to uphold their view to me. For the time being we are separated in our thought, and in our prayers about the War. But insomuch as I firmly believe that all the nations now at war, Germany is going to get the greatest good out of it (she would have got the greatest harm if it had been possible for her to win the War), I fail to see why I should not be courteous to those with whom I look forward to having as cordial relations in the future as I have had in the past."
### China's Millions.

**DONATIONS RECEIVED IN LONDON DURING NOVEMBER, 1915—Continued.**

**For General Fund.—Continued.**

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**For Special Purposes.**

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**SUMMARY.**

- **General**... £ s. d.
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**Brought forward...** 32,859 4

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(Continued on page 32.)
"Wells of Salvation."

"With joy shall ye draw water out of the wells of salvation." Isaiah xii. 3.

It is said there are no fewer than eleven hundred similes in the pages of Holy Scripture. To the sacred writers all nature, as God's handiwork, was a mirror of the eternal. The sun and moon, the mountains and rivers, the desert and fruitful field, the beasts and birds, the flowers and fruits, etc., were all reflections of divine truths. And through the words of Christ Himself we learn still more fully the spiritual significance of what we call the common things of daily life. Yet how slow we are to learn the heavenly value of the temporal. On the other hand, contrariwise as it may appear, how easily we lose many practical lessons by forgetting the temporal value of the very terms we have spiritualized.

In illustration of this last statement we may perhaps quote the words of the Apostle Paul: "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." By reason of the spiritual associations of the word "grace" it is very easy to miss in this passage much needed encouragement concerning temporal supplies. The Apostle's original thought, intended to encourage generosity in giving, we are in danger of losing in our Authorized Version. This has been forcefully expressed in Dr. Moffatt's modern rendering: "God is able to bless you with ample means so that you may always have quite enough for any emergency of your own, and ample besides for any kind act to others."

In the same way the phrase at the head of this article, "wells of salvation," may lose much of its content if we allow the special spiritual significance of the word "salvation" to make us forget those temporal mercies to which it in the first place refers. The whole of the chapter in which the verse occurs is a psalm of praise for deliverance from Assyria. The original meaning was first brought home to the writer when reading the passage in the French version, "Et vous puiissetz des eaux avec joie des sources de cette délivrance." Reading the passage thus we see that the past deliverances from temporal dangers become as it were wells from which refreshment shall be obtained in subsequent days of trouble. The memories of past mercies were thus a "constant benediction." From these unfailing springs the tried and needy one was in days of drought to draw water with joy for his thirsty soul.

Is it not God's will that in these present days of trial we also should draw water from the many wells of past deliverances that God has given us? If we only honestly survey the path by which we have been led, how many wells of living and refreshing water shall we find. Hagar is not the only one who has discovered "Wells of the Living One Who seeth me" (Heb.-lahihoi), in the desert. Many an Elim with its springs of water and its palm trees with their grateful shade stand like bright oases in life's wilderness journey. "Rivers" are opened "on the bare heights, and fountains in the midst of the valleys."

It is in this spirit that we desire to review the financial mercies of the past year. When the Mission faced the year 1915, twelve months ago, it was with something of the feeling of a traveller confronting a waterless desert, if we speak after the manner of men. The outlook was from the natural standpoint far from promising. To-day we look back and see how wonderfully God, Who led the Children of Israel through the wilderness of old, fed them with manna and giving them to drink of that "Spiritual Rock which followed them," has also cared for His servants again. May these columns of pounds, shillings and pence mark out for us the wells of deliverance from which we shall draw water with joy as we face another year of difficulty. How truly they are "wells of salvation" only those who have daily prayed and waited upon God for the needs of His work can fully appreciate.

It is only possible at present to give the total of the income received in Great Britain, though from letters received from America and Australasia we learn that our friends there have also had much cause for encouragement. The actual receipts in Great Britain for the last ten years are set out in the inset on this page. From these figures it will be seen that the total income in Great Britain during 1915 was £27,222 9s. 0d. more than during the preceding year. While fully recognizing that the preceding year 1914 was, with one exception, the lowest for eighteen years—which in view

### INCOME RECEIVED IN GREAT BRITAIN.

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of the growth of the work and the increased cost of living means much—the fact that the gifts of God’s people during 1915, which was throughout a year of war, should have slightly exceeded the previous year is a great cause for praise. We have all personally and nationally been passing through a year of drought, and the mercies enjoyed must be viewed in the light of the existing conditions. Those wells of water which may be thought lightly of in a land abounding with springs and rivers become exceedingly precious when found in the dry and parched desert. It is thus that we desire to appreciate God’s great goodness to the Mission.

It will be noted by those who carefully examine the figures for the last decade that the total for the last five years is £16,805 10s. 9d. less than during the first half of the decade, viz., £209,374 5s. 4d. as against £226,179 10s. 1d. This has not been caused through any falling off in the regular gifts of friends but through the cessation of the Morton legacy, which was included under Special Funds. While this explains the decrease, it none the less emphasizes the need for prayer that as one brook dries up God may open others.

There is no need for us to enlarge upon the difficulties of the year—these are known to all—but it may be mentioned that when the Budget and War Loan were published in the autumn the difficulties became for a time acute and funds came in very slowly. God has, however, heard and answered prayer, of which fact the figures are sufficiently eloquent. Shall we not adopt the words of Isaiah, in the psalm of praise from which our title is taken, and say, “In that day shall ye say: Give thanks unto the Lord, call upon His name, declare His doings among the peoples, make mention that His name is exalted. Sing unto the Lord for He hath done excellent things, let this be known in all the earth.”

Before closing this article we propose, so as to enable the reader to enter a little more fully into the joy of those who in the offices of the Mission draw water from these wells of salvation, to quote from a few letters received, which as contributory streams have served to replenish the wells.

An officer at the front writes:—“Kindly consider the enclosed cheque of £30 as anonymous, and put it in your printed accounts under ‘Doing his bit.’”

Another officer at the front, sending a cheque for £25, asks that China’s Millions shall be addressed to him in the field.

The same officer writing later and sending another donation added:—“Many thanks for your very kind letter and for the prayers of friends. How much I owe to these, I cannot tell, but I have commanded—in the field longer than any British officer, and am sure that immunity from harm so far has been due to the prayers of others. . . . Except for the pain one sees, the life would be enjoyable. It is a good time for my men. Obligatory temperance, freedom from other temptations, interest in work, sufficiency of occupation, danger, the consciousness of upholding a good cause, all help to make it so. They seem quite to appreciate their service on Sunday afternoons.

“I have been much struck too by the patience and cheerfulness of the infantry in the trenches when their surroundings were extremely uncomfortable.

“Thank you very much for remembering me from time to time in prayer. Aaron’s and Hurs on the hill-top make such a difference.”

A friend at home writes:—“I enclose cheque for £15. I am sending an extra £5 as I expect times are hard for missions.”

Another kind donor writes as follows:—“I have much pleasure in sending you the enclosed cheque for £10 10s. as a special donation to the funds of the Mission as I am afraid many others will be unable to give as usual, or at all, owing to this terrible war.”

Another friend, who evidently sympathetically studies the anonymous lists of donations printed month by month in CHINA’S MILLIONS, writes:—“I am anxious to see from CHINA’S MILLIONS that funds are not coming in very freely and I enclose cheque for £5 as a special war donation.”

Another friend, abroad with the Expeditionary Force, sends a cheque for £12 10s.—for transmission to China.

From another the following letter was received—a letter which we print in full hoping that many who read it will remember our young friend in prayer:—“Please find enclosed the sum of £3—which I have much pleasure in sending you for God’s work in China. It was my desire to give myself for God’s work in China, but at present that does not seem to be His will, and to-morrow, the 1st December. I am going to London to enter if possible the Artist Rifles. May I ask a favour of you? It is that you will very definitely pray that God will give me grace to fearlessly confess Christ before my comrades and to be a power for good wherever I go.”

Concerning another, a widow without one relation in the world, who gains a scanty livelihood by hawking laces and buttons, it may be said that in much affliction the abundance of her joy and her deep poverty aboundeth unto the riches of her liberality. Of her a friend writes:—“I have much pleasure in enclosing an order for 17s., the result of Mrs.——’s box. She has had much ill-health and has done very little selling in the streets with her tray of buttons and laces, so that it really represents just as wonderful a sum as in the previous years though not as much in actual amount. When I prayed with her about it I said, ‘Thou knowest, Lord, all the sacrifice it has meant.’ And she prayed after me and said, ‘Lord, I know nothing about sacrifice. I only know Thy tender love.’”

It needs no words of ours to prove that to be the recipients of such letters is a sacred privilege. These gifts, and countless others to which we cannot refer, have been given out of full hearts which the Lord has blessed, and we pray that to each one of the donors may more abundantly be given of the “dew of heaven.” The givers have given their gifts with prayer, the Mission has received these donations with thanksgiving as God’s answers to prayer, and such gifts we know will bless both those who give and those who take.

In God’s mercy the year 1915, with all its trials, has had its fresh wells of salvation, and the Mission in these days of war can say, with the Apostle who wrote from prison, “I have all things and abound: I am filled, having received the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.” To our donors may we quote the Apostle’s words, “And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus.”

M. B.
The early history of these stations is closely associated with the life and labours of the late Pastor Hsi. In the autumn of 1883 an opium refuge was opened in the village of Fan-ts'uen, near Hungtung, by Fan Hung-nien, and soon after another one was established in Chaocheng city. Several of the early converts gained through these refuges were men of great force of character who became zealous workers for the salvation of others. Among these were Mr. Sung, of Fan-ts'uen, who became the beloved Pastor of the Chaocheng church, and Mr. Sze—Pastor Hsi’s brother-in-law—also of the same village, who became an elder and Pastor Hsi’s successor as head of the opium refuge work. A third from the village was Fan, a well-to-do farmer, who was for some years Pastor Hsi’s right hand man, and then through jealousy his bitter opponent. Another man led to Christ about this time was Mr. Hsii, who subsequently succeeded Elder Sze and became for a time the most influential man in the church. For fuller details of the opium refuge work the reader is referred to Mrs. Howard Taylor’s story of Pastor Hsi.

In the autumn of 1885, Mr. Stanley Smith was designated to Hungtung, where about a year later he was joined by Mr. D. E. Hoste. As a result of Pastor Hsi’s indefatigable labours in the refuges and the constant itinerations of the missionaries, a group of converts was gathered, and when in 1886 more than sixty men and women were baptized at the Prefectural city of Ping-yangfu many of these were from the Hungtung and Chaocheng districts. In the summer of the same year, during the visit of Mr. Hudson Taylor and Mr. J. W. Stevenson to the province, Mr. Hsi was set apart as General Pastor of all the C.I.M. churches south of the capital. At the same time twenty other leading Christians were appointed either as pastors, elders or deacons of churches in the province. These appointments gave a great stimulus to the work, and during the following year 260 persons were baptized, some of these, however, it is to be feared, prematurely.

The special honour which had been conferred on Pastor Hsi awakened bitter jealousy in the hearts of some who had previously been his friends and colleagues, but the trials which thereby arose were over-ruled for good, for Pastor Hsi had not been free from subtle and terrible temptations on account of his wonderful success and the extravagant devotion of some of his admirers. His example of suffering wrongfully rather than go to law has been of permanent value to the church.

In 1887, Mr. Stanley Smith left Hungtung to open up work in the Eastern Prefecture of Luanfu, leaving Mr. Hoste and Pastor Hsi to carry on the work together. The friendship and confidence which developed between these two colleagues was of the greatest value to the work and lasted until Pastor Hsi’s death in February, 1896. The story of Pastor Hsi cannot be summarized here. It must suffice to say that the self-denying labours of himself and his Chinese helpers were rewarded in many centres in Shansi and other provinces, by the establishment of little churches, composed in the first case of reclaimed opium smokers.

Shortly after the death of Pastor Hsi Mr. Hoste left for a much-needed furlough, and the removal of these two leaders almost simultaneously from the work which had grown up around them ushered in a critical period when the responsibility for guiding the work fell upon Elder Sze and Mr. Marshall Broomhall. It was only natural, human nature being what it is, that the appointment of Elder Sze as Pastor Hsi’s successor in the opium refuge work should be viewed with jealousy by others. A brother elder, in many ways more able than Sze, though by no means so mature a Christian, ere long made a bitter attack upon him at a public Church Conference, accusing him of personal ambition and unfaithfulness. Elder Sze, ever a gentle man, was more ready to retire than to resist attack, but, when reminded that he dare not resign an office to which he had been called, because of opposition, he patiently endured, in face of much hard speaking and personal obloquy. Throughout the trying years which followed he displayed in a beautiful manner the humility and gentleness of Jesus Christ, and the day of his revenge found him ready. His chief rival was ere long involved in debt, which Sze nobly paid for him; and not long afterwards, when this opponent died leaving a widow and three children unprovided for, Mr. and Mrs. Sze took them into their own home till other arrangements could be made.

When the Boxer outbreak came Sze was the first to be attacked. His home was plundered and he him-
self stabbed in the abdomen. Physically and nervously shattered by what he suffered during those awful months, he lingered on for two years before he died. He was a man of a great heart and of unbounded sympathy. Though lying on his bed wounded by the Boxers, his chief anxiety was for the missionaries and his fellow-Christians.

Another man who was a great gift to this church was Mr. Sung, of the same village. After carrying on with much success the opium refuge at Chaocheng, he was set apart as Pastor of the church which had grown up around him. In Pastor Sung the church enjoyed a benevolent and affectionate leader. Among his flock he was more like a loving, indulgent father than anything else. He lived in the refuge and was among his people from morning to night. It was ever a joy to him to give, and no one in difficulty or need ever sought his aid in vain, if it were in his power to help. His face spoke of inward peace and joy and his smile was a benediction. When the Boxer persecutions drove him to the mountains he was aged and frail, and the sufferings and privations of that time brought about his death. So greatly was he beloved that he was mourned by heathen and Christian alike, and his funeral is said to have been the largest ever seen in the city.

In the spring of 1899 Mr. and Mrs. Broomhall left for furlough and Mr. and Mrs. Lutley took charge, being assisted for a short time by Mr. and Mrs. Ritchie. Mrs. Hsi, the widow of the well-known pastor, had removed to Chaocheng, where she took charge of a large women's work, Mrs. Hsii for a time being associated with her. With the exception of a short break after the Boxer rising, Mrs. Hsi has carried on this women's work with marked zeal and faithfulness up to the present day. And she has exercised a gracious and unifying influence among the Chinese leaders, by whom she is greatly respected, both for her own sake and in memory of her husband.

Of the Boxer crisis we cannot write in detail. It must suffice to say that, after a time of great suspense and alarm, Mr. and Mrs. Lutley, with their two little girls, Mary and Edith, were compelled to flee to the coast, the dear children dying en route. The Hungtung Mission premises were looted and burned, many of the Christians were robbed and some put to death, and, but for the action of the Chaocheng official, the suffering of that church would have been greater. This official, convinced that the Boxer movement would ultimately fail and that there would be a reaction, cleverly protected the Christians from persecution and himself from the censure of his superiors by a somewhat perilous proceeding. He removed from the recantation tablet all which necessitated a denial of Christ or His Church, the tablet only saying ambiguously that the owner had repented and must therefore be protected. With the aid of the gentry the Christians were persuaded to accept these tablets, which the majority did as they were not required to deny Christ or engage in any act of idolatry.

The ultimate failure of the Boxer rising and the flight of the Chinese Court from Peking ushered in an entirely new chapter in missionary history. Instead of being despised and persecuted the Christians became feared and favoured by officials and people alike, and in consequence many sought to connect themselves with the party they thought to be in power. When the time for reorganizing the church came Messrs. Ernest H. Taylor and C. H. Judd, jun., were appointed to Hungtung and rendered valuable service. Elder Hsi, who had taken a prominent part in the settlement of difficulties throughout the province, was elected Elder Sze's successor. The Boys' School was re-established at Hungtung under Mr. Liu Kong-pih, M.A.; the Mission premises were rebuilt, and a large church to seat about 800 people was built at Kongchuan, eight miles west of Chaocheng. Elder Hsi had manifested such remarkable ability in the reorganizing of the work that he was easily recognized as leader, but his action in using public church funds to build the large central church at Kongchuan near his own home, and in trying to gather all the work around himself caused considerable disaffection and threatened to divide the church. It must unhappily be added that he subsequently attempted, though without success, to place himself at the head of an independent Church movement. Though the church has passed through perilous times it has with one or two exceptions loyally maintained the unity of the Spirit.

In 1902, Mr. C. H. Judd, jun. had been transferred to Kiangsi and Mr. Percy V. Ambler had joined Mr. Taylor at Chaocheng. Mr. and Mrs. Lutley shortly afterwards returned to Hungtung and took charge again of the whole district. Between the years 1902 and 1906 much evangelistic activity was manifested by the Christians. As soon as the harvest was gathered in it was the custom in several of the villages for the deacon or leader to call the Christians together and organize their campaign. Some would promise five or ten days and others
from fifteen days to a month for voluntary preaching. Dates and localities were determined upon according to the local markets or fairs, and then the groups of evangelists would set forth upon their respective journeys. In this way the Gospel spread into new districts, while regular Sunday services were maintained in some twenty centres with the assistance of a band of about fifty voluntary local preachers.

In the village of Taku a special movement manifested itself, largely through the ministry of Mr. Ambler. The idols were all destroyed and the temples transformed into places of worship and Christian education. When Mr. Ambler’s influence was removed through a breakdown in health there was a measure of reaction, and the young converts plaintively explained that Mr. Ambler had taken them half way to heaven and then dropped them.

In 1906, Mr. and Mrs. Taylor left for furlough and Mr. and Mrs. F. C. H. Dreyer took charge, with their headquarters at Chaocheng, where larger and more suitable property had been secured. Mr. Dreyer’s gifts as a preacher and teacher were of great value to the church at this critical period and he soon gained the confidence and esteem of the Christians. A Bible School conducted by Mr. W. P. Knight, first at one station then at another, had since 1903 supplied a real need, but as the church grew and the congregations increased in intelligence something more than this was called for. To meet this a Central Bible Training Institute was established at Hungtung under Mr. Dreyer in 1909. More recently a new site for this important work has been secured, and larger buildings are in course of erection, as the gift of friends in America. In the autumn of 1914, the first part of these new quarters was occupied.

The Boys’ School had been re-established in Hungtung after the Boxer crisis under the care of Messrs. N. E. King and E. J. Cooper, and it gradually developed into a Secondary School with the object of providing Christian teachers for the Mission’s Primary Schools throughout the province. When Mr. Cooper left for furlough in 1908, Mr. W. H. Briscoe took charge with a Mr. Sang as head master. Mr. Sang was an old Pingyangfu school boy who had graduated with honours at the Shantung University. He served the school with great acceptance until a few months ago when he left to take up a responsible post in the Y.M.C.A. in Sianfu.

When Mr. Cooper returned from furlough in 1910 he again became principal of the school. A number of the former students are now rendering valuable service in primary schools, two are medical students, three have recently graduated in Shantung University and hope to strengthen the work in Hungtung and Hwochow. There has also been a considerable development in the village Christian Primary Schools of the district, many located far from the central station, where half-yearly examinations are held, the teachers’ salary being supplemented by bonuses given on the results obtained.

The honours conferred by the officials upon those who had assisted in the settlement after the Boxer troubles, and the generally changed status of the church in the eyes of the public, brought about some measure of spiritual declension, but this was through God’s mercy stayed by a gracious revival and spiritual quickening, following a visit of the Rev. J. Goforth, of the Canadian Presbyterian Mission, in the autumn of 1908. During the years 1909-1910 steady progress followed, especially to the east of the Fen river. A Chinese Evangelization Society was formed, financed and controlled by the Christians themselves, for the purpose of evangelizing the outlying districts. Each member either subscribed one dollar a year towards expenses or gave at least ten days’ free service. In this way from ten to twenty men have been sent out each winter for one or two months by the Society during the last few years.

The outbreak of the Revolution in 1911 necessitated a temporary suspension of normal work. The Mission stations, however, became havens of refuge to the terrified women and children. At Hungtung Mr. Briscoe rendered valuable aid to the people, and was subsequently presented with an honorary tablet by the gentry. At Chaocheng the more impulsive people threw themselves headlong into the Revolution, but as they sided with the Southern Army, with the result that when the city fell the commander gave the city up to his soldiers for three days and nights of looting. During this time of terror some 700 people, chiefly women and children, took refuge within the limited Mission premises, the missionaries giving up their own rooms to the people. Mr. Dutley’s intervention also saved the life of the Manchu official and his family, and he also successfully interceded with the commander on behalf of several of the leading gentry, while medical aid was also rendered to wounded soldiers and civilians. The result of all this assistance and sympathy was an open heart and mind among the people, both in the city and surrounding villages. This was
eagerly taken advantage of by the Chinese Evangelization Society, and the instruction of candidates and enquirers taxed to the utmost of station workers, especially Mr. and Mrs. E. Taylor. Four hundred persons during the next two years were received into the Church, while a much larger number were brought under the influence of the Gospel.

The spiritual and temporal affairs of the church are cared for by three elders, twenty-one deacons, and fifty local preachers—all voluntary, and by twenty-seven school teachers and assistant preachers paid in part or in whole. The majority of these men meet together for one whole day each month for prayer and conference.

There are forty out-stations and forty-one chapels, all of which—with the exception of the central Mission buildings—have been provided by the Chinese church. In some cases the place of meeting is a room lent; in other cases a larger room mortgaged or bought, and in a few instances built for the purpose. On December 31st, 1914, there were 1,384 communicants—572 male and 412 female—while the total number of baptisms from the commencement was 2,163. There were also 81 male scholars in the two Boarding Schools, and 237 scholars—all boys, with five exceptions—in the thirteen Day Schools. The education of the girls, as mentioned above, is undertaken at the neighbouring station of Hwoochow.

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**Editorial Notes.**

**Travelling Mercies.**—In the last issue of CHINA'S MILLIONS when referring to the mercies of the past year we wrote:—"Workers have travelled to and from China, both by sea and via Siberia, almost with as much regularity as in the days of peace, and, in spite of submarine and other perils, all have reached their destination in safety and without serious accident." On Tuesday afternoon, December 21st, after the magazine had gone to press, but before it was in our readers hands, we regret to say that the Japanese liner YASAKA MARU was torpedoed in the Mediterranean without warning. Among the 120 passengers were Mr. and Mrs. Alty and child, and Messrs. Fred Easton and Livingside, of the China Inland Mission. In the goodness of God all the passengers were saved. Some account of their experiences will be found in a private letter from Mr. Fred Easton printed on page 29.

While we greatly rejoice in the merciful deliverance of our friends we would express our deepest sympathy with the Church Missionary Society in the feared loss of one of their lady workers who was returning to India at the same time the restraining influences of the Gospel. If this argument has any validity the war is proving how much need we have of the Gospel in Europe.

**Opium in the Straits Settlements.**—From the Straits Times we learn that during the year 1914, the revenue of the Straits Settlements gained more than eight million dollars from the sale of opium. It was estimated that an equal sum would be obtained from the same source during 1915 and 1916. The article, which mentions these facts, we deeply regret to say, contains the following callous and disgraceful words:—"While the opium continues to be consumed we do well to make as much profit out of it as possible. But the Governor points out that consumption per head is gradually declining, and if the efforts being made in China to discourage the habit be successful, we may..."
China's Millions.

expect that Chinese immigrants will become less and less a source of revenue. It may be assumed, however, that the dock and harbour works will be finished before the Chinese reform themselves into unprofitable sojourners, so we have no cause for immediate worry." Though the Editor sees "no cause for immediate worry," such an utter lack of the fear of God and of consideration for our fellow-men makes us tremble for our nation. Can we wonder that God is answering the prayers of His people "by terrible things in righteousness."

The Foreign Population of Shanghai.—The Shanghai Municipal Gazette has just published its new census of the Foreign Population of Shanghai, exclusive of the French Settlement, which is separate from the International Settlement. The figures show a total of 18,519 persons as against 13,536 five years ago. The greater part of this increase is accounted for by Japanese, who have increased from 3,361 to 7,169 in the period under review. There are to-day, not counting the French as mentioned above, only five nations with over 1,000 representatives in Shanghai. The figures are as follows:—Japanese, 7,169; British, 4,822; Portuguese, 1,323; American, 1,307; German, 1,155. It is instructive to compare these figures with those of twenty-five years ago. Reading the figures in the same order for 1890 they are:—Japanese, 386; British, 1,574; Portuguese, 564; American, 323; German, 244. These figures show how rapidly Shanghai is growing as an International Settlement.

The Aborigines of S.W. China.—The much lamented death of Messrs. Adam and Pollard give special interest and pathos to the short articles from their journeys to and fro. Scores and scores of bold tribesmen makes them endure all sorts of hardships in their journeyings to and fro. The love of God in the hearts of these enlightened tribesmen makes them endure all sorts of hardships in their journeyings to and fro. Scores and scores of bold witnesses are proclaiming the Good News all over the west and north-west of Kwei-chow.

Portable Missionary Boxes.—From time to time enquiries have been made for a smaller missionary box than the one which for many years has been issued by the Mission. We are pleased to inform our friends that this wish can now be met. The new box is only 4½ by 2½ inches, and can conveniently be carried in the pocket. It is not intended that this smaller box shall supersede the larger one, which can still be had on application, but it may be of great convenience to those who have charge of classes or small meetings where a box is desired and yet has to be carried to and fro.

Baptisms.

Kansu—
Lanchow, and out-station...  6
Pingsiang, and out-stations...  20
Shensi—
Lantien, out-stations...  13
Hoyang, and out-stations...  20
Shansi—
Kweihwating...  2
Slao-yi...  2
Hwchow, and out-station...  10
Sichow...  5
Hotsin...  10
Chaocheng...  4
Pingyao-shien...  10
Yi-wuchen...  12
Honan—
Shinya...  36
Yenchung, and out-stations...  39
Kwangchow out-station...  2
Kiangsu—
Yangchow...  6
Szechwan—
Lanchow, out-stations...  16
Nanpu, and out-station...  14
Kalhshen, and out-station...  7
Kweichow—
Anshanfu out-station...  36
Chenyia out-station...  2
Yunnan—
Yunnanfu out-station...  6
Tengyueh (Li-su converts)...  2
Tengyueh out-station...  6
Sa-pu-shan...  6
Kudingfu, and out-station...  8
Hupeh—
Laohokou out-station...  20
Kucheng...  21
Kiangsi—
Ta-tutang...  2
Tungsiau, and out-stations...  5
Kweik out-stations...  17
Yunchow, and out-stations...  6
Fuchow, and out-stations...  12
Anjen, and out-stations...  13
Sihwensien out-station...  3
Changshu, and out-stations...  10
Anhwei—
Anking...  3
Lianchow out-station...  4
Yingchowfu, and out-station...  5
Chekiang—
Shao-hingfu...  4
Tien-tai out-stations...  11
Wenchow, and out-stations...  51
Pingyingshiun, Jiouan out-stations...  62
Pingyingshiun, out-stations...  35
Chuchow...  18
Hanghai, and out-stations...  24
Fenghsia, and out-stations...  18
Ninghsia, and out-stations...  17
Hwagen out-station...  17
Taiping out-station...  8
Lungchiao, and out-stations...  39
Kinhwa, and out-stations...  13
Kining, and out-stations...  18
Changshan...  1
Hunan—
Pa-ko, and out-stations...  17
Changshu out-station...  5
Previously reported...  791
Total reported to November...  2,168

2,959
It was at an early hour on the 21st of January when there came a rap at my door and on opening it I found a servant of one of our leading citizens. He had been commissioned by his master to go and bring back with him the foreign doctor, and he was evidently determined to do so. A moment's conversation with the man was sufficient to convince one of the urgency of his call, and in a very short time we were hastily making our way along the crowded streets and narrow lanes, dodging as best we could the water carriers (who are unusually busy at that time of day), and the various vendors, keeping also a sharp lookout lest we step upon or run across a child or aged person or a wayside beggar; never forgetting, too, the ever-present menace of the Chinese dogs. And as we thus elbowed our way along, I was thinking of the little girl whose condition had been so graphically described by my guide. He told of her serious illness, and I learned that six native doctors had exhausted their skill upon her, and as a last resort her parents decided to send for me—the only foreign doctor within a radius of about two weeks' journey. I had already seen a number of her class, for whom I could do little, and was quite prepared to find in this case, too, one who had already passed beyond the vale of human hope. Grieved at what I had seen, and with fearful forebodings, we passed on in silence till we suddenly came out upon the North Street in one of the busiest districts of the city. Then I was taken into a fine, large house—as Chinese houses go—and a moment or so later, after the usual greetings in the guest hall, was escorted into the room where lay the one of whom I now write, and who must ever stand forth in my memory as a living witness to the power of prayer.

Her room was very small, dark and dismal, as Chinese bedrooms invariably are. There was only a narrow passage between her bed and the wall, and in the small space at one end of the room were standing old articles of one kind and another. The only window, a paper one, was tightly closed, so there was no possibility of air getting in from that source, while a solid wooden shutter not only made the egress of air the more difficult, but the sunlight was thus absolutely forbidden an entrance! At each end of the narrow passage in front of the bed was a door and also a heavy curtain. So that the question of ventilation I leave for others to judge. Not only so, but in addition to all of these, there were present the indispensable bed curtains. These are made like a tent, and often the individual has crawled inside and tucked himself in by means of these curtains,—he is then about as free from pure air as though hermetically sealed in a glass bottle.

It was thus I found my little patient. She was, indeed, very ill, and for over ten days had taken no food whatever. Several bowls of rice and mien were standing about in various stages of decomposition, which had been placed there for her from time to time. As I sought to open the window and throw back the curtains in order to see her properly, I was moved by her pitiable condition, and her big brown eyes looked so pleadingly that almost instinctively one felt one's heart drawn out in compassion towards her and the many in China whom she justly represents. An examination of her physical condition showed that one's fears were not without foundation, as her case was almost hopeless. However, as her parents and friends were most anxious for me to do what I could for her, begging of me to save her life, could one do less than his best? I took the case, went to work and to prayer. Day after day I called and ministered to her single-handed. However, as I could not gain the cooperation of her parents in the matter of ventilation and finding that we were steadily losing ground, I invited her to come into the hospital, although it had not yet been officially opened, and most of the medicines were still in boxes.

I then sent to Anping, a city twenty-eight miles away (where four German sisters are, one of whom was to help me later in the hospital), for a nurse. Two days later she arrived, and found our first medical in-patient awaiting her. Dear friends, no word can ever express my own feelings as we prayed and worked, perhaps as never before. There was so much at stake. The case was known far and wide, and one heard all sorts of remarks on the streets and from our native teachers. The eyes of the whole city were upon us. It was our first medical in-patient; Chinese medical skill had been set aside after a fair trial, and now what more could the foreigner do? Over and over we heard such statements as this: "If the foreign doctor can save this girl he will have a great reputation over the whole country." But I am seeking no such reputation. I leave it for others to gather the laurels, I only desire to work on in a less conspicuous way in the place to which I have been led of God. Ah, yes, the burden of prayer of those next days and weeks—and yet withal the joy! And yet how weak is our faith, how easily do doubts arise! How often does our spiritual conception become dim, and we cry out as Jacob did, "All these things are against me," and just at the time he was about to enter upon one of the most blessed epochs of his eventful life. After a week in the hospital our patient still seemed to be failing, exceedingly weak, unconscious at times, and the lesions in both lungs spreading. In short, it looked as though we were hoping against hope. We continued to give ourselves to prayer. So far as we could see there was no reason why God should not answer, for it was for His glory that we pleaded. And, indeed, were we not...
February, 1916.

China’s Millions.

here in obedience to His own command? However, I do confess, with shame now, that I had almost given up—the last ray of hope was well-nigh extinguished. As she was sinking day by day and the end did not seem far off, I had almost decided to send her home—to die. Because it would never do to have her die in the hospital. I suggested to the nurse that if she did not soon show evidences of improvement she had better go home. She merely said: “Not yet, doctor.” It was enough! Faith begets faith, and we just cried to God to spare her life. All next day I felt such a burden of prayer as I’ve seldom felt before. It was the cause, which lies so close to these hearts of ours, that made us bold. And does it seem strange when I tell you that from that very day there was a marked improvement? God heard our prayers, and honoured our faith, and although her recovery was slow and other complications arose, still from that time on she gradually improved to the great joy of our hearts.

After some weeks had gone by and she was well on her way toward recovery, a very noteworthy thing happened which I shall mention, as it shows the real nature of our warfare out here. One of our most devoted evangelists handed me a poster which he had torn down from a conspicuous place on the street, where it had been posted up by someone whom to this day is quite unknown to us. This declared that our patient (giving her name in full) had been cured by a certain idol in answer to prayer directed to him. Now, dear friends, please pause one moment and consider this statement. Note well, that it did not merely say that she owed her recovery to no efforts of ours, that she would have gotten better any way in the natural course of events, and that our medicines or treatment had no beneficial effect upon her; nor did it say that she owed her recovery to Chinese drugs which she had taken before we saw her, or which had been smuggled in and which she had been taking without our knowledge. No, had it been such a nature we would have thought nothing of it. But this public notice struck much deeper than that and ascribed all the beneficial results to the influence and power of a dumb idol. When one considers how long and earnestly we had prayed and pleaded with God—the only living and true God, the God and Father of our Lord Jesus Christ—to spare her life, when one considers, too, what these idols stand for and how the Chinese themselves believe them to be in league with the powers of darkness and under the control of Satan, and knowing that before they can become Christians or children of the Light, they must repounce for ever all connections with them and with every form of demon worship, when one also pauses a moment to consider that in China perhaps more than in almost any other country there is actual demon worship, then it is that the import of all this becomes clear. The work that we were ascribing to God and with grateful hearts were praising Him for, was all ascribed to this hideous idol! Thus it is that “our wrestling is not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” (R.V.) And one realizes in a new way the need of prayer—much prayer—in all our service for the Lord.

But I must now tell you of the other aspect of our work and of how from the first we sought to win her for the Lord. When she came to us she knew absolutely nothing about the Gospel of our Lord Jesus Christ. Born and raised in a heathen home, with ancestral tablets, burning of incense, idols, etc., very much in evidence, she had never heard of the true God nor of the way of salvation. Happily, however, she could read and was a very clever girl; for this we were profoundly grateful. During the time she was so very ill, little could be said to her directly, but I think I can truthfully say no opportunity of speaking to her friends and relatives who came to see her from time to time was ever allowed to escape. Of course, this fell largely to the lot of the nurse (by the very nature of the case), who was with her almost constantly, and no word can ever express her love and loyalty to Christ as day by day she sought to lead her into the Light. At first and for some weeks our

A GROUP OF NO-SU WOMEN.
little patient resolutely refused to listen to what was said to her or read the books. She could not well conceal her utter disgust towards it all, notwithstanding the fact that she knew she owed her life to us, humanly speaking. Then following the period of absolutely ignoring it all and showing marked displeasure at every effort to read with her, or teach her the "Doctrine," there came the period of ridicule. The things we hold sacred and the truths which mean so much to these hearts of ours were spoken of in a flippant manner and often treated as a mere joke. What a time of laughter and fun-making she and her younger sister did have the day the latter was prevailed upon to go to the chapel to the service. It was when the worshippers knelt in prayer in the presence of the Unseen but Omnipotent God that her humorous nature was especially aroused, and she looked upon it as one might look upon the performances of Buddhist priests sometimes seen on the streets. However, love wins and God does hear and answer prayer. Day after day much prayer was made unto God for her, and the patient, loving ministry of the nurse conquered, and to our joy she began to show interest in the Doctrine and to read the Gospels. She soon became very fond of the hymns and looked forward with evident pleasure to the little services. And, oh, what changes took place in her whole life. The expression on her face seemed to change; she seemed to be so happy and bright. A little later she read the portion and gave a short talk and I cannot tell you how our hearts just leaped for joy to hear her explaining the Gospel. Ah, dear friends, I feel as though it is sacred ground. The one so near death's door, with no hope, no knowledge of God's wondrous love, nothing before her but the darkness and gloom of a heathen grave with not a ray of Light to illuminate that awful darkness, but now to see her quite restored to health again, and sitting in the centre of a small group—consisting of her relative (who always stayed with her at the hospital), the nurse and sometimes myself—with the Word of Life—God's precious gift in her hand, and telling so beautifully the lessons of the portion just read. No words can ever adequately express my feelings on these occasions. "Oh, magnify the Lord with me and let us exalt His name together." "The Lord hath done great things for us whereof we are glad." "Lord, increase our faith."

At last the day came for our San Mei to return home. Her disease was entirely cured, her strength had gradually been restored, and she was now free to leave the hospital after having been with us three months. It was on a Sunday afternoon, when a terrible storm was gathering—the entire heavens were darkened, the thunder rattled, lightning flashed with dazzling brilliancy and a strong wind was rising. I scarcely know why, but it seemed to me at the time that it was all very appropriate. One could not but see the approaching storm that was so soon to swoop down upon our little defenceless city, exposed to all the fury of the elements. But what eye could penetrate the spiritual realm and see all the powers of darkness arrayed against this little one who had come to know something of the true God and of our ever blessed Lord and Saviour Jesus Christ, and who was even now returning home (and what memories cluster about that word!), with all its association with darkness, ignorance, superstition and sin? As we stood for a moment at the hospital door and saw the little party who had come to take her home, with San Mei in the midst, gradually fade from view in the darkness of the approaching storm, there came a lump to the throat and tears to the eyes, and almost instinctively one's heart cried out to God to complete the work already begun in her soul. Please pray for her; she needs your help.

And now, what shall I say in conclusion? Need I remind you of the fact that of all the young women in the world, one out of every five comes from a Chinese home, and by far the greater proportion from homes such as that of San Mei's, unilluminated by the Light
of the Gospel. Bright, intelligent girls who would compare well with those of other lands, though better favoured than theirs, and yet without any knowledge of the true God or of the "good news" of a Saviour's love. There have been as many as twenty of San Mei's schoolmates who have called at one time, and one could not but earnestly desire that they might be brought to a saving knowledge of our Lord Jesus Christ. May those of us who are privileged to labour here not reasonably expect your co-operation, and fellowship in prayer?

Surely the opportunities are many, responsibilities tremendous, and the length of our time of service may not be long. May God keep us faithful in our allotted sphere while the day lasts, or till the coming of our Lord terminates our service—and the day's work is done.

NOTE.—As a P.S., I would like to add that San Mei is to be married soon (to a heathen man) and especially needs the prayers of God's children. No one can fully realize what this may mean to her.

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Torpedoed in the Mediterranean.

BY FRED H. EASTON.

After Marseilles we had a good trip, the weather was fine, the sun warm, and we were beginning to get acquainted with our fellow-travellers and enjoying reading, studying, deck games, music, etc. We had distributed 100 Gospels of Mark in Japanese among the crew and were hoping to follow up with others. Our Sunday services, morning and evening, in the 1st and 2nd saloon have been well attended and, I think, appreciated. The missionary body—we number ten in all—were having Bible readings together every morning.

On Tuesday, 21st December, at midday, we were told we should reach Port Said by 8 p.m. the same day. I spent nearly all day writing letters and postcards, to say we were safe over the danger zone. I had written twelve in all. It was exceptionally hot, and about two p.m. I went to cabin and changed into all my tropical clothes, and an old grey flannel coat and trousers, with no waistcoat. I had nothing in the pockets, not even a handkerchief, and was just tying up a bundle for the laundry when I heard a dull thud and was lurched off my feet on to the floor. The ship rocked violently for a second or so, and I thought we had suddenly rushed into a gale of wind and a stormy sea. It was now twenty-five minutes to three, and we were seventy miles off Port Said. My cabin was on deck, and I saw the deck was crowded with people playing games and lounging about. I first assisted two nervous French ladies into the saloon. Then I went quickly to the Alty's cabin. Mrs. Alty was dressed, and quietly dressing little Margaret (three years old); they were both silent but perfectly calm and collected. Liversidge had charge of Margaret, and Mr. Alty of Mrs. Alty, so I felt free to help elsewhere. I immediately started to look for Mrs. A. and her Jean (five years old). I knew they were quite alone and unprotected, and the mother exceptionally nervous. I searched the whole ship for them from stem to stern and could not find them. The crew—all Japanese—behaved splendidly. It was now nearly three, most of the boats were away and full. The forecastle was under water, and the ship slowly sinking, nose first. At last I found Jean and her mother standing on deck, lifebelts on, not knowing what to do or where to go.

I carried Jean and led Mrs. A. to the 1st class, and after a struggle managed to secure a boat and stop it as it was being lowered; already quite full. I literally threw them in and jumped myself. By three o'clock everyone was off the ship. I took an oar and helped to row the boat well away from the sinking vessel. It was very calm, though there was a nasty swell and soon everyone began to be violently seasick. At 3.24 the ship went down, not a vestige of it left. It went down head first, being perpendicular at the last, the stern clean up in the air and the propellers still slowly revolving. The submarine watched till it went, coolly floating about among distracted lifeboats, and then dived and disappeared.

After a great deal of shouting and excitement, the nine boats were roped together and the sails put up. Then the roll was called and the captain declared all were saved, passengers and crew. Only four of the latter fell into the sea. I might say we were torpedoed without the slightest warning and carried no guns of any kind. There was one American passenger! The Captain told us he had sent out S.O.S., and had received answer from Port Said that help would be sent, and we were to stay where we were. We did so and had an awful nine hours in the open boats; we were not rescued till after midnight. We had nothing to eat or drink for 24 hours, but God be praised, I was neither hungry nor thirsty. All I had saved was my watch (no chain), my passport and my pocket Bible. Just before sunset, with the passengers' permission, I read aloud from my Bible till it got dark. This comforted me a lot. We then commended ourselves to our Father for the night, and all the future. All the rest of the people in our boat were strangers to me. The sea was calm; the air turned a little chilly; and there was a bright moonlight. I shall never forget as long as I live those long, weary hours under the stars with the swish of the waves, and the swearing of the men, and the sobs of the women. It seemed
unreal and strange. My body ached with the cramped position, but otherwise I was as comfortable and happy as in my bed in London. I could hardly bear though to see the sufferings of the baby and her brave Scotch mother, Mrs. A. "Mother, are we not nearly at Port Said now?" she kept tearfully murmuring till she cried herself to sleep. I did not close my eyes either that night or the next day. God kept me from even feeling tired, so I was able to watch over the helpless ones while they rested a little. As soon as it was dark, each boat in turn lit a flare to attract attention. The most torturing part of the night was the number of ships we saw gradually getting nearer and nearer till within hailing distance and then as surely going away again. Even the sailors and the men wept. We were tantalized at least eight times this way in six hours. In one case a ship actually saw us and stopped for some time. The sailors cheered lustily, got their oars out and commenced to row to it. In another ten minutes we should have reached her. Imagine our feelings when she suddenly put all lights out and scudded away. Even the sailors and the men wept. We were marked out to different hotels. I managed with a little trouble to get in the same one with Mrs. A. and Jean. The food was bad here though, the waiters positively rude, and the row all night and all day something fearful. On Christmas morning I managed to get moved, with my two charges, to the Hotel Savoy, where the rest of the missionary party is.

I have had several pounds given me by different folks and a lot of good clothes. I have all I need, I am thankful to say. We have spent most of our time here shopping and going to different hotels. The hotel bill is met by the Japanese Co., and they put us on the next outward bound ship without any further expense. Christmas Day and Sunday passed just as any other day of the week, without the slightest notice. We have since had helpful seasons of prayer together here. God has brought blessing out of this. The little Scotch lady has professed conversion.
Books Received.


"Children of South America." By Katherine A. Hodge. 1s. 6d. net. This book is the most recent of Oliphant's Other Land Series. In this little volume, Mrs. Hodge has given a series of striking stories and descriptions of life on that great continent of which so little is even yet known. Since the publication of this story, Mrs. Hodge has suddenly passed away. The book contains illustrations in colour.

"Bible Battles." By Miss A. R. Habershon. 3s. 6d. An excellent book for young people. These stories of Bible Battles are told in the language of modern warfare.

"Hidden Pictures." Also by Miss Habershon. 3s. 6d. net. In this book a large number of the beautiful word pictures of the Old Testament are taken, and their fuller meaning unfolded in the light of the New Testament.


The above are from Oliphants Ltd., Edinburgh and London.


"Mary Bird in Persia." By Clara C. Rice. 3s. 6d. A very effective and striking biography. From Church Missionary Society, Salisbury Square, E.C.

"Grenfell of the Congo." Thirteen missionary lessons arranged for children and for young teachers. By Margaret Hardy. 6d. net. The Carey Press, 19, Furnival Street, E.C.

"Friends' Witness to Scriptural Truth." Bound volume for 1915. Published by Chas. Tylor, 78, Coniston Road, Muswell Hill, London, N.

The Master's Violin.

(Thoughts from Myrtle Reed's Story, "The Master's Violin.")

Lost, and lying alone,
Buried beneath the soil,
A seed is throbbing with new, young life,
Given of God.

Pain, as the sheath parts wide,
Pain, as the leaves press through
Into the dazzling sunrise-light,
Into the dew.

Growing, though oft with subs
Lashed by the storm, and tossed,
Hurt by the summer's moonlight heat,
Hurt by the frost.

Pain, as the cells divide,
Marking the years grown long:
Higher, higher, the tree climbs straight,
And its heart beats strong.

Who comes with sharpened axe
Wounds at each heavy blow,
Wringing a cry, "Did it suffer thus
To be thus laid low?"

Pain, as the knives cut deep,
Pain, as the fibres part,
Put the Master's violin lies at last
Close to His heart.

Ready to be His voice,
Fitted to breathe His soul:
Glory in suffering, little seed,
For such a goal.

And the Master? Can He touch
The chords of a perfect song?
Yea! for His heart was broken once
For a world's great wrong.

M. H. Fiske, Hoko, Kwangsi.
October 25th, 1915.

The Jubilee Story of the

*** China Inland Mission.

By MARSHALL BROO不属于HALL, M.A.

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**SUMMARY.**

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"THE AMBASSADOR OF CHRIST."

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s 6d. per annum from the China Inland Mission, Newington Green, London, N.
CHINA INLAND MISSION,

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KINWORTH, GREEN, LONDON, N.

Telephone: AMY, DULSTE.

Founder: The late J. Hudson Taylor, M.R.C.S.

General Director: D. B. HUSTE.

All donations to be addressed to the Secretary. Money Orders (payable at G.P.O.) and Cheques to be made payable to the CHINA INLAND MISSION, and crossed "London County and Westminster Bank."

It is specially requested that on every occasion when money is sent for the support of, or for the work of, any particular Missionary, or for any Mission object such as the support of a Chinese Mission Station, or as an endowment of the building, or for the support of any Missionary, as a personal gift, or for any purpose, this should be clearly stated in order that it may be correctly acknowledged and forwarded.


DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING JANUARY, 1916.

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For Special Purposes.

General Director : £4,191 14 11

Chana Inland Mission,

£3,501 3 7

SUMMARY.

General £4,191 14 11

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Total for January £7,692 14 11

* Also to the G. A. L. H. thankfing.

** Readers of the Christian Herald.

†† Mr. W. N. & E. J.

‡‡ Anon. D.A.

††† In Memoriam E. M. H.

‡‡‡ W. J. & M.

§§ Legacy.

†††† Sympathy.

READERS OF THE CHRISTIAN.
by day our lads are leaving this country to take their place in that fighting-line from which every hour souls pass through the Valley of Death into the hands of God.

This is not the time to discuss prayers for the dead, but when I read, as read I do, letter after letter protesting against any such practice, I ask: Does the writer of this letter realize that his disbelief in the efficiency of prayers for the dead throws upon him a great and overwhelming responsibility regarding the living? If there is no hope hereafter, if no prayer can avail after once the soul has left the body, how awful is the position of the ambassador of God who strains not every power he possesses to beseech men to be reconciled to God! Upon Evangelicals who hold these views there rests more than upon any other class responsibility to preach a present, full, and free salvation. But, my brethren, are we doing so?

This is a time when we must not mince matters or hesitate to use plain language. I think I have had opportunities such as are given to few men to know the position of the Evangelical school of thought throughout the world, and I say, with a due sense of responsibility, standing as I do in this church, which in a sense may be called the Mecca of modern Evangelicals, that the old Evangel is not being preached as our fathers preached it, or as St. Paul preached it. What are the texts chosen to-day? When were the texts I read a short time ago the substance of our sermons? Some time ago I heard in a C.I. A.S. parish in which the words God, Christ, Jesus, Sin, Salvation, Faith, Heaven, were never once used. This, no doubt, was an extreme case; but do we, as Evangelicals, determine when we ascend the pulpit "not to know anything save Jesus Christ and Him Crucified"? The pulpit may be the centre of overwhelming power, and it may become the scene of tragic disaster. Now, brethren, if last Sunday night, as we ascended the pulpit stairs, an angel had challenged us, "What is your aim to-night? What do you expect to be the result of your sermon?" what would we, what could we, have replied? Go back to Sunday night. What was your text? What was your sermon? What was the result? Was it a sermon to save souls? The title of one of Newman's addresses was: "The Salvation of the Hearer: The Motive of the Preacher." Was that your definite motive? If some recruit had come into the church for his last Sunday night, as we ascended the pulpit, the stronger will the Church become. "Preach the Word." "Preach Jerusalem, the stronger will the Church become. "Preach the Word." "Preach the Gospel." "There is preached unto you the forgiveness of sins." "Preach the Kingdom of God." "That remission of sins might be preached." "Preached through Jesus Christ the forgiveness of sins." "He preached Jesus and the Resurrection." "Jesus who was preached among you by us.

The message of the Apostles was always the same: "We preach Christ and Him Crucified." Is this the one message of the Church to-day? Alas! is it not true that the Church has been largely led aside from her message and her task? She has thought and taught too much about herself, the Bride, and this has frequently obscured her Lord. She must get back to her One Message: "We preach Christ." The less we hear to-day of the Bride, and the more of the Bridegroom, the stronger will the Church become. "Preach the Word." "Preach Christ." The Science or Philosophy or Politics invite your attention, tell them that you have a greater message to give than theirs, and you cannot come down to them. In the lower sphere they may do good, but all of them combined cannot save a soul, purify a heart, or make a single sinner fit for heaven. "It is," said Mr. Gladstone, "the preaching of Christ our Lord which must be the secret and substance, the centre and heart, of all preaching." He was right. To-day we are meeting under the shadow of this mighty War. Day
as he preached. Did you and I so remember? Henry Ward Beecher, on his deathbed, said: "The greatest object of the preacher is not to teach theology, is not to engage in controversy, but it is to save souls." We believe that; but do we preach that kind of sermon? Moody on one occasion said to Dr. Chapman: "You are making a mistake in your ministry. What you are doing does not count for much. Your preaching, I say it in all kindness, does not save souls." Would anyone be justified in saying the same words to us? Do our sermons save souls? If they do not, what are they worth? Such sermons are nowadays looked down upon. I remember some years ago I was asked to preach at a certain church, and on hesitating, was told: "You need not really preach; a simple Evangelistic address will do." What would St. Paul have thought of such a statement? Is a sermon one fit to be preached by the ambassador of Christ in the house of God unless it is really and truly Evangelistic? Unless it not only contains, but is, the Gospel, and the Gospel is Christ, and the centre of it all is the Cross. Ought we not to be ashamed to preach the sermons we do when we have such a glorious Gospel to proclaim of a salvation without limit, or extent in power? The Arabs have a pro­verb, "He is the best orator who can turn men's ears into eyes." The best preacher is he who can make his hearers "see Jesus only." "We would see Jesus." The famous preacher Jowett tells how one Sunday he went out to a prayer meeting at a camp meeting outside New York, at which he was to speak, when one engaging in prayer said: "O Lord, we thank Thee for our brother. Now blot him out. Reveal Thyself." Sirs, we would see Jesus—preach Christ. If the Apostles of old would not leave the preaching of the Gospel even to "serve tables" on which provisions were laid for widows, how closely ought we to keep to our one text, "Jesus Christ and Him Crucified!" As Bishop Wilberforce said, "Get unto the Cross of Christ, look at those wounds, see in them what sin is! See in them the greatness of your Master's love! And as a ransomed sinner minister to ransomed sinners! Take your censer and run in and stand between the living and the dead, for verily the plague has begun." St. Paul had a wonderful retrospect in his old age. Churches planted—souls saved. What is our retrospect? This may appear a strange Islington paper, but I am not going to apologize for it. There is something wrong with the Church, for her ministers are not winning souls, and I pray that from this gathering to-day there may go forth a band of men determined to "win souls." I know some may be called teachers, others evangelists, but, by whatever name he is called, every minister of the Gospel is called upon to "win souls." A clergyman said to me one day: "My temperament is such that I could not preach an Evangelistic sermon." My reply was: "Christ, who could turn a Boaenerge into the Apostle of Love, can make you a soul-winner if you wish to be one." Such preaching may disturb your congregations as they are at present. It was to the Greeks foolishness, and to the Jews a stumbling-block, but it saved souls. We clergy have to make our choice. We have to decide whether we will be what are known as "intellectual preachers," "popular preachers," or "soul winners." Which are we? There is a dearth of conversions. Why? The result of Higher Criticism, says one. The growth of Ritualism, says another. While a third replies, "The social conditions of the people. Brethren, do not let us excuse ourselves. The dearth of conversions is owing to none of these things. The Apostles had to meet these things in another form, and worse than these things, but they got conversions. Wesley and Whitefield had a Church and a nation worse to deal with than we have, and yet they got conversions. Why do not we get conversions? Do we? How many in this church had a conversion that he knew about last Sunday? How many conversions did you know about last year? It is all very well to talk about the silent growth, but even a Lydia is known sometimes. What about the drunkards in your parishes? How many were saved last year? If Evangelicals cannot save drunkards, harlots, and prostitutes, then I say there is something wrong with Evangelicals, and the sooner we find out what it is, the better. Some would say it is our surpliced choir and semi-musical services. It is not, for I have known good soul-saving work done under those conditions, and deadness and coldness elsewhere. The cause is deeper down than that. We have ceased to regard sin as our fathers did. We have discarded hell. We have not kept to the Cross. We have not a personal experience of sanctification, and we have lost the power of the Spirit. This is a strong indictment, and I would be the last man to make it unless I believed it true. If it is true of our school of thought, it is true of the Church generally. We have built churches, multiplied services, and largely ceased to win souls. The Lack of Conversions. In the dioceses of London and Southwark, with all the Church's activity, the communicants only number about five per cent. of the population. Don't let us blame Ritualism, Rationalism, or anything else, for this result. There are sufficient Evangelical churches in both dioceses themselves to show a very different result, if they were alive. Do not let me be misunderstood. I know well the lives of devotion and whole-hearted service which many of our brethren are living, and yet I ask you, each one of you, to look round and tell me how many churches you know where there are clear, definite conversions, as you and I understand conversions. Have we not even ceased to expect conversions? If we had an inquirer, how should we deal with him? Do we know how to point a soul to Christ? Have we a doctrine of assurance to preach? Forgive me, what books do we read? Modern thought must be studied, but side by side with it let us keep our Bunyan, our Finney, and such books as "The Cross in Christian Experience," by W. M. Clow; "The Twofold Life," by A. J. Gordon; and even "Broken Earthenware." These books will help us to let our congregations know and feel that God loves them all, that Christ died for them all, and that the Holy Spirit is present to renew and sanctify them all. But above all we must remember that, although in a sense in the Cross we find all we want, there is a sense in which it will not suffice. Christ was on the earth for forty days after the Cross had been lifted up, but it was only after the Holy Ghost had come that we find men saved through it being lifted up. The great need to-day is the outpouring of the Holy Ghost. The Cross can never be fully seen until the light of the Holy Ghost is thrown upon it.
Among the Villages Round Hokow.

From a Circular Letter by Miss M. H. Fiske.

As Mr. Taylor could not come as far as Hokow this autumn, he empowered our oldest worker, Mr. Yellow, to take his place. So as soon as Miss Dovey, who was very far from well for a time after our return, was convalescent, Mr. Yellow and I, with Mrs. Thankyou, the Biblewoman, set out for Ocean Village. It was Communion Sunday, and we had nice, quiet, well-attended services. On the following morning we waited, as arranged, for Mr. State to come from Lead Mountain (10 miles away) as he is now in charge of the two churches. A bad attack of malaria the previous day was the cause of his tardy arrival, at about 11 a.m. However, the eight who had applied for baptism were all examined before the evening, and all accepted. The cases were as varied as they usually are, both as regards age (from 26 to 77) and period of probation, some having only come to service a year or so, but decided in their minds from the first, others having been more or less in touch with the Church for six, seven, or even in one case nine years. One man of 47 had been an opium-smoking gambler, altogether steeped in sin. The change in his life is very marked.

Mr. Yellow and Miss Moody were in Cloudland for the next Sunday. Five men and one woman were examined there, but only four passed, two of whom were delayed from coming on the occasion of the baptisms. Seven of the Ocean Village candidates, and two from Cloudland, with one woman from Stonybrook, came here on November 9th, and on that day seven out of eight were accepted of those who gave in their names in the Hokow district. Three of these you have a special interest in—Mrs. River, Mrs. Lily, and the young fellow who was "possessed," and who has now taken a definite stand for the Lord. I have been looking through my past letters, and thought I had certainly written about him in July, 1913, but it seems to have been overlooked. One night I dreamed vividly of a man being devil-possessed, but freed by the power of Christ. The very next afternoon Mr. Lily came in to say he had heard of the son of an old member in the country being very ill. All the people round thought it demon-possession. I immediately thought of my dream, but did not suggest his coming to the compound till we had clear guidance to do so. In three or four days the guidance came, through Mr. Lily himself offering to bring him, and look after him. The family desired it, and he had taken a sudden liking to the lad, and believed the Lord was going to save him. I think it was then I told him my dream. So we all felt encouraged to "pray through." "Tall-boy" came, and was with us three weeks. Often he was beside himself, and acted like the man among the tombs. As many on the compound as could come gathered with us constantly for prayer, and at the end of the three weeks he went home, amid great rejoicing, both here and there. But in the middle of the first night at home the trouble returned, and his brother brought him back here. For the next ten days we had a united prayer meeting for him every morning at 11, and gradually he was wholly restored. Since then he has been free, and has gradually been coming into clearer and clearer light.

Mrs. Lily and Mrs. River are two of the evangelists' wives you have been praying for from time to time. Thank God for the clear testimony they gave when examined. Another who came forward this time, a carpenter, was employed on the Girls' School building, and has been a much more earnest enquirer since.

Dr. Yao and Mr. River assisted Mr. Yellow in baptizing these seventeen on the following day, and we still had time for one session of the usual Workers' Gathering in the afternoon.

But half of the work still remained to be done, and Mr. Yellow, with old Mrs. Nail and myself, started early next morning for the Pondland circuit. It took us till almost dark to cover the twenty miles over hill and dale, and while we were having our evening meal the members and enquirers began gathering in full force in the chapel. Four were examined that evening, and the rest next morning and afternoon altogether twelve from Pondland itself, four from Battlefield and two (the first two I) from Stone Gateways. One was asked to wait for further teaching, leaving exactly 17! It was a curious coincidence that the figures stood thus: — Hokow and two out-stations — ten men, seven women; Pondland and two out-stations — seven men, ten women; so the total, 34, is exactly equally divided this time. You will remember that ten entered the Church in the spring, so that 44 have joined during the year. This is not as large a number as last year, but we give God praise for each one. There are others who will be ready in a few months.

The Pondland baptisms took place in the river at a quiet spot well out of the town. Mr. Why, the local evangelist, was up as early as 4.15 a.m., and there was not much peace from then on—all the folks gathering by starlight, and waiting for the first glimmer of day to go down to the river. I confess to never having actually watched Orion fade before. Mr. Yellow was not very well, so Mr. Why and Mr. Pencil (of Battlefield) did the actual baptizing. It was bitterly cold, and we were rather afraid for two dear old souls of 69 and 71, and for the evangelist standing so long in the water—but a brazier full of hot cinders had been put on the boat, and everyone (as always at baptisms!) had a cup of ginger-tea up at the Chapel house—and no one took any harm. A quiet little Communion Service
end. There are several in this clan (the Battleaxe clan) and the neighbouring Pencil families, who have one by one joined the church, and we had the night in the one place and breakfast at the other, with a short meeting at each. Then our two Pondland barrowmen arrived, and, making our roundabout way thither we visited two of the quite new members. The wife of one of them seems a very hopeful enquirer, and they hope to send their little girl to school here next year.

The afternoon was largely spent visiting the Pondland street members, of whom there are an increasing number. It is a rare delight to go from family to family—such a chain of light from one end of the town to the other! And such generous folks they are, too. They always load us with presents, but this time quite belted the record. I received (including a dozen or so from Battlefield) 155 eggs, seven pumpkins, one packet of cakes, 3lbs. of chestnuts, two packets of beans, and some dried squash seeds and sunflower seeds. The three last are often used in the country in lieu of peanuts when entertaining guests to tea and sweets. Melon-seeds, dried and salted, are the most "correct" thing in the towns, peanuts coming next in the social scale. One is only supposed to "pick at" the sweets doled out to one, while chatting over the more plebeian dainties.

The next morning we did not wait for the chairs to start, but went ahead, through the town and beyond, to the Market Garden Village, which I have mentioned in my letters now and again. Escorted by dear old Mrs. Waters, who was bright and true as ever, and such a mother to this little colony of Christians, we went from cottage to cottage, just having a word of prayer in each, and then we had to hurry away to where our chairs were waiting by the roadside. As I said once before, this is almost the only district where the members are so comparatively close together. Between Sunday noon and Tuesday noon we were in thirty Christian homes (besides a few of enquirers') and in these homes there are exactly sixty members.

We may have one more baptized next week. A dear old woman, Mrs. Cheerful, who lives in Rivercast, in the Ocean Village district, was examined with the rest, but just missed the boat coming down. She is nearly blind, and got too late to the starting place. Word was sent from here that if she went ten miles overland she could still be in time for the Pondland baptisms. But alas! the man who took the message delayed some time. Mrs. Cheerful started off at once for Pondland, but she had only hobbled over two-thirds of the rough stone road before nightfall. Next morning, after a very early breakfast, she took up her staff again and tramped on for the last three odd miles, reaching Pondland just two or three hours too late. Poor old soul! the tears stood in her eyes as she said, "I am unlucky, and no mistake!" We all comforted her, and I said, "Come to Hokow after I get back, and you shall have a service all to yourself." So she promised to come any day there was a boat going.

We have only 15 girls in school this term. We might have a few more if we accepted day-pupils, but having once insisted
on even street children boarding, it seems doubtful whether we could, without distinct disadvantage, go back to allowing the inconvenient and in other ways objectionable day-system, especially while we have a Boys' Day School elsewhere on the same compound. We have promises of other girls after New Year. If we gave free board as well as schooling, there would be a quick rise in numbers!

Mr. Earl is doing well with the boys. We do hope his being here will be the means of his coming into the Kingdom.

Evangelistic Missions for Women.

By Miss Jessie G. Gregg.

As I look back over the past year, and the special work the Lord has given me to do in holding Evangelistic Missions for women, I can say—'White already to harvest,' and, 'I sent you to reap.'

In the spring of 1915 I visited the Province of Swanshi, and in the autumn the Province of Honan. I travelled 2,820 miles on these journeys, either by train, cart or litter, and visited 26 mission stations, holding four days' meetings in each centre. It is a matter for thanksgiving that I was able to fulfil all my engagements. I arrived at each of the various cities on the very day, and almost at the exact hour, I was expected. There was no delay by accident, ill-health or bad weather, and nearly the whole journey, from one place to another, was taken alone, with a Chinese servant.

During these missions 533 women and girls have put down their names as deciding for Jesus Christ, and were seen individually by the resident missionary, and their addresses taken down, so that afterwards they might be invited to attend classes for further instruction in the Word.

Leaflets, advertising the meetings, are usually scattered very freely in each city, and contain an invitation to old and young women to come and hear a lady preacher: but intimating that no children are admitted. Perhaps this is the most difficult part of a Woman's Mission in China, namely, to arrange to get the mothers without the children; a congregation of 400 women, the majority of whom have never been to a service, with 50 or 60 babies is a problem.

My plan of meeting cannot be too stereotyped because of the varying character of the congregations. I generally have plenty of singing, principally Scripture Gospel texts. These are written up in large characters over the platform, also on small leaflets, which those who wish to do so, take home with them. In this way I try to sing the Gospel into them. They thoroughly enjoy the singing, especially when they have courage enough to attempt to sing themselves. I often use the verse they are learning and singing as my text, and hammer it home.

How I wish I could let you see what I have seen this past year. At one place and another the chapel would be filled with, say, 700 women and girls all listening to the simple Gospel—Jesus Christ and Him crucified. The story of the Cross still does attract and draw. The women would remain through the whole service, and frequently as I spoke they would be giving a running commentary on what I said, assenting to the truth of my words. Truly there are glorious opportunities among the women of China to-day; let us go in and possess the land for Him.

On the third day of each Mission I generally give a definite invitation to those who want to put away their idols and follow Christ, to rise, or go into a side room where we can explain to them more fully the way of salvation. As already stated, 533 have taken this step, during the several missions I have held. Pray for them, will you?

At one mission four different families brought their idols to be destroyed, and they were burnt in the courtyard. Are some of my readers asking if I have really seen women converted at these meetings, who there for the first time in their lives heard the Gospel? Praise God! Yes, I have! Not only so, but there are women who at some of my earlier missions heard the Gospel for the first time and believed, who are now Christian workers and Biblewomen at different Mission stations, and this year I had the great joy of meeting them again and seeing them at work, seeking to save others.

Perhaps there are some who read these lines who are asking, "Does the blessing continue after the mission is over?" In answer to such a question let me quote an extract from a letter I have received from one of the stations visited. The writer says:

"The Lord has been working in a most marvellous way among our women, and especially among the school-girls, as a result of the mission held here. The Holy Spirit has spoken to them about many things that have been wrong in their lives. One wrong thing after another had to be confessed and put right. I had quite a collection of stolen things in my room, which have been brought back: safety pins, hair pins, pens and pencils, money for books borrowed and not returned, and for paper used without asking. There was a deep conviction of sin. I think the day you spoke on 'The Commandments,' and 'Chaff and Wheat,' God's word, like a sword, cut deep into many hearts, some yielded to the Spirit's voice, some, perhaps, not. We praise God for what we have experienced. To Him be all the glory. Our two Biblewomen have not always been on the best of terms. They are so different and do not understand each other's way of working. The Holy Spirit has spoken to them too; jealousy and envy have been confessed, and forgiveness sought, and they are now very happy going out preaching together."
Preaching the Gospel.—It is with much pleasure that we reprint in this issue the greater part of the Bishop of Chelmsford's outspoken paper entitled "The Ambassador of Christ." The paper, though originally prepared for a gathering of clergy, deals with a topic which all Christians need to seriously consider. The war is revealing to us all the sinfulness of sin, and the sad havoc that sin has wrought in men's hearts and on God's fair earth. In these days when we are crying to God for His gracious intervention we need to remind ourselves that God's remedy for sin is the Gospel. Christ has been manifested "to put away sin by the sacrifice of Himself," and there is "none other name." The veneer of civilization has been swept away by the appalling magnitude and bitterness of the hostilities and we are now brought face to face with realities. If we would only face the facts of God's remedy as we face the facts of the war, the world would experience great gain through its bitter sorrows.

Rather than become pessimistic in these days of evil we should seek for a more robust faith in God's message of salvation. Is it not true that for some reason or other we lack the triumphant note which characterized some of those who preached the Gospel in days gone by. What a grand confidence for instance rings through the following lines penned by one of the world's great missionaries. The letter from Saratsi closes: "Surely I will honour, and they that despise me shall be lightly esteemed," still stands as a foundation truth.

The Unrest in China.—There is very little to add to what has already appeared in the daily press concerning the situation in south-west China. Reports show that Government troops are being slowly massed towards the south of Szechwan with a view to suppressing the rising in Yunnan. One evidence of this is that Mr. and Mrs. Arthur Polhill have been delayed in their journey west, since all the boats at Ichang had been impressed for the transport of troops. At the same time, there is reason to believe that the people of Yunnan are not as a people behind the rising, and it is therefore hoped that there will not be any prolonged or widespread struggle. Strange to say that in a letter dated January 9th, received from Yunnan just as we write these lines, there is no reference whatever to provincial or local unrest. The same was the case in a letter from Kweihwating received two or three days ago.

At the other end of China the two mission stations of Kweihwating and Saratsi in North Shanxi have suffered through the presence of robber bands composed, we believe, of disbanded soldiers. There are reports received through Shanghai that Saratsi has been burned, but as we have letters dated January 12th, direct from Kweihwating and Saratsi with less serious news we hope this report is an exaggeration. It appears that on New Year's day robber bands to the number of nearly 2,000 entered Saratsi where for five days they gave themselves up to robbing and murdering the people. On the fifth day troops arrived and fighting commenced. During this fighting the Mission premises were repeatedly struck with bullets, and one small shell exploded in the chapel. Happily no one on the Mission compound was hurt, and though the robbers, and we fear the soldiers too, helped themselves to property, they in no way maltreated the missionaries. The letter from Saratsi closes: "Surely the Lord has been good to us and to our Christians."
China's Millions.

From Our Correspondents.—In consequence of not a few requests to publish more extracts from donors' letters we herewith give two from letters received during the month.

I have just been reading this month's CHINA'S MILLIONS, and it is so helpful to read of the gifts from our soldiers and from others who have given so generously out of their deep poverty. Such instances of giving stimulate and strengthen faith, and it is pleasing if you would select and give occasionally in CHINA'S MILLIONS similar cases it would help immensely the cause of God.

I am glad that the amount contributed this year by my people is larger than that given last year. I suggested that a war bonus should be given to missions this year as need was greater. Last year the amount contributed was £378.110. This year it is £43. This amount was contributed by 29 persons, of whom only a few gave their names. I trust more will yet be sent in. In the list of contributors a little girl gave 7s., "the first week's wages earned." Another gave 6s., "first-fruits of increase"; another 12s., "firstfruits of increase." Another gave £310s., "In gratitude to God for the mercies of the past year." A needy but gloriously happy widow gave £1 8s. These folk are learning the blessedness of giving. LORD bless you and all your co-workers. Enclosed find cheque.

Yours in blessed service.

The war has made a difference in our home too like many others and I am now in my husband's office helping to keep the books. He has been very hard hit, in fact just on the verge of bankruptcy, but—praise be to God—we have our Wells of Salvation, and as He has helped us in the past we are trusting for the future.

The contents of my box only came to 4s. this year and I was saying to myself I must make it up to 6s. But yesterday in reading "Wells of Salvation" my contribution went up another 1s., and then when I read that very touching letter about the widow and her amount and how she prayed "LORD, I know nothing about sacrifice, I only know Thy tender love," I simply broke down and promised to send 10s. by the first post this morning.

May God richly bless the C.I.M. is the constant prayer of, Yours sincerely.

Who can measure the influence of an act? We know of one gift of £500 given as the result of reading the story of Mr. Hudson Taylor's half-crown. "Only eternity will reveal the fruitfulness of the widow's mite. In this sense she truly gave more than they all. In God's sight there is nothing really small. True faith, though but as a grain of mustard seed, can remove mountains, and it is so helpful to read of the gifts from our soldiers and from others who have given so generously out of their deep poverty.

The Chinese Population of Shanghai.—In the last issue of CHINA MILLIONS we gave the results of the recent census of foreigners resident in Shanghai. The Shanghai Municipal Gazette for January 6th has now published the census of the Chinese population of the International Settlement, while the North China Herald for January 15th gives an interesting analysis of the totals, including the French Concession, which is not in the International Settlement. The total number of Chinese is 766,996 as against 602,475 five years ago. Every province of China is represented, while there are more than thirty nations and peoples represented in the foreigners population. Taking into consideration the thickly populated territory immediately surrounding the International Settlement and French Concession, it is estimated that the actual population of the port is approximately one and a-half millions.

In view of this large concourse of people we are thankful to know that on March 31st the second quarter of the opium shops within the International Settlement will be closed. It is a disgrace to Shanghai that they are not all closed and the sale of the drug made illegal, as is the case in the neighbouring Chinese city.

Missionary Tracts for the Times.—One of the encouraging features of this dark period is the way in which people in every department of life are testing their foundations. All things are being shaken, and it is ultimately gain that it should be so. Painful as is the process, the issue can only be for good, for only the unshakable things can remain. This testing is advantageous for the Church of Christ as for everything else. In days of ease and prosperity we have too lightly estimated the abiding spiritual resources which are ours, and if the stupendous realities of to-day strip us of unrealities in which we are trusting, and teach us to estimate more worthily the imperishable truths, it will be for our profit and the profit of the world. It is for this reason that we welcome the series of missionary tracts now being issued by the S.P.C.K. Though written from the standpoint of the Church of England they provide fruitful thought for all. The price is only one penny each. Of the four already issued, we have found No. 3, by Miss Ruth Rouse, a valuable booklet for prayer topics. The following quotations will illustrate the contents:

"Christian civilization has been preached rather than CHRIST Himself. Not even missionaries, pure in faith and motive, have been able to escape altogether from the trammels of their alliance with race, culture, and civilization, and to present the universal CHRIST. To-day, however, Christianity can wage a holy war, stripped of all fictitious and fictitious advantages, freed from hampering alliances."

"Whatever the issues of the war, the social and political future of the whole non-Christian world will be materially altered. China and Japan will enter the fellowship of nations on more equal terms than before. Delicate questions of immigration and citizenship must be settled on new lines. The South Sea Islands have been moved out of isolation into the stream of international politics, both by the war and by the opening of the Panama Canal. The relation of India to England can never hereafter be (if indeed it has ever been) merely that of the governed to the Government. . . . The Moslem world can never be the same again: the unity of Islam is broken. . . . Africa vast territorial changes are almost certain. The Jews, the non-Christian race that lies nearest to us, is shaken more than any other by the war. . . . By every sign the political and social status of the Jew will be changed; and the change will affect his religious thinking."

It is good for us to take our eyes off from our local sorrow and to scan the wider horizons. GOD is at work in the world in the midst of present distresses, and the coming of His Kingdom draws near. The relations of England they provide fruitful thought for all. The price is only one penny each. Of the four already issued, we have found No. 3, by Miss Ruth Rouse, a valuable booklet for prayer topics. The following quotations will illustrate the contents:

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Two New Biographies.

WALKER OF TINNEVELLY. By Miss Amy Wilson Carmichael. Morgan & Scott. 6s. net.

THE LIFE STORY OF DR. HARRY GUINNESS. By Miss Macintosh. Regions Beyond Missionary Union. Paper cover. 1s. net.; cloth, 1s. 6d. net.
January 21st.—December 31st was, in accordance with our usual practice, observed throughout the Mission as a day of special intercession, and we trust that as the result there will be greater manifestation of God’s power and grace in the conversion of souls throughout the field. During the year forty-eight new workers entered the fellowship of the Mission. Eight members and two associates were removed by death, whilst twenty-one members and three associates retired from the field from health and other causes. At the end of the year the total number of our workers was, therefore, 1,077. Thus numerically we are stronger by one than we have ever been in the history of the Mission.

You will, I am sure, rejoice to learn that, since the date of my last letter, 1,306 baptisms have been reported, bringing the total for last year up to 4,038, whilst there are still stations from which we expect to receive further returns. The number of tribespeople admitted to the fellowship of the Church in the Anshunfu district is not equal to that for the previous year, due, no doubt, to the lamented death of Mr. Adam.

We have been concerned to hear of the revolt in Yunnan against the Monarchy, and of the critical situation which has arisen in the contiguous provinces of Kweichow and Szechwan. We earnestly hope that our fellow-workers in the affected regions will be preserved in safety, and that their work will not be seriously interrupted. The Central Government has taken prompt measures for the suppression of the rising, and at the present time contingents of Northern troops are being sent to Yunnan through Hunan and Kweichow, as also by the Yangtze route. The other provinces occupied by our missionaries, so far as is revealed by the correspondence received here, are tranquil, for which we are thankful.

It is reported from North Shansi that eight thousand disbanded troops from Mongolia have made a raid on Saratsi and Kweihwating. Considerable anxiety has been felt for our Swedish Associate workers at these centres; but I was glad to learn from Tientsin this morning that a letter had been received from Mr. Myrberg, saying that all the missionaries were well, none having sustained injury, though some of the mob entered the chapel at Saratsi, breaking some glass and damaging the platform and organ. There is still much disorder in the district. We trust, however, the situation will soon again become normal.

There is much to cause encouragement in the reports which are reaching us from the field. Almost everywhere there are opportunities for preaching the Gospel, and a readiness on the part of the people to give the Divine message a respectful hearing. In not a few localities there is a decided change in the
attitude of the people generally toward missionary effort, though of course, in others there is still hostility or indifference. Some gleanings from the correspondence recently received will, I think, be of interest to you.

From Siningfu, in Kansu, Mr. F. D. Learner reports much encouragement in the work. He says that the Tibetans are now willing to purchase portions of Scripture, whereas in years past many would not accept them even as a gift. Mr. T. Cook writes of a fourteen days’ journey on the Tibetan frontier beyond Dawo, Szechwan, during which he visited many Lama-series, and had opportunities of preaching to the Lamas. He distributed about six hundred Gospels and two thousand picture portions and tracts.

From Wutingchow, in the province of Yunnan. Mr. A. G. Nicholls writes of the Harvest Festival amongst the tribes-people which took place on Sunday, December 19th. On the Saturday the people gathered from all districts. As the weather was cold, the attendance was not so great as in the previous year, but about one thousand people were present. Mr. Nicholls says it was a moving sight to see these people gathered to hear the Gospel, though rough and wicked many of them are. The Kopu tribe desire the Gospel, but still cling to their old sins, and prayer is asked that God will change their hearts and control their lives.

From Panghai, one of our centres for tribal work in the province of Kweichow, Mr. D. W. Crofts, in reporting the baptism of ten converts, writes: —

"These men are all the outcome of work done long ago by workers now dead or invalided out of China. I cannot understand how it came about that in those early days of the Panghai work, seventeen or eighteen years ago, people in considerable numbers over a wide area were so influenced by the meagre tidings they heard of the Gospel that they gave up their pagan practices and never resumed them, though for many years persecution frightened them from attending meetings. We shall rejoice when we see signs of their testimony being used to lead others into the light. Quite likely a steady, aggressive work carried on in the vicinity will embolden many more who are really believers to start coming to the meetings again. They are such simple, timid folk, that they are completely at the mercy of bullying village headmen and other such rogues."

The Civil and Military Governors of the province of Hupeh have presented Dr. A. W. Lagerquist with an Honorary tablet for services rendered to the city of Laokow after the White Wolf raid. The tablet is black, with gold letters, representing the words: "Labouring for all, in order to succour and relieve." As this tablet came from the highest provincial authorities, it is considered a great distinction. All the Civil and Military Officials, as well as the gentry, turned out to witness the presentation.

At Kianfu, in the province of Kiangsi, a large new chapel was opened early in December. At the dedicatory services many hundreds of people were present, the building being crowded to the doors. All the principal officials and gentry of the city attended, and the Chief Magistrate gave a brief address, in which he commended missionary effort and expressed his best wishes for the success of the work. Special evangelistic meetings were held each evening for four days, when the large chapel was filled, almost entirely with men, many of whom heard the Gospel for the first time. Much Christian literature was distributed, and in this way thousands of tracts and Scripture portions found their way into the hands of the people.

Miss G. N. Spink, writing from Jyang, in the same province, of a recent visit to one of the out-stations, says: —
China's Millions.

"One day we met the old gentleman who owned that copy of the 'Traveller's Guide,' about whom I told you in a former letter. We did not go to his village, but met him on a hot afternoon, resting in a shelter by the roadside. It seems that what is keeping him away from our meetings is the fact that, if he became a Christian, he would no longer be able to burn incense to his ancestors, nor attend to their various needs, and that if his family became Christian, there would be no one to attend to his need after he leaves this world. Please continue to pray for him. He is well known in the district, and is highly spoken of by all. He is very kind-hearted, and is always ready to help the poor and anyone in distress."

Mr. J. R. Hayman reports that he has completed a six months' itinerant journey among the mountain villages in the district of Sutingfu, Szechwan. His book sales totalled 11,000 copies, and he had numberless opportunities for preaching the Gospel to those who otherwise would never have heard it.

Mr. R. B. Porter writes of encouragement at the Sunday services at Kwanganchow, in the same province. The attendance is good. On December 5th about one hundred people were present, including six teachers from the Government School, who remained throughout the Men's Bible Class and the public service which followed. One or two teachers come regularly. Mr. Porter, in response to pressing invitations from the masters of the Middle School, has consented to give two hours each week to teaching a class of boys singing. He has received the greatest respect from the boys and masters, and he would value the privilege of witnessing six or seven families putting away their idols before a large crowd of people. Some of the members of these families, he says, are more earnest than others, but he thinks all are sincerely seeking the Truth.

Miss Mabel Soltau mentions that during the last few months she has been able to visit some thirty-three villages and towns in the district of Kiangcheng, Hunan, and this is only typical of the systematic effort which is being put forth at a large number of our stations for the evangelization of the unreached regions.

A large new chapel, capable of seating one thousand people, has been opened at Kwangchow in the same province. Mr. Goforth recently conducted a special Mission at this centre, when the Christians from the twenty-six out-stations assembled in large numbers, and listened earnestly to his helpful message.

Departure for China.

March 11th.—Per Japanese Mail 88. "Kamo Marc,"
Miss B. H. Lajus.

Return.

The Jubilee Story of the China Inland Mission.

By MARSHALL BROOKHALL, M.A.


DELEGATES AT FIRST C.I.M. KIANGSU PROVINCIAL CHURCH CONFERENCE.

Front Row (from left to right)—Mrs. Wang, a member of Taichow Ku Church; Mrs. Alex. R. Saunders; Mr. Li, a member of the Kaoyu Church; Miss Waterman; Mrs. Kan, wife of Deacon Kan, of Tsingkiangpu; Mrs. G. A. Cox; Mrs. Tsang, wife of Pastor Tsang, of Chinkiang.

Second Row—Miss M. Murray; Mrs. Tang, a member of Yangchow Pi-Shi K'ai Church; Miss Trudinger; Mrs. Chang, a member of Yangchow South Gate Church; Miss M. King; Miss Hooper; Miss Saltmarsh.

Third Row—Alex. R. Saunders; Deacon Liang Yin-Fu, of Antung Church; Deacon Sang Yung-sin, of Antung Church; Evangelist Sang Sin-tuen, of Yangchow Pi-Shi K'ai Church; Mr. Cheo, a member of Yangchow South Gate Church; Evangelist Chu Ying-moo, of Antung; Pastor Tsang, of Chinkiang; Dr. G. A. Cox.

Fourth Row—Chu Shi-fu, of Chinkiang; Deacon Suen Teng-feng, of Antung; Evangelist Yu Cheng-ming, of Kaoyu; Evangelist Hwai Yung-yul, of Taichow Ku; Colporteur Fang, of Antung; James S. Orr.

Top Row—Deacon Sang Yu-lin, of Antung; Deacon Kan, of Tsingkiangpu; Deacon Tsuen, of Tsingkiangpu; Evangelist Tsin So-yuen, of Tsingkiangpu.

China Inland Mission Annual Meetings, Tuesday, May 9th, 1916.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s 6d. per annum from the China Inland Mission, Newington Green, London, N.
It is specially requested that on every occasion when money is sent for the support of, or for the work of, any particular Missionary, or for any Mission object such as the support of a Chinese Helper, a Biblewoman or a Scholar, the object in view be clearly stated. If, on the other hand, money be sent for a Missionary, as a personal gift, or for

CHINA INLAND MISSION

The Jubilee Story of the China Inland Mission. xx

By MARSHALL BROOMHALL, M.A.

SUPERIOR EDITION. 3/6 NET. CHEAPER EDITION. 2/- NET.

The story is divided into five decades, with a total of fifty short chapters. Portraits of the early leaders and pioneers are given. For instance, portraits of all the ladies who were the first to enter the nine unoccupied inland provinces are included. In addition to some 350 pages of letterpress, particulars of all the Associate Missions, with Chronological Tables, are given in the Appendix.
China's Millions.

"Let Not Your Heart Be Troubled."

By John Southey, Home Director of the C.I.M. in Australasia.

Let us forget for the moment that we are living in the 20th century, and imagine ourselves in an upper room at Jerusalem on the night in which our Lord was betrayed. He is there. He has broken the bread and passed round the cup. He has told us of His body to be broken for us, of a New Covenant in His blood, and has bidden us do this, thus showing forth His death until He come. After supper He has opened up deep, wondrous truths, promising that the Holy Spirit shall come and bring to our remembrance all that He has said in new power and blessedness. But just now we will listen to one brief sentence, "Let not your heart be troubled. Ye believe in God, believe also in Me," and then coming back to our own day, our own generation, our own dwelling places, our own circumstances, will hear Him repeat the very same words from the right hand of the Majesty on high, "Let not your heart be troubled."

The speaker was the Lord from heaven, the very Son of God, who could say in prayer to His Father, "The words which Thou gavest Me, I have given unto them." He was using no half-empty figure of speech, nor was He speaking in ignorance of the troublesome circumstances through which His servants would have to pass. Never once had He promised His disciples easy earthly circumstances, but had warned them of crosses, of trials, and of sufferings for His Name's sake, summing up the future in one weighty sentence. "In the world ye shall have tribulation." Yet in full view of coming fiery trials, of persecutions even unto torture and death, of wars and rumours of wars, of business, family, and personal difficulties, He said, though leaving them in a hostile world, "Let not your heart be troubled," then adding the words which alone make obedience possible, "Ye believe in God. Believe also in Me." Yes, here is the secret of an untroubled heart amid troubled surroundings—faith in a living, loving God and Saviour. Do we really believe that God is our Father, that He has numbered the very hairs of our head, that not a sparrow falls to the ground without Him, that we are of more value than many sparrows? Has the cross of our Lord Jesus been so revealed to us that we view all our circumstances in the light of a love that spared not His only begotten Son, and of a power that raised Him from the dead? If by grace this is so, then though the pathway may be through outward storm and tempest, and tears of sorrow may often flow, we have begun to learn the blessed secret of an untroubled heart, for there may be many troubles and yet an untroubled heart.

Was there ever sorrow like unto that of the Lord Jesus Himself? Not speaking now of the supreme agony of the cross where He bore the righteous wrath of God as our sin-bearer, was there not day by day to Him, unspeakable sadness of contact with evil in all its manifestations? Who was ever more bitterly hated by enemies, more misunderstood by friends than He? Yet where do we read one word of bitterness or resentment, still less of murmuring against God? Even in Gethsemane when, "Being in an agony He prayed the more earnestly," and His sweat became as it were great drops of blood falling down upon the ground, what perfect submission there was, "Father, if Thou be willing, remove this cup from Me; nevertheless not My will but Thine be done." Much of our own heart unrest comes because there is the, perhaps, half unconscious desire to have our own way rather than to let God have His. I am not now thinking of the self-will that makes its plans without any reference to the Lord, that never waits for His guidance, nor seeks to know His mind before acting, though Christians, leaning to their own understanding, often do what seems right in their own eyes and then fret against God if their plans miscarry. But even with those who, recognizing His Lordship over them, seek truly to commit their way unto Him, is there not at times a subtle temptation to think that He ought to do the things that seem good to them? Are we not all sometimes tempted to believe that we should be much happier if the Lord would order our circumstances just a little differently? How grieving to the Holy Spirit are such thoughts when allowed? Are we wiser than He? Are we kinder than He? Do we not read that He is kind unto the unthankful and evil? How much more so then to His own redeemed children? Yet His kindness ever takes chief thought for our spiritual and eternal interests, leaving us for the present to find our happiness in Him rather than in our circumstances. Seeing that He has said, "All things work together for good to them that love God," let us be content with His perfect will. Then will our peace flow like a river, and our hearts indeed be untroubled.

In closing let me add that while, God being on His throne and we on our knees, there is no need to let our hearts be troubled over anything, we are apt to be troubled by apparent dangers rather than by those...
that are far more real. Crossing the sea on one occasion the LORD, weary and tired, was asleep on a pillow, while heavy seas so threatened the ship, that the fearful disciples awakened Him with words they must often have been ashamed of in after years, "Carest Thou not that we perish?" "Carest Thou not?" What a reproach to cast on the Son of God—to practically accuse Him of carelessness! How tender, yet how dignified was His rebuke, "Why are ye fearful? Have ye not yet faith?" There was really no danger at all, though there was every appearance of it. Was not the Eternal Father watching over the Son of His love? Would He have suffered the sea to overwhelm Him? But the men saw not God. They only saw the stormy sea, and so, feared that they would perish. Many months afterwards the same disciples were in a garden and the LORD had hidden them, "Watch and pray, that ye enter not into temptation. The spirit is willing but the flesh is weak." There was real danger then, danger of fierce temptation finding them unprepared. Yet they did not discern it and, tired and weary, fell asleep. The position was changed. When there was no danger, He was asleep and they awake. When there was real danger, He was awake and they sleep. How often it is so with us! The apparent dangers threatening ourselves and our loved ones alarm us. War, sickness, droughts, heavy taxes, bad seasons, business depression are all so tangible that we let them trouble us. The far more real dangers, unbelief, prayerlessness, coldness of heart towards God, loss of appetite for the heavenly manna, being less easily discerned, we do not so greatly fear. But if ever such a cry is necessary, it is when these things creep upon us that we should say, "LORD save us we perish."

Abiding in CHRIST, walking with God, we need be anxious for nothing. He holds us by our right hand, will guide us with His counsel, and afterward receive us to glory.

Still does He say to His people passing through the wilderness, "Let not your heart be troubled. Ye believe in God, believe also in Me. . . . I will come again and receive you unto Myself, that where I am, there ye may be also."

We, hearing His voice, may look up in our very darkest hour and gladly reply, "My LORD and my God, at Thy word, I will trust and not be afraid."

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How Kianfu Chapel was Opened.

**BY E. A. BROWNLEE.**

**UR new chapel dedicatory services took place from Oct. 31st to November 3rd, 1915.** We were fortunate in having with us for this occasion Mr. Robert Porteous, of Yiianchow, whose messages throughout these four days were most helpful and practical. The services for outsiders were evangelistic in their character, and we trust that in many cases the Word of Life has fallen into good ground. On Sunday, Oct. 31st, the morning service was especially for Christians and enquirers, although many outsiders were also present. The chapel was seated to accommodate about five hundred, but extra seats had to be brought in, and all available standing room was crowded. There must have been fully seven hundred people at the service. Mr. Porteous spoke from the subject—"Our GOD is a consuming fire," and his message was both strong and helpful.

To the morning service on Monday, November 1st, we had invited the officials, gentry, and business men of the city, having sent out in all over two thousand invitation cards. There was a good response. Hundreds of people came, many certainly only to have a look at our new buildings, but still at the service the big chapel was again crowded to the doors. The chief magistrate of the city was present, and gave a brief address in which he commended missionary effort, and expressed his best wishes for the success of the work in Kianfu. All the principal officials and gentry of the city also came. Simultaneously with this meeting, another meeting was held for women in the Women's Chapel, and, though the building was seated for about two hundred, nearly three hundred must have been crowded in.

On Tuesday, November 2nd, we had invited all the schools for boys and men in the city, and their teachers. Four of these responded, with a total student body of about three hundred. Each of these schools had prepared a special song, the words of which were an eulogy of the Gospel, and during the meeting these four songs were sung with enthusiasm by the respective groups of students, a representative from the teaching staff of each school giving a brief address. The Gospel was earnestly preached to them by Mr. Porteous and the two Chinese brethren, and at the close each teacher and scholar was presented with a copy of one of the Gospels and a selection of tracts.

On Wednesday morning, November 3rd, the meeting was for women, no men being admitted. The principal Girls' School of the city responded to a special invitation, and turned out in force. They also had prepared a special song similar to those of the day before, and this was heartily sung by the girl students.

There were also present hundreds of other women—the wives and daughters of business men, artisans, and farmers. At this service the big chapel was again crowded to the doors.

During these three week-days the principal guests, such as the officials, gentry, and school teachers, were received by a special entertaining committee in the men's chapel, which we had turned into a large guest hall, and were served with light refreshments.

On the evening of each of the four days a special evangelistic meeting was held. Each evening the big chapel was filled, almost entirely with men, many of whom heard the Gospel for the first time. It was indeed a splendid opportunity to make known the Truth, and we sought to make full use of it, for the glory of God.

At the close of each meeting much Christian literature was distributed, and in this way thousands of tracts and Scripture portions found their way into the hands of the people. May the LORD bless the Message, whether of speech or literature, and cause this series of services to accomplish His purpose and to further His glory.

Some of our Christians and enquirers took considerable interest in decorating the outside grounds and approaches to the chapels with green boughs, Chinese lanterns, and bunting, working steadily for a week beforehand. Over 12,000 feet of white and coloured bunting were used in the decorations, all of which was lent us by two Christian cloth merchants.

The Kianfu church has waited long for new chapel accommodation, and it is with thankful hearts that we now enter upon the use of our three new buildings.
The province of Kiangsu is for the greater part a low alluvial plain caused by the silt of China's two great waterways, the Yellow River and the Yangtze. It has not inaptly been called "the Holland of China" by reason of its network of canals and canalized streams. Much of the land, as in Holland, is well below water level, and is daily exposed to the peril of flooding should the dykes burst. While one tenth is covered by shallow lagoons and reed-producing swamps, much of the remaining portion is a dreary plain, the monotony of which is broken by trees, homesteads, and innumerable grave mounds.

In the year 1868, Mr. Hudson Taylor, after a tedious battle with many difficulties, succeeded in renting premises at Chin-kiang and Yangchow. The latter city, situated some fifteen miles up the Grand Canal, with a population of 360,000 persons, was once the capital of the Yang kingdom, and has the honour of having given its name to the Yangtze River.

The story of the serious riot which followed Mr. Hudson Taylor's settlement in Yangchow is too well known to need repetition. It is sufficient to say that, in consequence of the British naval demonstration which followed this outburst of anti-foreign passion, the Mission gained an unpleasant notoriety by an anti-missionary leader in the Times and a discussion in the House of Lords. The Mission, though reinstated in Yangchow city, had to face much bitterness and opposition. The patience and fortitude of the early workers slowly told, however, and some of the Chinese who passed through the riot mentioned became candidates for baptism and subsequently valued helpers. Few cities in inland China have been the subject of so much prayer and labour, yet the visible results have been somewhat disheartening.

After various vicissitudes, new Mission premises and a chapel were built in the Heather Market Street (Pi-shih-kiai) in 1880, which two years later were rented to the American Methodist Mission which purposed commencing work in the city. As this mission retired, however, in the following year the C.I.M. resumed its former labours. In 1884 some 30,000 famine refugees encamped outside the city walls. Among these victims of flood and subsequent want were a Mr. Sang and his child. In consequence of successful medical treatment of the lad Mr. Sang's heart was opened to the Gospel, and he became the first convert from the Antung Ku region, both he and his son becoming evangelists later. Another man brought under the influence of the truth was an old soldier named Ch'eng, a native of Ku-cheng in the neighbouring province of Anhwei. This man when he returned to his home toured throughout the countryside, at his own expense, preaching the Gospel he had learned, and the result of his labours has been the opening of both Kucheng and Laian.

With the year 1885, a new development began. The Misses C. K. and M. Murray arrived during this year with a party of lady workers, and in the following year Yangchow was definitely appointed as the centre for the Women's Training Home, with Miss M. Murray in charge. Since Anking at the same time became the centre for a corresponding training home for the men, the girls' school in the latter city was transferred to Yangchow.

A new centre in the city was opened on the South Gate Street, where a church and necessary premises were erected, and work was also undertaken at the West Gate for the ten years from 1890 to 1900.

At the reorganization after the Boxer crisis the Rev. and Mrs. A. R. Saunders, who had previously been in Shansi, were appointed to take charge of the church work, Mr. Saunders subsequently becoming Superintendent of the C.I.M. work in North Kiangsu.
of the same year the Misses Kentfield and Oakeshott followed, and from the beginning found the place peculiarly superstitious and anti-foreign. Three times the Mission premises were fired, twice incipient riots took place apart from the general troubles of 1900, and the locality was found to be particularly malarious, the city lying lower than the Canal which skirts it on two sides. Something of the uphill nature of the work may be learned from the frequent changes of the workers on grounds of health, and from the fact that there were only nine baptisms during the first twenty years. Miss Kentfield, who died in 1895, before any church had been established, left in faith a small sum of money to assist in the opening of Taichow Ku as an out-station. Frequently she and others had attempted to enter this city, only to be greeted with a shower of brickbats. At length, in the spring of 1904, this city was opened by means of contributions of the Yangchow church, and of Miss Kentfield’s small gift, and it is of special interest to note that the work in this place has been maintained by contributions from Aintab in Asiatic Turkey.

Some twenty miles overland from Tsingkiangpu along the banks of the old bed of the Yellow River the traveller reaches the city of Antung Ku. This place was at first worked, as an out-station, and, although the people in the outlying districts are notably lawless the people of Antung Ku were found to be friendly and ready to hear the Gospel. As already mentioned, the first two Antung Ku Christians heard the good news of salvation when at Yangchow as famine refugees. One of these, who filled the office of deacon for a number of years, has now gone to his reward, while the other is still an evangelist and leader at one of the out-stations.

Miss Webb, Miss Cundall, and later Miss Reid, who had been preceded by other workers for short periods, were the means in God’s hands of building up the nucleus of a small church, and the result of the self denying labours of these early workers, who are still remembered with deep gratitude, is seen to-day. Antung Ku, which has suffered repeatedly from flood and famine, has been the centre of considerable famine relief work. Rather than give charity the people have been engaged in deepening their canals and repairing the roads, etc., receiving payment for the same, and in recent years a much larger scheme authorized by the Chinese Government and organized under an experienced American engineer has been contemplated.

The sufferings of the people appear to have softened their hearts towards the Gospel and from the first there have always been more open doors than could be entered. At the present time there are between one and two thousand persons who come within sound of the Gospel every Sunday in the city and out-stations. For some years the city church was altogether too small for the crowds which gathered, and in 1912 the people out of their deep poverty contributed about $80 towards the erection...
of a new building. Much of this was earned by gathering grass and stubble, which on account of famine conditions was very scarce and realized good prices. At the same time the gentry of the city, in recognition of the good work done, presented the church with one of the city temples. With the material which this temple and the old church building afforded, a new church, capable of accommodating over a thousand people, has been erected. Many Christians and enquirers come from long distances, some walking as much as forty miles in order to attend the monthly communion service. Only the lack of workers prevents the development of much promising work in many directions.

And now the first of the annual provincial Conferences for this whole Grand Canal district has been held. This Conference is a landmark in the history of the work. A brief account of these meetings follows.

The C.I.M. North Kiangsu First Annual Conference,
October 19th—21st.
BY JAMES D. ORR.

The year 1915 (Fourth of the Chinese Republic) will be remembered by the C.I.M. churches of North Kiangsu as the year when our Annual Provincial Conference was inaugurated. Other conferences there have been but they have not been annual, nor in any sense regular. In the autumn of 1914, the missionaries only met in Conference in Chinkiang, and laid then the foundations of our Annual General Conference. It was then decided that we should have such a gathering and that our Chinese brethren should be welcomed to join it. The Chinese churches readily took up the idea and elected their representatives with great unanimity, the elections being by ballot.

The friends in Chinkiangpu having extended an invitation to hold our first Conference there it was decided to accept it, and so our inaugural meeting was held in that place.

1. The reception of delegates by the local brethren was most cordial and presaged a happy gathering. The cordial greetings too, as one after another arrived, the kindly enquiries, and the mutual words of thanksgiving and praise that we heard gave promise of a happy time of fellowship.

2. The Spirit of the Conference. This was remarkable and the words of our Master came frequently to mind, “All ye are brethren.” Behold how good and how pleasant a thing it is for brethren to dwell together in unity. Love and unity marked the entire Conference, the command of the Master, “That ye love one another,” was by the one Spirit indwelling His children fulfilled in the most natural way. The dividing line of East and West had disappeared (Kipling notwithstanding). Occidental and Oriental were met together all one in Christ Jesus. When love fills the Church how easily the whole machinery moves. It is the oil that obviates all the friction which differences of
China's Millions.

A distinguished for faith and works. Living in a district where the first chairman, and whose experience of such gatherings, together with his knowledge of what were new terms to most of us, did much to add to the interest and success of the Conference.

The Conference closed with the usual votes of thanks and with prayer.

A Constitutions for the Churches.

4. The subject for the discussion of the Conference was that of “A Constitution for the Churches.” The increase of the churches had made such desirable. The one presented for consideration had been drawn up with much painstaking care. Each item was gone into minutely and only passed after careful consideration. The time available did not prove sufficient for the discussion of the whole and part had to be left over till the next Conference, but the most important part of it was dealt with so that substantial progress was made. After a general name for the churches had been decided on, the reception of members and the duties of these was gone into thoroughly. The other item that occupied most of our attention was that of the appointment of office-bearers, pastors, evangelists, elders, deacons. We believe the decisions arrived at will prove most valuable.

The Work of the Chinese Bible Revision Committee.

A Sketch by F. W. Baller, One of the Committee.

The Revision of the Mandarin Old Testament has gone on through another year. Since September, 1914, the Poetical Books from Proverbs to Daniel have been revised, and the Committee hope that within the next two years, their work on the whole Bible will be completed.

It has been a liberal education to work through the books with our Chinese brethren. Together, we have sought to make the Wise Man speak his proverbs in language level to the apprehension of the “simple” whom he sought to instruct when he wrote. Our Chairman (Dr. Goodrich), a ripe saint aged 79, supervised the Song of Songs, bringing his experience of the love that passeth knowledge, as well as his long acquaintance with the Chinese language, to the task. Together we have sat at the feet of the Evangelical Prophet and striven worthily to render his glowing periods. We have endeavoured to enter the spirit of the Weeping Prophet whose eye gushed out tears for the daughter of Jerusalem, and we have stood side by side with that Son of Man who poured out his righteous soul in terrific imagery as he denounced sin. As we beheld the downfall and burial of Pharaoh, the King of Tyras, and the vanquished Assyrian, we caught some of the light that their careers and end throw on present-day events. As the Chinese read these stern rebukes of pride in power apart from righteousness, may we not hope that they may learn the lesson that nothing but righteousness exalteth a nation? The record of the Man Greatly Beloved, and his triumphant prophecies of the final victory of the Everlasting Kingdom, has heartened us not a little.

All these varied styles and subjects have enabled us to gauge more accurately the power of the spoken language to express and interpret the divers moods of the writers. We have been impressed with its wonderful power and adaptability, and also have too often been equally impressed with the fact that we know it so imperfectly. The Committee will greatly value prayer on behalf of their further labours.

The Bible in China.—In the China Mission Year Book for 1915 Dr. Bondfield states that at a rough estimate the various Chinese versions of the Bible represent the continuous work of one man for 242 years, supposing he did nothing else. Over one hundred Europeans and Americans have given the best years of their lives to the task. At a low estimate, $55,000 have been expended on the translation and revision of the Scriptures into Wenli, Easy Wenli, and Mandarin. If the Chinese vernacular versions be added, the number of years spent by one man would be approximately 363; the number of missionaries engaged 150, and the total expenditure $84,000. Dr. Bondfield’s brief note concludes with the words:

“And it was worth while.”

The Conference closed with the usual votes of thanks and with prayer.

Our closing gathering was around the table of the Lord remembering His death for us. This was a time of deep solemnity and real fellowship with the Master.

Thus closed what was for all a unique experience, and what must be a pleasant memory for the days to come.

No doubt she, in view of these facts, was able to rejoice with a joy deeper than any, for the blessing of God which had resulted in these churches and in their reaching such a definite stage in their growth and history. Her message to the missionaries will be remembered by them. It was drawn from Acts iv. and was most happy and suggestive. “Great grace” “Great power.” “Great joy.”

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Among the Lisu.

By C. G. Gowman.

[At Taku, three days' journey to the north of Sapushan, premises have been built with a view to making this a centre for work among the Lisu. There are now 100 villages and 1,200 families among these people professing faith in the Gospel. Mr. Metcalf, who has worked here, is now on furlough, and Mr. and Mrs. Gowman have recently been appointed to this centre. — Ed.]

Our Annual Harvest Festival, which was held in November, was a time of special blessing, and we are left with a fragrant memory of those happy days.

Mr. Porteous, of Sapushan, arrived on Friday, Nov. 19th, to help us during the busy time that followed. We much enjoyed his visit, and from the fund of his experience among the tribespeople he was able to give us advice and help in this new work to which the Lord of the Harvest has called us.

On Friday morning the first contingent of those coming in to the service arrived—a group of sixteen from a district in the Luchüan prefecture, near the Yangtze river, almost three days' journey away. The big crowds, however, did not begin to come in until Saturday afternoon, when we had the pleasure of receiving a good delegation from all the outlying areas such as the Salt Well district, Kongchang (that portion of the province north of the Yangtze), the Molien district, including a long three days' journey away, a group of four from the Luchüan prefecture, and some of the Szechwan Lisu from Hweilichow. Many of these people we see only once a year unless we go to their villages. A larger number from these outlying regions would come in more frequently if it were not so difficult to secure accommodation here. Later on, however, when guest houses can be built—as at Sapushan, where there are five or six—this problem will be overcome.

The opening meeting on Saturday night was full of encouragement, and the time of prayer with which we closed seemed to give the keynote to the whole of the meetings which followed. I had arranged that all the speakers should preach on Old Testament subjects, as the people know so very little of the great truths taught therein, and we were given some most helpful messages pointing to the coming of the Redeemer. On Sunday morning, when preaching on David and Goliath, one of the evangelists illustrated the fate of the giant to a delighted audience by suddenly drawing out an actual sling.

The great service of the series was at noon on Sunday, when crowds from the surrounding villages in Fangchow came pouring in. The chapel was crammed to suffocation with more than six hundred people, while over one hundred were unable to get in. The service lasted nearly four hours—no "sixty minutes only" at the harvest festivals in these parts. The principal address was the thanksgiving sermon on Deuteronomy viii., with the third verse as the keynote. At the evening service we had a splendid time. After two short addresses by school boys a testimony meeting was held and the testimonies given were most inspiring. The thing most emphasized was the faithfulness and power of God manifested in times of persecution, not a few

The top picture represents some of the men engaged in a dance. The bottom picture shows the primitive musical instrument—a kind of wind-pipe organ—which they use.
of the speakers having passed through the fires of persecution themselves. One of them had been almost beaten to death and his companion in tribulation had died from the effects of the beating received. Between each testimony of this character we sang a verse of "I have a Saviour Who's mighty to save." I think we all came away from that meeting feeling that the power of God had been in our midst, and that blessing must come to the people present—many of them from villages where there is much opposition.

On Monday the crowds were even larger and the drill ground in front of the chapel was transformed into a fair, vendors of all sorts of catables being present in large numbers. Not to be outdone, we set up a big book stand of Lisu and Chinese books, tracts, etc., which was managed by the school boys. At 1.30 p.m. the school boys drilled and an hour later a gramophone concert was held in the chapel, the selections being interspersed with Gospel messages to the large numbers of the Heb-i and Chinese who had been attracted by the unusual stir. In the evening the final service was held, consisting of a lantern lecture on the Old Testament. Thus ended a most blessed series of meetings, a final service was held, consisting of a lantern lecture on the Old Testament. Thus ended a most blessed series of meetings, a

Harvest Festivals Among the Miao.

We have had some busy times this year with Harvest Festivals, extending from the middle of November well into December. We began with the Miao gathering here, when nearly 1,000 people gathered at the largest meeting. They brought the usual contributions of grain and money for the support of the native preachers for the coming year. On the Monday the boys from the schools entertained the people by exhibitions of physical drill, marching, etc. On the following Sunday I was at Taku helping Mr. and Mrs. Gowman with the Lisu festival meetings; 500 to 600 were present and responded well with gifts of grain and money. Mr. and Mrs. Gowman are good deal encouraged in the work there and are rejoicing in the harvest resulting from the years of patient sowing and hard persistent work on behalf of Brother Metcalf, who we hope is now enjoying a well-earned furlough.

We had a gathering of Laka and I-pien (or Nosu) at Sapushan the week following the Lisu festival. Then a fortnight later I went with Mr. Nicholls to attend harvest gatherings at Sin Shao, the centre of the work among the Kopu tribe. Nearly 1,000 people gathered at the largest meeting on the first Sunday, principally Kopu. The next week the I-pien in that district came in. Here too the people brought in their thankofferings for the work. A fortnight later I had a two weeks' trip to the Laka people up near the Yangtze Kiang. I am trying to get hold of their language so that I can do more definite work during my visits to these people. At present I am dependent upon native helpers who themselves need a good deal of teaching.

Besides holding evening meetings and Sabbath services, I vaccinated about 120 of their children, as the Christian community prefer us to do to the Chinese. I am hoping to go for a month's Itinerancy among the Laka early in March, God willing. We are expecting to have a General Conference of the Miao Church early this year, when representatives from the various out-stations will come in for fellowship and conference regarding the work of the Church. I intend shortly to visit a new district where some hundreds of I-pien have lately accepted the Gospel. They have been coming in large numbers and buying the Gospel and teach the people. Political matters are causing anxiety in this province at present; as you will probably see by the papers Yunnan has revolted from the New Monarchy, and if the officials here persist in their present attitude there will be fighting and disturbance. We are looking to 500 to prevent any anti-foreign movement here, and to keep open the doors of opportunity to preach the Gospel and teach the people.
THE ANNUAL MEETINGS.—Goo willing, the annual meetings of the China Inland Mission will be held on Tuesday, May 6th, in the Kingsway Hall, London. It is with hearts full of gratitude to God for the mercies of another year that we invite our friends and supporters to unite with us on this occasion of publicly acknowledging the way in which the good hand of our God has been upon us in these days of war. There will be two meetings, one at 3 p.m. and the other at 7 p.m. The chair in the afternoon will be taken by Admiral Sir George King-Hall, and the closing address will be given by the Rev. G. H. Bondfield, D.D., who for many years has been in charge of the British and Foreign Bible Society’s work in China. In the evening the chair will be taken by the Rev. J. Stuart Holden, M.A., Home Director of the Mission in Great Britain, and the closing address will be delivered by Mr. Robert Wilder, M.A., of the Student Movement. If friends will kindly note this date, will pray that the meetings may be an occasion of much blessing, and will assist in making the gatherings known, their help will be much appreciated.

The Situation in China.—The study of the annual reports recently received from the stations of the Mission reveals an almost unlimited opportunity for the preaching of the Gospel. Happily the war in Europe has very little affected the Far East, though, more recently, internal opposition to the Monarchy has been restored. Judging by the telegrams which have appeared in the public press and by the earlier news received by letter, there is no truth in these rumours. There is, we believe, an unlimited opportunity for the preaching of the Gospel.

The War and Missions in China.—In the January issue of the Chinese Recorder there is a short review by Mr. D. I. Hoste of some of the effects in China of the European war on the mission body, the Christian Church, and the Chinese public. Although, as Mr. Hoste says, any attempt to estimate or analyse the moral or mental effects must be largely a matter of conjecture, the facts and opinions expressed in this short article are of much interest.

As to the effect upon the missionary body, it is a cause for thanksgiving to hear that, after enquiries from about one dozen of the leading missions in China, it seemed clear, generally speaking, that the incomes of the various missions have not been materially reduced. In regard to the more important question as to how far the ties of Christian fellowship had been affected between missionaries belonging to the several belligerent powers, Mr. Hoste says, “There is cause for humble thankfulness to God that the missionary body have come through the test so well; it is correct to say that, as a whole, there has been a practical recognition of Christian brotherhood as something higher and stronger even than the ties of nationality.”

In regard to the effect of the war on the Christian Church in China, Mr. Hoste expresses the opinion that it is probable that the distinction between the church and the world has been impressed with fresh emphasis on the minds of the Chinese leaders. There appears also to have been a “healthy development of self-help and self-support on the part of the Chinese Church in districts where foreign funds have been either cut off or restricted on account of the war.”

Concerning the effects of the war on the Chinese people at large, Mr. Hoste remarks, “It may be doubted whether the political propaganda carried on with more or less energy by some partisans on either side of the European conflict produces so much effect as the latter imagine.” While the unthinking multitude may be influenced, “the men who really count in the social and national life of the country have, for the most part, too much shrewdness and independence of judgment to allow themselves to be captured in this way.”

From Our Correspondents.—The following are one or two extracts from letters received during last month, showing how interest is maintained in God’s work in China in very different quarters. One is from a West End surgeon, whose son has recently given his life for his country; another is from a sailor on a British submarine; while the third is from an aged friend.

“I beg to enclose herewith a cheque for £5 towards the funds of your Mission.”

“It is taken from the small sum left by my boy, the late Lieut. I have much pleasure in sending you another £5 for your birthday gift of some very dear friends I am able to do this.”
February 18th.—The political situation in Yunnan has not, so far as my information goes, materially changed since I last wrote to you. A letter recently received from Yunnanu reported that on January 19th all was quiet in the province, but that many soldiers had been sent to the Shzechuan borders by all the roads, as also to the adjacent province of Kwenchow, which is now reported to have declared its independence, and the British Consul at Yunnanu was telegraphing to Kweiyang, advising that all foreign women and children, who may be out in the villages, return to the cities, where they will be safer. In south-west Shzechuan, Yunnan troops have engaged the Imperial Army, and have occupied a few cities. Northern troops are being sent west in considerable numbers, and the Military Governor at Ichang advises missionaries to proceed to the province as usual, which would seem to indicate that he does not think there will be developments which will seriously affect missionary operations. We are praying earnestly that God will graciously preserve the lives of His servants and protect the interests of His work, and I know you will join us in intercession to this end.

Scandinavian Alliance Mission.

Yesterday the Scandinavian Alliance Mission completed twenty-five years' association with the China Inland Mission. We are thankful for the fellowship we have enjoyed and the happy relationships which have been so long sustained with the workers who have thus been united with us in our common service, and we pray for increasing blessing on their labours for the evangelization of China. To-day we were grieved to receive a telegram, intimating the death of one of their number, Mrs. K. Vatsaa, the cause being peritonitis. Our hearts go out in deep sympathy to the bereaved husband and children in the great sorrow which has come to them.

Last November I mentioned that, in the district of Melishi, in the province of Shensi, the opium poppy had been widely sown, in spite of the fact that it had been forbidden. Mr. Middleton now reports that the officials are making another attempt to stamp it out. In the Fufeng and Wukong districts several people have been executed for cultivating the poppy, and many others have been dealt with. Opium is now selling at 8,000 cash an ounce.

Since the date of my last letter 292 baptisms have been recorded. The total for last year now stands at 4,141.

A growing feature of the work at a number of our centres in different provinces is the conducting of classes in the villages with a view to instructing converts and enquirers in the Holy Scriptures. Mr. Graham Anderson in a recent letter mentioned that he had visited ten different places in the district of Chao-
China's Millions.

TRAVELLING BY MOUNTAIN-CHAIR IN SHANTUNG

[Photo by]

CHINA INLAND MISSION ANNUAL MEETINGS.

THE KINGSWAY HALL, KINGSWAY, W.C.,
TUESDAY, 9th MAY, 1916.

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It is specially requested that on every occasion when money is sent for the support of, or for the work of any particular Missionary, or for any Mission object such as the support of a Chinese Helper, a Biblewoman or a Scholar, the object in view be clearly stated. If, on the other hand, money be sent for a Missionary, as a personal gift, or for any private purpose, this also should be clearly stated in order that it may be correctly acknowledged and forwarded.

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Summary.

£1,700 8 2

General Special

Total for March 2,902 5 3

For Special Purposes. 7,108 10 3

£9,430 15 8


Like-Mindedness Amongst God’s Children.

By D. E. Hostie.

“Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.” Rom. xvi. 5.

In these words the Apostle recognizes that like-mindedness amongst God’s children is the result of Divine power and grace rather than of human effort, however sincere and well-intentioned. His language also implies that the attainment of this like-mindedness will not always be an easy matter; but rather the reverse. God Himself is exercising much patience in order to bring men into a state of like-mindedness with Himself, and it is this same God of patience Who alone can work in us and so secure a similar condition, not only as between Himself and His children, but as amongst them in their mutual relationships. Some difficulties in the way of realizing this end may here be referred to.

Much is due to the natural depravity of our hearts, which tends to engender in us a perversive and obstinate spirit in holding on to our own point of view and makes us unwilling to admit mistake. Not the least dangerous feature of this tendency is its subtlety. It may frequently operate in our minds and bias our view of things quite unknown to ourselves. A habit may thus be formed of instinctively holding on to our own righteousness and adhering to our own ways and opinions in a spirit that will effectually blind us to anything that may be urged on the other side of the case. We are repeatedly warned in the Holy Scripture against this form of self-deception, and are also taught that it is the poor in spirit and the meek who will be truly taught of God and led into a right and true view of the matters concerning which there may be difference of opinion amongst brethren. “Blessed are the poor in spirit for theirs is the kingdom of God.”

Another frequent hindrance to growth in like-mindedness is to be found in the prejudice resulting from incomplete and one-sided knowledge. It is a common attitude of men in controversy unduly to dwell upon the errors and the weak points in others, without sufficiently taking into account such truth and such goodness and strength of character as they may possess. Unless we are on our guard, it is easy to allow the faults and mistakes of our opponents to blind us to their virtues; whilst, on the other hand, the good points attaching to our own side can equally blind us to its blemishes. In this connection it is instructive to observe the discriminating and comprehensive character of our Lord’s estimate of the seven Churches, to whom He sends His messages through His servant John, as recorded in the early chapters of the Revelation. His words include generous recognition of all that was praiseworthy in those He was addressing, whilst at the same time not passing over their failures.

Another hindrance to like-mindedness sometimes arises from the irritation and personal feeling excited in the course of discussion. The mutual ascription of unworthy motives and aspersions on the personal character of those between whom differences exist, are, it is to be feared, responsible for more division amongst Christian people than the intrinsic antagonism between the opinions they may severally hold. It would be easy to mention other hindrances, but the foregoing will be sufficient for our purpose of emphasizing our need of the inworking of the God of patience in order to realize like-mindedness.

There is a kind of easy-going agreement with others, the outcome not of genuine charity, but of haziness and laxity in one’s own opinions. On the other hand, where there is intensity of conviction and a deep sense of its vital importance, the maintenance of a judicial mind and a patient, charitable attitude towards those who differ from us, is often extremely difficult. In this respect the Apostle Paul furnishes us with a bright and outstanding example. We know from his own writings that the great truths concerning Redemption and the Church of God were specially revealed to him, as a vessel chosen to make them known amongst men, and it is quite clear from his writings that his apprehension of these Divine mysteries permeated his whole being. How intensely then must he have felt the coldness and apathy with which his teaching was met in some quarters, to say nothing of the suspicion and even opposition shown by certain sections of the Christian community. It is easy to imagine that the temptation must sometimes have come to him with no little strength, to cease from the endeavour to maintain fellowship with the Churches in Judea, amongst whom his doctrines seem to have made little, if any progress. So far from yielding to this temptation, we find Paul habitually seeking an opportunity offered, to strengthen the ties between himself and his brethren at Jerusalem. Is there a famine in Judea? We find him exhorting the Gentile Churches to collect money, and he devotes time and care to seeing the contribution made, and a patient, charitable attitude towards those who differ from us, is often extremely difficult. In this respect the Apostle Paul furnishes us with a bright and outstanding example. We know from his own writings that the great truths concerning Redemption and the Church of God were specially revealed to him, as a vessel chosen to make them known amongst men, and it is quite clear from his writings that his apprehension of these Divine mysteries permeated his whole being. How intensely then must he have felt the coldness and apathy with which his teaching was met in some quarters, to say nothing of the suspicion and even opposition shown by certain sections of the Christian community. It is easy to imagine that the temptation must sometimes have come to him with no little strength, to cease from the endeavour to maintain fellowship with the Churches in Judea, amongst whom his doctrines seem to have made little, if any progress. So far from yielding to this temptation, we find Paul habitually seeking an opportunity offered, to strengthen the ties between himself and his brethren at Jerusalem. Is there a famine in Judea? We find him exhorting the Gentile Churches to collect money, and he devotes time and care to seeing that these contributions are safely sent to those in need of them. He seems to have realized that the manifestation of practical kindness will often go much further to disarm prejudice and overcome opposition than the most dexterous use of logic and other weapons drawn from the armoury of the controversialist.

This brings us to the second expression employed in
our text as descriptive of God, namely, the God "of consolation." This latter word in the original conveys the idea of the ministry of the Paraclete, the one who will stand by another to strengthen, support and comfort in the manifold trials of life. In order to act thus towards those who differ from us, there is, indeed, need of Divine grace in the heart. We are not only to bear with what we conceive to be the mistakes and opposition of others; we are, as we have opportunity, to be actively kind towards them, to stand by them in their difficulties. By so doing, we shall often find that their hearts and their minds have become opened in a way that would otherwise be quite impossible.

Again as those who differ from us perceive that our minds are open to receive, with respect and consideration, such facts and arguments as they may be led to bring forward, it will become easier for them to adopt a similar attitude towards ourselves. If, on the other hand, our minds are virtually closed against the possible reception of further light, this will inevitably re-act upon those whom we are endeavouring to influence. It is true of us all that we only know in part, and it is through practical willingness to profit by the ministry of the Holy Ghost through others, that we shall be led into an apprehension of the truth at once clearer and more comprehensive than before. We need to subject ourselves the one to the other in the fear of Christ. The opposite attitude, which, in effect, says to our brother, "I have no need of thee," and which engenders more or less contempt and impatience towards their arguments, will certainly result in loss of light to ourselves and loss of power to minister to our brethren in respect of matters under discussion. It is well to wait patiently for one another and to cultivate a sincerely teachable spirit that is willing to learn from others. Thus, and thus alone, will God's people be brought into a like-mindedness that is "according to Christ Jesus."

Pioneering Among the Kin Ch'wan Hordes.

BY J. H. EDGAR.

This article deals with work among a widely distributed non-Chinese people known as Kiarung (Ch'iangrung?). They have undergone various degrees of absorption, and are known as the Inner and Outer Hordes ("Nui pu" and "Wai pu"). The former designation refers to the diminishing number of princes, who are now Chinese in everything but ancestry, while the latter is applied to all autonomous sections moulded by Lhasa's language and civilization. In these independent regions we find large numbers of Chinese colonists, traders, and outlaws, who, usually enjoying extraterritorial privileges, are ruled and protected by their own military and civil officials. All, as a rule, intermarry with the Kiarung, and in many cases have now only a traditional connection with China Proper. In such regions three languages are well known: Chinese among the colonists and "settlement" Kiarung; Tibetan among lamas, native officials, headmen and traders; and Kiarung among the non-Chinese element and old colonists. The Tibetan script is the only one known and used by the Kiarung. Apart from the border towns and markets and the colonial centres to be mentioned later, my work has been among the Outer Hordes. Moreover, I am paying particular attention to the Kiarung population.

The year 1915, in essentials, has been better than any previous one, and the following table will show its relation to 1914:—

<table>
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<th>Date</th>
<th>Tibetan Books</th>
<th>Tibetan Tracts</th>
<th>Chinese Books</th>
<th>Chinese Tracts</th>
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<td>853</td>
<td>2,621</td>
<td>3,920</td>
<td>5,943</td>
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<td>2,130</td>
<td>500</td>
<td>3,943</td>
<td>11,164</td>
<td>18,216</td>
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I have been on the road nine months out of the twelve, and traversed more than three thousand miles on foot and about one thousand five hundred on horseback. The fiery little revolution of Ch'enpu San left me unhurt, but the midnight snows of the famous Tapsao Shan nearly froze me to death. A trip to Batang via Kanzê and Dergê to settle up Mission affairs took four months. Robbers were met on two occasions, and in the last encounter my escort had a dum-dum put through his garment near a vital spot. But, as already stated, my work was in the Min and Kin valleys, where I wandered again and again over the same high passes, and through the same sun-scorched ravines or fog-soaked valleys. The following places have been visited, some of them many times:—

Min valley.—Lüfan, an important Kiarung Capital; and the adjacent Lamaist centres of Tsakulao, Sameng, and Sadung in the Peudal States; many hamlets and medicinal root diggers' camps in the Principality of Somo; Wen-Ch'wan, Yu Chi, Hsüen K'eo, and Shui-ma-k'eo—all Border towns and villages; and Sanklang'ko, P'ilao, and Olung-K'wan in Washi.

Kin valley.—The commercial, religious, and political centres in Ogszhi-Rhulhungkwan, Tawel, and Kwan Chial respectively, Mou Kong, Pupien and Liang Hok'eo (Chikar) in the Hsiao Kin valley; and Komiserangu (Tampa Hsien), Tong Ku and Mao Niu in the Szechwan Marches. As markets, except in some of the above-mentioned centres, are unknown, and as audiences of more than two or three are rare, I am mostly concerned with recording individual work. The population in more senses than one is migratory, so I have dealt with a great variety of provincial and racial types. This man has been a prisoner in Lhasa; that soldier is a Cantonese from Ch'ao Ching fu, where the famous Ricci first forced his way into China; that brisk officer is a Moslem from Ilia and his slouching deputy lost both morals and health in Hokow on the Anam frontier. The Non-Chinese element—Lamaists everyone of them—have been quite bewildering in their diversity: artisans from the Black Water Horde; traders from Dampa, Zang Kang, Somo, Choe-Chi, and Choss K'a; professional brigands from Golo and Ugapa; and pilgrims and vagabonds from the distant Kokonor. All these strange variations from Adam, whenever, and wherever encountered, generally go away knowing something of Christianity, or carry with them the means of knowing.

I am quite sure that the Chinese literature is valued, for apart from finding Scriptures of another decade in lonely, out-of-the-way hamlets, I heard a man in charge of a street bookstall asking six times the price of a new one for a very mutilated copy of Acts! But are they read? Yes, verily. For instance, not so long ago when passing through a mountain village an old man was seen reading a much-used, dog-eared copy of Mark. Again, in another mountain village a Buddhist priest who had been reading a Christian poster on "Immortality" quite excitedly drew my attention to it. "I say, teacher! have you seen this?" he said, "it is just splendid!" (holding up his thumbs). This missionary said, "Where is your home?"
China’s Millions.

Priest: Hankow. I am looking for a Temple site. My, but that tract is hard to beat!

I informed him that there were numbers equally good in my bag, and it would be a pleasure to give him copies of them all. He gladly accepted an assortment which I offered later, but when last seen was still poring over the tract on “Immortality.”

The non-Chinese work has been specially interesting. More than twice as many books have been disposed of, and anxious inquiries have been made for complete Testaments. Matthew seems to be the Gospel most in favour, but I have no explanation to offer unless they look upon the list of names in Chapter i. 1-18, as a substitute for the Sanskrit “Om mani padme hum,” or the meaningless “Om ma drc mu ye sa le dug” of the Bons! In any case it is easy to prove that the Tibetan portions are valued, for some years ago it was not uncommon to see the leaves attached to poles and doing “duty as prayer flags.” But it is quite safe to say that this idolatrous homage to the Scriptures is a thing of the past: the people now understand their mission and take them to read or have them read. The wild Zang-kang traders, so timid and taciturn last year, have become quite friendly and communicative. In the Kin Village at Tawei (Ogszhi Gonpa) a large conservative lamasery, often seriously anti-foreign, I was on both journeys received cordially and sold literature readily. Monkong was as usual friendly, and the Abbot and his lamas visited me frequently. Between Monkong and Romidrangu, at an important Monkong was as usual friendly and his lamas visited me cordially and my books were in great demand. The latter lamasery is on the border of the “Black Water” Horde, and the people are said to be the remains of a colony of Golo robbers.

In conclusion, my thanks are due to the various Bible and Tract Societies for welcome and useful grants of literature; the disbanded rabble of the Tachienlu garrison, whose rough kindness in March probably saved my life; the Rev. Charrier, of Romidrangu, who during an enforced stay there, proved himself a kind friend and charming gentleman; the lamas of the Kin-Ch‘wan, whose kind and dignified treatment on all occasions is pleasant to record; and finally, my patient, toiling coolies who never murmured in the worst places, who were always willing to share with me the last scraps of their maize scones, and whose kind-hearts prompted the vile tongues to curse impudent young-sters and insinuating imposters of all races and creeds. With the exception of Mr. Clements in March and Dr. Weigold in October I have been quite alone with my coolies and sometimes a Government escort. I am always my own cook, and very rarely use foreign prepared, or imported articles.

The crowning blessing of abiding in Christ is found in the assurance that, “Herein is My Father glorified.”

—J. Hudson Taylor.
THE ANNUAL MEETINGS. — As already announced, the Annual Meetings of the Mission will, D. V., be held in the Kingsway Hall, London, on May 9th, at 3 p.m. and 7 p.m. We look forward to having the afternoon meeting presided over by Admiral Sir George King-Hall, K.C.B., with Mrs. Howard Taylor, and Dr. G. H. Bondfield, of the British and Foreign Bible Society, as speakers. In the evening the chair will be taken by the Rev. J. Stuart Holden, Home Director of the Mission in Great Britain, and the closing address will be given by Mr. Robert Wilder, of the Student Movement. Several workers from the mission field will also take part.

We sincerely hope that many friends will be able to attend these gatherings, both to hear of and to acknowledge God’s goodness throughout another year. The speakers have heartening accounts to give of the progress of the work in China, and the report itself is full of encouragement, as showing how God has provided for and blessed His work in spite of the dark cloud of war which overshadows the world. The eyes of all are fixed upon the battlefields of Europe, watching with eager and tense concern the progress of the strife. But our Lord’s message to His people was “Lift up your eyes and look upon the fields.” Shall we less eagerly and less sincerely watch the progress of God’s kingdom than we do that of the earthly nations engaged in mortal combat?

Friends in Scotland will be glad to learn that the Annual Meetings of the Mission will be held in the North as follows:—

Glasgow, May 16th.—3 p.m. In the Christian Institute.
8 p.m. In the Tabernacle, St. George’s Cross.

Edinburgh, May 18th.—3 p.m. In the Gartshore Hall.
8 p.m. In Charlotte Chapel.

It is hoped meetings will be arranged in Aberdeen on May 17th. The Rev. J. Stuart Holden, M.A., and missionaries home from the field will take part.

The Rev. J. W. Stevenson’s Jubilee. — The photographic group printed on this page was taken in Shanghai on the occasion of the celebration of Mr. J. W. Stevenson’s Jubilee in China. As mentioned in a previous issue, Mr. and Mrs. Stevenson reached Shanghai on February 6th, 1866. As February 6th this year was a Sunday, the Jubilee celebrations took place in Shanghai on the following Monday. There was first a Thanksgiving Service, and then a social gathering, when the members of the Mission in Shanghai expressed their affection and congratulations by presenting Mr. Stevenson with an enlarged photograph of himself and with a walking-stick. On the afternoon of the following day, Christian friends and missionaries outside the C.I.M. circle were afforded an opportunity of meeting him, when something like 200 people responded to the invitation and assembled to rejoice with him and us in our joy.

It is interesting to know that Mr. Stevenson is now the senior British missionary in China. There are, however, six American brethren whose periods of service exceed his. These are Dr. W. A. P. Martin, Dr. J. Wherry, Dr. J. M. W. Farnham and Dr. H. Corbett, all members of the American Presbyterian Mission; the Venerable Archdeacon E. H. Thomson, of the American Church Mission; and Dr. C. Goodrich, of the American Board of Commissioners of Foreign Missions.

The National Medical Association of China. — During the second week of February last a highly significant gathering met in the Martyrs’ Memorial Hall, Shanghai. It was the first Annual Meeting of the National Medical Association of China, and forty-five medical men gathered together from cities as far apart as Canton in the south, and Mukden, the capital of Manchuria, in the north. When one pauses for a moment to think of the immeasurable suffering of China’s millions in past ages for lack of that medical skill which is so ready to out hand in the West, it is impossible not to thank God that the day is dawning in China when the physical needs of her people shall be more adequately met. The meetings were presided over by Dr. F. C. Yen, Surgeon in Chief of the Hunan Yale Hospital at Changsha, and the addresses delivered were of a high tone which augurs well for the future.

In his opening remarks Dr. Yen unconsciously revealed how far China has travelled from the day when intercourse with foreigners was avoided and despised. He suggested the advisability of inviting all foreign doctors residing in China to become members of the Asso-
The meetings mark a distinct epoch in medical education in China and synchronise with efforts being made in other quarters to meet the great and crying needs of China for skilled medical advice. It is encouraging to note that some of the Chinese who took a leading part of Missionary Secretaries this summer. May He Who had done so much for China’s welfare should be included. 

We represent,” he said, “the first generation of China’s medical practitioners, so what we do will probably be imitated by those who join us in the future. We must act as sentinels and, by observing the highest medical ethics, we must see that the dignity and honour of our profession are protected and raised to the highest standard.” It is purposed to open central offices in Shanghai and to publish a medical journal bi-monthly in Chinese only, with possibly an English edition once or twice a year. It was also argued that the time of China’s medical men would be best spent in spreading medical knowledge rather than in research, as they should endeavour to supplement rather than duplicate the work successfully done by foreigners.

The second quotation is as follows:—

“Dare I write of one other, the saddest and most pitiful that has come my way? Hurriedly I will sketch for you her story as it was stamped on my heart some three years ago. A refined sweet girl of about fifteen years was decoyed from her home, and found herself in a Shanghai brothel where escape was impossible. She was brought to us by another brothel-girl. Our patient, finding herself a helpless prisoner, did all in her power to resist, and when the night’s work is pretty near ending. The whole thing is a disgrace to civilization.”

The Chinese Recorder — While we have read of the formation of the National Medical Association of China with gratitude to God, we have at the same time read another article in the January issue of The Chinese Recorder with feelings of real horror and pain. It is entitled “Pathos and Humour in Nursing in China.” It so strongly emphasizes the need of Christian medical work and the need of the Gospel, lest modern civilization should become a curse to the Far East, that we feel it well to quote two incidents. The first shows how soulless capitalism is represented in one of the big factories which are now becoming a feature of modern China. In these factories the same evils have to be fought with which have been combatted in our own land, one of these evils being the heartless employment of child labour. The other incident needs no comment. It is one glimpse and one glimpse only into that pit of iniquity which unhappily is too characteristic of port life. If these facts be thought too terrible for publication let it be remembered that they are not creations of fiction, but incidents from actual missionary hospital life.

“Last Sunday morning a ghastly sight, one to make the blood boil and the soul to cry out in indignation, might have been seen at an early hour passing along the streets of Shanghai from one of the cotton mills to one of the hospitals. It was a little child, eight years old, literally scalped—scalp and hair torn from the skull as the skin is peeled from an orange, and mashed up into a horrible mass of flesh and blood and hair. A child of eight years old, mind you. The story is very simple. A child of eight years old, working for twelve hours at a stretch on the night shift in a local cotton mill, condemned to work through the long night hours amid all the dangers of soulless, heartless, unseeing, unthinking, unheeding machinery, and not equal to the task. Just a nod of the weary childish head, just a slight fall forward in half-sleepy laze into unconsciousness, and—whizz, the hair is caught in the machinery, the scalp is torn off, the child’s head is all but smashed to pieces. For a relenting moment the machinery is stopped and the encumbrance removed, and the child’s place is taken by another eight or seven-year-old mite, who will surely have learnt better than to get tired, and to fall forward into the machinery. Of course the child has no business to get tired and to fall forward into the relentless machinery. Is there not a superior or a foreman or some kindly official of that kind to be thought too terrible for publication let it be remembered that they are not creations of fiction, but incidents from actual missionary hospital life.

“Dare I write of one other, the saddest and most pitiful that has come my way? Hurriedly I will sketch for you her story as it was stamped on my heart some three years ago. A refined sweet girl of about fifteen years was decoyed from her home, and found herself in a Shanghai brothel where escape was impossible. She was brought to us by another brothel-girl. Our patient, finding herself a helpless prisoner, did all in her power to resist, and when the night’s work is pretty near ending. The whole thing is a disgrace to civilization.”

The second quotation is as follows:—
Development of the Work in the Hweichow District.

By R. H. Mathews.

This past year at Hweichow has not shown much numerical progress, yet who can measure spiritual forces, or attempt to state in cold statistics the influence for good from the regular maintenance of Divine worship in any one place or district? What is the effect of the lives which, having been handed over to Christ, have as it were been handed back by Him to be lived out in the heathen village, or the hostile home?

The year has been one of considerable trial. Workers have been few. The former missionary in charge, Mr. Gibb, has had to give up much of his share in the active work of the station. His other duties as acting-superintendent of the province, and care of a summer school at Hangchow, demand frequent and prolonged absence from Hweichow, so that he cannot do as much as he would wish. Mrs. Gibb was able to continue her faithful ministry among the women until June, but early in July she was called to the coast through the serious illness of her eldest boy. His condition is still such as to demand constant attention and care; he cannot be moved, so that Mrs. Gibb has been unable to return. This has left the women's side of the work untouched, excepting such few women as who are sufficiently open, and can be interested and induced so as to attend public worship. True, we have one Bible woman, but her labours are confined to one district. A Chinese woman would be scarcely understood far away from her home in this district. She is getting aged, and latterly has had poor health.

Perhaps a few details giving some idea of the general conditions will be of interest. Hweichow is a "fu" district, that is, a large section of a province which formerly governed six "hsien" or counties. These counties vary in size, but each has a city with a resident mandarin; each of these was formerly responsible to a superior official called the "fu," but this office was abolished when the Republic was inaugurated. Now each "hsien" is directly responsible to the provincial governor.

The work here has developed as a result of long tours and extensive itineration in past years, so that while there is not a great number of baptized Christians in any one place, yet the whole Church community number about 250 or more. Yet these figures only prove how hard the people are to reach; proud, indifferent, among the wealthy scholarly to a degree, yet given over to vice and immorality, despising the claims of God, and ignoring His offers.

Not only have we work in Hweichow, but also in a county of Yenchow in Chekiang; Shuen-an is the name. This place was opened up because of a number of believers who could be conveniently gathered together there. There are a good many adherents at this place, and as some live too far from the city to attend regularly, service is held in the homes. Twenty miles further on, and 80 miles from Hweichow, is Tongchaling, a village among the hills. Here about forty gather for praise and prayer and instruction weekly. This work is so far away that supervision is difficult, and the Christians lack instruction and development.

Right away to the east, just over the border into Chekiang, is a village of the county of Changia; it is distant sixty long miles over hills from Hweichow. Work here is the result of one visit paid to the district over eighteen years ago by Mr. and Mrs. Gibb; although they do not remember visiting this particular home, yet the Word of God which was distributed bore fruit, and subsequent visits by the colporteur of the British and Foreign Bible Society have helped to maintain interest. One young man from this place was baptized last spring, and has since entered the Bible Training Institute of the Mission at Hangchow in order to prepare for the ministry. We have received a very favourable report a few days ago.

Leaving that district we must travel many weary miles before we meet any other Christians. Far away to the north in another county is a large village called Miaoshow, forty-three miles from Hweichow. Here we find the original inhabitants even harder to reach than elsewhere. Most of the population comes from other parts; the whole of the south of Ahsheh was almost entirely annihilated during the Taiping rebellion, and now scarcely any of the villages are fully occupied, vast areas of good rice fields are uncultivated, houses are in ruins, and often what looks from a distance like a prosperous village is merely a few shells of former houses, the outer walls standing, but the inside all ruins.

Returning from Miaoshow you pass many villages, but you would go forty miles before you passed a place with any resident Christians. Setting out again, this time towards the west, we reach Tunki, an important commercial centre, seventeen miles from home. It is the place where most of the tea grown in Hweichow is prepared and packed for export. The importance of Tunki demands that it should be more fully developed, and more strenuous efforts made, if we are to hold our own. But one cannot do much more. Further west from Tunki and 43 miles from us is Shangchikeo, also a large trading place. Near here we have an interesting work which is improving; several young men have applied for baptism.

To deal with this whole territory we have had during the year one missionary giving his whole time; one lady who, as mentioned above, could give only six months' service; and Mr. Gibb, whose
visits have been paid as often as he could, but whose work has necessarily not been continuous. In addition there are two evangelists centred in Hweichow, one at Tunki with a Biblewoman, and one at Shuen-an; also the colporteur of the Bible Society under our supervision, who is often away for 40 or 50 days at a time, and has sold over 6,000 portions of Scripture this year.

To better meet the needs of such a scattered community, an able evangelist was appointed in June. This man has done excellent work. His duty is to visit the places where there are a few scattered Christians, hold services in a home on Sunday, visit the surrounding villages during the week, and spend the evenings in one of the homes. Here he has a better opportunity for preaching to the neighbours than on the street, as Hweichow men will not bother to stop long enough to know what you are talking about; they listen for a moment, and finding it is exhortation to clean living and righteous dealing, pass on, saying it is not their business. They hate straightforwardness in everything, especially straight doors and roads. Mr. Wang hands in his diary once a month, which is always interesting.

The Power of the Clan.

Only three were added to our number during the year, but reception of candidates must needs be slow, as there are those who would join for ulterior motives, and a man must give proof of conversion before baptism. In such a district it takes some time to fully know a man, and it is better to delay baptism until one is sure—the revision of roll books is not a pleasant task. The people are afraid of the power of the ancestral hall, meaning by this of course the clan. They are threatened with excommunication, and as sometimes their fields are held through the heads of the clan, who threaten to take the land away if they confess Christ, it is not an easy matter to become a Christian. Because of this many a Hweichow man who is away from home at the coast in business, will attend worship and identify himself with the Church there, but when he returns home for a holiday or on leave for a year, we would rarely ever see him.

Besides the conference reported previously in CHINA’S MILLIONS, local conferences were held during the autumn in two centres; there were good attendances. At each service fresh truths were presented, and keen interest was manifested. At Tunki there were four services a day for four days. The quarters were cramped, the weather was wet, so that it was either one long meeting from daylight till dark midnight, or a series of services, just as you please. The informal talks during intervals are most helpful, giving one an opportunity to explain difficulties and to know the men better. These conferences are the event of the year. Little occurs to break the monotony of life: a marriage, a funeral, idol processions, theatricals in front of the local shrine to give the idol a chance to see—such are the exciting episodes in village life in China. Perhaps a lawsuit is on; then feeling runs high and life takes on a little colour; in some parts of our district, unfortunately, it will be a literal red—a clan fight is serious. Around Hweichow it is more or less a blue colour; the fearful sulphurous epithets hurled at each other seem to really make the air blue. But Christians now have these times of happy fellowship, without squabbles, and we try to make these occasions as bright as we can, with singing joyous hymns, meetings converts from elsewhere, and giving plenty of sound, interesting teaching and exhortation. A Bible Class was held during the summer; all workers were called in, and a month of Bible study was given. It was a helpful service, and we have proved the benefit in the sermons which have been preached since.

Declarations of Independence.

China is again in convulsion. Several provinces have declared independence, refusing to acknowledge Yuan as emperor. We wonder how it will end. China however seems to "muddle through." Difficult questions are solved in a way which seems paradoxical to us, but somehow things go along. Poor men pay the bills, and sigh for the golden age, the time when a circle inscribed around a man did for a prison. (Why did such a glorious age need a prison?)

We record our profound gratitude for financial mercies, for health, and above all for your hearty co-operation in prayer. May God keep and comfort your hearts until the day of Christ. Look up, there is still a little blue sky. Soon will dawn the glorious morning.
Christian Endeavour at Kwangchow, China.

BY MRS. H. J. MASON.

Kwangchow means the "Enlightened City," and the people are energetic and progressive. For three hundred years this large city has prospered, till "White Wolf," the famous brigand chief, swept down upon it eighteen months ago, and in one day slew 1,000 people in the streets and carried off much of its valuables. Then famine succeeded, yet through it all during that time the Christians started a C.E. Society. From Mr. and Mrs. Strother (the General Secretaries of the United Society of Christian Endeavour for China), we hear that Endeavourers the world over have been told of the Kwangchow Christian Endeavour, and have prayed for this place. Gon has indeed heard prayer and sent not only a Pastor and his wife to care for the China Inland Mission Church, but also a new Lutheran Mission with several pastors.

Our C.E. has grown from one society to twenty societies, all in connection with this central church. Eighteen of these societies meet every Sunday afternoon—total 900 people—and join with Endeavourers all over the world in the topic for the week. Then again, every evening of every day of the year there is the daily Scripture reading on the C.E. topic, which is the theme for evening worship. Nineteen places have this evening worship from eight to nine p.m. Many people could not go to bed without it; it is part of their religion, in snow or rain or melting heat. The attendance at all places varies from 600 to 1,000 people, according to the season. The winter is the best time.

It is a wonderful testimony to the heathen in a village, composed of huts (same colour as the ground), with thatched roofs, to have a chapel in their midst, bought or rented by the local Christians, often out of their poverty, and to have men they know preaching and testifying, and getting no salary for it. The walls of a chapel are always whitewashed, the floor is earthen and swept clean, the forms are simple, straight benches; at one end is a raised platform with a chair; overhead hangs a lamp, and the bell rests in a niche in the wall. This is all that is needed. At night, the bell rings for ten minutes, and can you wonder if the neighbours, one and all, spend many an evening in this cheerful sphere, where the hymns are hearty if not tuneful. In this way the church takes root and grows. Now these meetings cost something, for kerosene is expensive and rare in the country districts, where a rush wick in a little saucer of vegetable oil is the only light, but each society collects for their own expenses, though they cannot always afford to buy the lamp. Six societies have a baby organ, mostly of their own collecting, and of course organists, each with his own self-copied tune book. This week the Lord has raised up a friend in America to give us two new organs. Young women are also learning to play the hymn tunes.

Two years ago, when we came to Kwangchow, the City C.E. meeting lasted nearly three hours. They asked me to lead the "sisters" separately. This spring, the "brothers" have divided again, North and South City respectively, so we have three meetings in the city, each lasting about two hours.

The "brethren" are all well prepared. Many have quite a Bible Reading with a dozen references; others give a splendid sermonette, while all praise the subject in hand and give grateful thanks to the "Venerable Pastors" abroad who choose the topic. All who can, purchase a topic booklet, and it ranks next to the hymn book.

Needless to say, our C.E. is the training ground of preachers, and even orators.

The youngest member is a boy of eight years; the three generations all attend together,—his grandfather is Elder Wen, and his father is the founder of our C.E. The boys either repeat the whole of the Scripture lesson, or a portion; it takes them the whole week to learn it.

The C.E. Secretary, a rapid writer, makes a record of each speaker and the chapter and verse which he expounds or repeats. This man is secretary to the town council. In the days when Mr. Wen was Mayor, they both took Sunday free; now that Mr. Wen has resigned, the secretary is put into difficulties under heathen councillors. Three weeks ago they fetched him out of the C.E. to go to business. Mr. Wen says he would like to leave it, and be in charge of a book room to sell Bibles and Christian literature on the Mission premises,—a very great need, but we have no salary to offer him.

About sixty take part in the Women's C.E. It is a meeting from which we get much profit, while heathen who come in are greatly impressed. The women all repeat a text of the topic, while many young women learn the whole portion, and some can repeat eight or ten weeks' lessons. The daily dwelling on portions of Scripture has been an invaluable help in Christian life.

In the country chapels we have seen a farm labourer, it may be, without shoes or socks, stand up to pray; his language and thoughts all scriptural, and therefore beautiful.

Two weeks ago, a wee boy got up here and gave a wonderful exhortation. On enquiry, the pastor found that he belonged to a country C.E. In his own meeting, he had once said, "Church members are like wheat; those who belong to the C.E. are the kernels, and those who do not are like the husks." This is the truth in a nutshell, as far as we are concerned.
Three Weeks’ Preaching in Kanchow.

By Arthur Moore, Lanchowfu, Kansu.

I

N the beginning of November, accompanied by our country evangelist, we set off for Kanchow (about fourteen days’ journey to N.W., on main road to Turkestan) where we arrived on the 16th of the month. Here we spent three happy weeks preaching the Gospel and distributing the Word of God. We preached in every quarter of the city in our efforts to carry the Gospel to this needy people, surrounded as they are by so much idolatry and superstition. Before the Han Dynasty (206 B.C.) the whole of this part of the country belonged to the Mongols, and according to some of the people traces of their idolatrous practices and worship can be seen today. There is a very large Chorten in the city, said to be the grave of a “living Buddha” who died in this district, and close to this Chorten there lies in a reclining position a tremendous idol representing Buddha. It is forty yards long and about thirty feet high. This huge mass of earth lies in a very sub-

stantial building not far from the South Gate. There are a large number of temples in Kanchow representing Buddhism, Taoism and Confucianism, and we were able to visit some of the priests in these temples, and leave with them the Word of Life. One of the priests who had purchased a copy of “Acts” and one of “Romans,” and was in possession of quite a few tracts that we had given to him on the street, told us he had read a good deal of their contents and informed us that the doctrine they contained was true. During our conversation I pointed to a large building and asked what was inside and he answered, “A god made of earth, a false god.” He said he knew they were false, but like many others of his profession he lived there, worked there, and carried on his business merely to get a living. How different with the preachers of the Gospel. We are not here to get a living,” but are workers together with God in seeking lost souls.

We also visited the large schools, of which there are two, and made presents of New Testaments and other Gospel literature to the teachers. These gifts were well received and we trust that they will be read and bring a blessing to the recipients.

Each day we spent from four to five hours in the street preaching and selling books, and we had some large crowds to preach to. On several occasions while preaching on the main thoroughfare we had from two to three hundred listeners, who would listen as long as we would preach to them. We sold, too, a fair number of Gospels and tracts, besides giving away a large quantity of “free distribution literature.”

We met in the city a Mohammedan barber, who was for some years prior to 1900 a servant of Mr. Christie’s, a Christian and Missionary Alliance Worker, then at Taochow, and who knows something of the Gospel message. This man attended our Sunday meeting and was very keen that we should open a Mission Station in the city. He tried to get us promises, and came a day or so before we left to say he had found a place and wanted us to go and see it. This Mohammedan came to our inn one Saturday and requested to be baptized on the Sunday. He said that he had made up his mind to follow the LORD JESUS, and trust Him for salvation, but not knowing much about the man, and there being no Mission Station nearer than Liangchow—six long stages away—I advised him to wait until the LORD opened up a station, and he could get regular teaching, and prove himself to be a true follower of the LORD JESUS, then whoever was there would be delighted to receive him into fellowship. It is of course not always easy to get at the bottom of the motives of some men who come to us as this man did, and we should be careful to keep out, if possible, those whose hearts are not sincere, at the same time we should be as careful not to discourage any who come with ulterior motives at first, and yet in the end may prove to be the chosen of the LORD. For this reason I ask prayer for this Mohammedan, that the Holy Spirit may work a work of grace in his heart and bring him in to the freedom and light of the Gospel of our LORD JESUS CHRIST.

There are only three Mohammedan families in the city and suburbs, so that there would be little hindrance from Mohammedan quarters to this man’s becoming a Christian.

While there we visited a Roman Catholic priest, and had opportunity of witnessing to him of the LORD’S “Appearing,” a truth he did not believe the Scripture contained, until we turned him to a few passages which he could not deny. He consulted both his Greek and Latin Testaments, and said he could not accept the truth until he had studied it, but this he intended to do at once. We pray the LORD will lead him into the truth.

We also visited most of the shops in the city, that is those in the main streets, and had some good times preaching to the shopkeepers and their assistants, many of whom purchased a Gospel or tract of some kind. These men were very good to us, and would lend us stools to sit on and allow us to occupy their shop fronts in order to preach to the people. We had several profitable times with the postmaster there, who is a native of Lanchow district and seemed very interested in the message. He
A Zeppelin Raid.—It will be recalled by many readers that during one of the Zeppelin raids a bomb was dropped upon a Church parish room, where a mission for young women was being conducted, when the lady-missioner and five other persons were killed. Quite unknown to us an offertory for the work of the C.I.M. had been taken before the raid. The gifts were standing in a plate on a table when the bomb fell and exploded, scattering the money all over the ruins. The money was picked up by the police from among the debris, and a cheque for £3 has recently been sent us by the Year of the parish, with a kind note to say that if any more is found when the ruins are removed it shall be forwarded later. Such a gift so closely associated with the sudden violent death of persons engaged in evangelistic services is sacred indeed. It reminds us all that we never know what our last act may be. May this gift from the midst of death and destruction be used to bring life and glory to many.

Missionary Study.—We are asked to announce that a vacation course of specialised missionary study will be held at Oxford from July 22nd to August 18th. Full particulars may be obtained from the Rev. John Steele, D.Lit., Church Crescent, Muswell Hill, N.

Nurses' Missionary League.—The Annual Meetings of this League will be held on Tuesday, May 6th at University Hall, Gordon Square, W.C. Full particulars may be obtained from Miss Richardson, 52, Lower Sloane Street, S.W.

"The Dynamic of All-Prayer."—By G. Granger Fleming. Preface by Dr. Andrew Murray—Oliphants, Ltd., 25. 6d. net. In Oxford India paper, 3s. 6d. net. Dr. Andrew Murray in the preface writes: "I believe it has been given him of God so to state the case for prayer as will open the eyes of many to a new vision of its place and power in God's great scheme of redemption."

Correction.—In our last issue at the foot of page 50, by some unfortunate oversight, Miss Crewdson's name was used in error instead of Miss MacKee's. Miss MacKee and Miss Crewdson went together to Kaouy, but it was Miss MacKee who contracted small-pox and died. We much regret that this unfortunate misplacement of names took place.

The Jubilee Story of the China Inland Mission.

By MARSHALL BROOmhALL, M.A.


O-DAY we have laid to rest the body of our dearest friend and honoured fellow-worker, Evangelist Chen. What a loss he is to all the missionaries in this province of Kweichow, as well as to the Chinese Church, I cannot tell you. He was baptized by Mr. Broumton 36 years ago, the first thus to confess Christ in this province, and he has been a consistent believer and preacher of the Gospel ever since.

In CHINA'S MILLIONS for February, 1883, Mr. Broumton wrote: "Our acquaintance with Chen Talkwang commenced in the spring of 1878. Mr. Landale and I were seeking a teacher; this man was introduced to us and we engaged him. He frequently heard the Gospel from us but did not feel interested at all in it, and did not attend our meetings until the following year." Here I may add what I learned from Mr. Chen himself as to a circumstance that took place about this time and which completely changed his attitude. He was accompanying Mr. Broumton to a market-place in the country and the people were rude and threatening. Mr. Broumton, fearing they might be roughly handled, took great pains to extricate Mr. Chen from the trouble, saying that he was not a Christian, and had no interest in the Gospel, but was merely engaged to teach books, and that what ever they might do to himself he hoped they would allow Mr. Chen to go quietly on his way. This proceeding appeared very strange to Mr. Chen, who felt convinced that the God Mr. Broumton preached must be very powerful to keep him so quiet and unconcerned about himself, while he took such pains to relieve him of trouble. According to Mr. Chen's own account, from that time he could not remain indifferent to the message. He was baptized in October, 1882.

As time went on Mr. Broumton found him more and more useful in the work, and each succeeding missionary has proved him a valued helper and friend.

The Christians were always welcomed by him. He was a man of prayer, and deeply read in the Word of God. In times of trouble and danger one learned the brave spirit of Mr. Chen. When the "Boxer" outbreak commenced (in 1900) my husband and other gentlemen happened to be away on country tours, and many plans and decisions had to be made for his own family, came back to me with a sigh of relief, saying, "Now you and I will die together." Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," then he said, quietly and emphatically, "Yes, waiting for His glorious appearance . . . the great God and our Saviour Jesus Christ."

Evangelist Chen's son is a foreign trained doctor and comfortably well off. He gave his father quite a grand funeral. The grave was at the foot of a hillside high above the city in a peaceful spot which was well off. He gave his father quite a grand funeral. The grave was at the foot of a hillside high above the city in a peaceful spot which was well off. He gave his father quite a grand funeral. The grave was at the foot of a hillside high above the city in a peaceful spot which was well off. He gave his father quite a grand funeral. The grave was at the foot of a hillside high above the city in a peaceful spot which was well off.
The delegates were Commercial Commissioners who visited China at the invitation of the Chinese Chambers of Commerce.

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It is specially requested that on every occasion when money is sent for the support of, or for the work of, any particular Missionary, or for any Mission object such as the support of a Chinese Helper, a Biblewoman or a Scholar, the object in view be clearly stated. If, on the other hand, money be sent for a Missionary, as a personal gift, or for any private purpose, this also should be clearly stated in order that it may be correctly acknowledged and forwarded.

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**The Jubilee Story of the China Inland Mission.**

**2/- NET.**

By MARSHALL BROOKMALL, M.A.


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CHINA'S MILLIONS.

Under the Shadow of the Almighty,

BEING THE

Short Report of the China Inland Mission,

Presented at the Annual Meetings held in the Kingsway Hall, London, on May 9th, 1916.

IN the day that God delivered David out of the hand of all his enemies, David sang and said:—

The Lord is my rock, and my fortress, and my deliverer, even mine; The God of my rock, in Him will I trust; My shield and the horn of my salvation, my high tower and my refuge.

For who is God save the Lord? And who is a rock, save our God?

Warfare has been revolutionized since the days of David. The walled city and high tower are now regarded only as relics of antiquity, and fortresses which a few years ago were considered impregnable have been dismantled in favour of new methods of defence against the shattering might of modern artillery. But all that these things symbolized to David are found unchanged in God. God is still a refuge and strength to His people, a very present help in trouble, as thousands have proved in these dread days of sorrow.

As we meet to-day, after another year of war, a year full of perils on land and sea, in the air and under the sea, the Mission desires to testify to the protecting and providing love of God. The secret place of the Most High has been a place of refuge indeed "when the blast of the terrible ones has been as a storm against the wall." And that we may acknowledge the goodness and love of God, we take as the motto for this year's report the words from the ninety-first Psalm, "Under the shadow of the Almighty."

It is always easy to forget or minimise the dangers and troubles of the past when they have been successfully surmounted, and equally easy to magnify the difficulties which have to be confronted in the future. In this way gratitude is impoverished and faith is weakened. For the glory of Him Who has helped us hitherto, let us end our year of prayer and thanksgiving on the Eleventh of May. This day the Lord made a sacrifice. He has continued a season of grace, and given us a victory over our worst enemies. We may have been wounded and afflicted, but we have not been abandoned. We have not been left alone. We may have been suffering, but we have had the privilege of witnessing the power of God to deliver. We have been girded with strength from Him. We may have been aggrieved, but we have had our wrongs and grievances redressed. We have been sustained. We have been guided by the hand of God. We have been preserved. We have been allowed to see the mountain top. We have seen the shadow of His wings. We have heard the voice of His angel. We have received the answer to our prayers. We have found in God a present help in trouble.

We also rejoice that, despite all those acts of war which Christians of all nationalities deplore, the international character of the Mission has been maintained. Nothing in this war has been more painful than the wounding of the Body of Christ, composed of God's people chosen out of all nations, some of which nations are now separated by this awful conflict. All the powers of hell seem to have combined to defeat the prayer of Christ concerning His people "That they may be perfected into one." Thank God that in this day of storm those who are truly Christ's can take refuge under the shadow of His wings. In this connection we gratefully testify that the bond in Christ still unites all the members and associates of the Mission in the common and supreme duty of preaching the Gospel, and of extending
China's Millions.  

JUNE, 1916.

the Kingdom of God. To all His people gathered out of every land God says:—"I have put My words in thy mouth and have covered thee in the shadow of Mine hand." And it is our privilege to respond:—

"Under the shadow of Thy throne
Still may we dwell secure,
Sufficient is Thine arm alone,
And our defence is sure."

The Valley of the Shadow.

With no less than thirteen nations at war we have become all too sadly familiar with long lists of casualties —strange word for such sad losses. But the heart is never indifferent to its own sorrows, nor, thank God, is He Who wept at the grave of Lazarus, though, as the Resurrection and the Life, He could have afforded, if any could, to look upon the grave with unconcern.

We therefore, in loving sympathy with all who mourn their dead—including in our thoughts those missionaries whose sons have fallen in the war—record the names of our esteemed and honoured fellow-workers who have fallen in the good fight of faith. These, with their periods of service, are as follows:—

THOMAS WINDSOR, over 31 years.
THOMAS JAMES, over 30 years.
JAMES R. ADAM, nearly 28 years.
JAMES LAWSON, over 26 years.
WILLIAM EMSLIE, over 22 years.
WILLIAM W. LINDSAY, over 15 years.
MISS LUCY RICHARDSON, over 15 years.
MISS ETHEL A. FISHE, nearly 16 years.
K. R. J. HILL, of the Swedish Alliance Mission, 22 years.
J. N. EDENBLOM, of the Swedish Alliance Mission, over 4 years.

The loss to the work by the Home-call of these beloved friends is greater than we can express. With one exception, all were workers of years and experience, these ten labourers having together given more than 210 years of service to China. All had done good work and some have left vacant posts which it is almost impossible to fill. And further, it may be mentioned, at a time when men of military age are, in most cases, unable to offer, that eight out of the ten were men. But though we cannot but mourn these losses from our ranks and the painful blank their removal has made in the lives of those bereaved, we rejoice to remember that the battle is the Lord's and He would still lead on to victory were the losses heavier than they are. His presence in the valley not only robs death of its terrors to those who pass through it, but for those who remain the word is also true that He "turneth the shadow of death into the morning."

The Forces in the Field.

In last year's report a small decrease in the number of workers was recorded for the first time. With thankfulness we are now able to say that, in spite of the war, the reinforcements of 1915 have raised the figure to 1,077, which is one higher than at any previous time. During the past year the Mission was reinforced by forty-eight persons, of whom thirty-seven were new workers accepted in the homelands, five were new workers accepted in China, and six were former workers readmitted after temporary retirements. Of the new workers from the homelands seventeen were from Great Britain, two from North America, six from Australasia and twelve were Scandinavian and Finnish associates. For fuller details see Table I. (page 73). After deducting the loss of ten by death, the retirement of twenty-four by failure of health, marriage, family claims and other causes, the total number of members, probationers and associates at the close of 1915 was 1,077. For details of these see Table II. (page 73).

When commenting on the losses of the year we drew attention to the loss of eight men out of a total of ten. Here we would remark that in the reinforcements there are only fifteen men to thirty-three women. If this disproportion were simply limited to the war period it would hardly call for comment, but it unhappily represents the experience of years. When we
contemplate the magnificent response of men to the call of the nations shall we not pray that when this terrible war ceases—and God grant that may be soon—there shall be many who will volunteer for the service of the King of Kings and the “better country, that is a heavenly.”

**Temporal Supplies.**

The question which the natural man is tempted to ask concerning the temporal supplies of the Mission in these days of trouble is, “Can God prepare a table in the wilderness?” The answer God Himself has given through a year of peculiar difficulty is:—

“Behold He smote the rock that water gushed out, And streams overflowed.
He commanded the skies above
And opened the doors of heaven,
And rained down manna upon them to eat
And gave them the corn of heaven.”

Or to put these words of poetry into plain financial terms we can report that the total income of the Mission from all sources for the year 1915 was £87,879 4s. 2d. The details are as follows:-

<table>
<thead>
<tr>
<th>Country</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<tbody>
<tr>
<td>Received in Great Britain</td>
<td>37,222</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>&quot; U.S.A. and Canada</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Australasia</td>
<td>7,451</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>China</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Total received in China for Associate Missions</td>
<td>16,778</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>£71,100</td>
<td>9</td>
<td>6</td>
</tr>
</tbody>
</table>

In comparing these figures with those of the preceding year we find that in Great Britain there is an increase of £349 17s. 6d.; in North America an increase of £2,951 17s. 9d.; in Australasia an increase of £2,876 19s. 4d. In China there is a decrease of £582 os. gd., but in regard to this it must be said on the one hand that the preceding year included a legacy of tael 20,000 (approximately £2,500), while more than half of the sum received last year included monies realized from the sale of some Mission property at Hankow, and the receipt of insurance from all sources for the year 1915 was £(87,879 4s. 2d.

In each case the highest yet recorded. Speaking of the total income of the Mission from all sources, as this has fluctuated during the last ten years from £72,900 to £95,000 it will be better to compare the total income for 1915 with the average of the preceding decade than with any one year. If this be done it will be found that the income for 1915 was, in round figures, £6,500 above the average.

It should also be added that the exchange into Chinese currency was during 1915 more favourable than it has ever been, and the China accounts show that more has been spent on the work of the Mission in the aggregate on the field than in any year of the Mission’s history. Some years ago 30% and more of the expenditure was provided by the Morton Legacy. Last year only about 11% was forthcoming from this source, and yet the expenditure was, as mentioned, larger than ever before under almost every head. It is especially cheering to be able to report thus, in a time of war, concerning the finances of the year when the Mission celebrated its Jubilee. The correspondence of the year also has revealed afresh a wealth of love and consecrated self-denial on the part of the friends of the Mission, as well as overwhelming proof of God’s bounty and care. How deeply the fellowship of God’s people is valued in these days of stress and strain words fail to express. For all these mercies we unfeignedly say—May God’s Holy Name be praised.

This report of course deals with matters up to the close of 1915. It should perhaps be added that the first four months of this year have fallen considerably short of the same period of last year, and the exchange into Chinese currency has become much more unfavourable to the Mission.]

**Baptisms.**

So far we have spoken of the means employed—the men and money—for the preaching of the Gospel. Let us now, so far as figures can assist, consider the results of the year’s labours. And the first place must be given to the new additions to the Church of Christ. Last year it was our joy to state that 50,000 persons had publicly confessed Christ in baptism since the beginning of the work. To-day we are able to add that 4,200 more during the past year have, by baptism, publicly declared that they have taken their shelter beneath the shed blood of God’s paschal Lamb, as the Israelites of old sheltered themselves beneath the blood-stained lintel of their homes. For these new converts we give God thanks and pray that they may ever know what it is to be Shadowed by God’s mighty hand Strong in His omnipotence.

These additions bring the total baptisms from the commencement up to 54,900, of which number it is worth noting that more than one quarter have joined the Church during the last three years. Thank God that in these...
China's Millions.

JUNE, 1916.

days of sorrow it is possible to report such progress in the Kingdom of Christ.

Side by side with these encouraging additions to the Church the good and necessary work of building up the converts has gone forward as well as the extending of operations into new areas. Increased attention has been given to Bible instruction, both in the Bible Training Institutes established for that purpose, and by the increasing practice of gathering the Chinese leaders together for Bible study and prayer. Conferences for the deepening of the spiritual life have been held at many centres, in some of which the Rev. J. Golforth has exercised a most helpful ministry. Provincial conferences and representative gatherings have been held for the better organizing of churches located in the same province or district. Special evangelistic missions for women have been conducted in many stations, Miss Gregg having travelled 2,820 miles during the year for this purpose and having held missions at twenty-six different stations in the provinces of SHANSI and HONAN. During these missions more than 500 women and girls professed conversion, and all these and many more are now receiving special instruction and pastoral oversight.

Definite steps have been taken to safeguard the Chinese Church in the matter of its Church property, the main object being to protect the Christians against trouble through the possible claims of separatists and to secure the constitutional responsibility of the missionary-in-charge for what goes on in his district. The importance of this will be recognized when it is mentioned that there are now 1,300 chapels under every possible variety of tenure in the stations and out-stations of the Mission.

The tragic death by lightning of Mr. J. R. Adam, who had gone to relieve him on furlough, have been a heavy blow to the work among the tribes in that province. And we cannot dissociate these sorrows from the equally lamented death of the Rev. S. Pollard, of the United Methodist Mission, who first went out to China in association with the C.I.M. and has since been so much blessed among these tribes of south-west China. We especially commend to the prayers of God's people these sorrowing and bereaved aborigines among whom God has wrought so great a work of grace. It has been estimated that no fewer than 100,000 tribes-people in south-west China have come under the influence of the Gospel, and it is reported that more than 1,000 Chinese families have destroyed their idols in the districts where the work among the tribes has been successful. "It looks," wrote Mr. Pollard not long before his death, "as if the work among these tribes-people was started that God might find a way through them right into the hearts of the innumerable Chinese who were in the past so difficult to move, making YUNNAN one of the hardest missionary fields in all China."

In closing, one other illustration of progress may be recorded. In the Christmas week of 1914 the new church at Paoning, seating from 1,000 to 1,400 people, was formally opened for worship. Writing of this joyful occasion Bishop Cassels recalled the fact that when the smaller church, which it superseded, was opened twenty-one years ago it was the only church, and the congregation the only congregation, in the whole region of Eastern SZECHWAN. In this diocese there are now no fewer than 99 stations and out-stations connected with the C.I.M. alone.

And what shall we say about the general outlook? In China the sky is black with threatening clouds and in Europe the deadly war continues. Two very different pictures present themselves before our eyes to-day. In the one we see all the resources and military power of great and mighty nations mobilized for war, millions of men, supported by all the wealth of half the world, engaged in the awful work of mutual destruction. In the other picture we see a little company of followers of JESUS CHRIST, whose annual expenses would not support the armies of Europe for a single day, engaged in the divine mission of preaching among the nations the unsearchable riches of CHRIST. In the presence of such apparent inequality of means to the great task, we are forcefully reminded that God has chosen the weak things of the world to confound the mighty and that Christ's power is made perfect in weakness. His message to us to-day is: "Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom." "Hail is nigh, but God is nigher Circling us with hosts of fire."

And so, though the days are dark and full of peril, we take our shelter beneath the shadow of the Almighty, remembering that he who would dwell beneath God's shadow must draw very near to God Himself.

"How blest are they who still abide Close sheltered in Thy bleeding side Whose life and strength from thence derive And by Thee move, and in Thee live."

"Ah, Lord! enlarge our scanty thought To know the wonders Thou hast wrought; Unloose our stammering tongues to tell Thy love, immense, unsearchable."

"If the work among these tribes-people was started that God might find a way through them right into the hearts of the innumerable Chinese who were in the past so difficult to move, making YUNNAN one of the hardest missionary fields in all China."
FIRST became acquainted with this great missionary society in 1898, when I was Captain of the "Narcissus," then lying at anchor in Chefoo harbour. One afternoon I went ashore and had a look at the China Inland Mission Schools there. After being shown over the buildings I had the great privilege and pleasure of meeting that saintly and most remarkable man, Mr. Hudson Taylor, the founder of this Mission. We had conversation together, and as I was going off to my ship he very quietly and in the most charming manner suggested that he should offer up prayer, which he did, asking a blessing upon all present. I was very much impressed with that act, indeed, I have never forgotten it. The next day I invited some of the students to look over the ship, and they asked me if they could sing to the officers and men on the quarter deck. I was delighted for them to do so, and on the quarter deck they sang a number of Moody and Sankey's hymns. We were all very much impressed.

The Church's Duty.

Now regarding Mission work in general, I may say that I have been brought into contact with it all over the world, and I cannot speak too strongly as an advocate of it from every point of view. I am delighted to bear my testimony to the unselfish and altruistic lives that are led by the workers in the mission field. To anyone of us who has travelled in India or China the necessity for mission work appears to be most urgent. Wherever we look around we see unsatisfying traditions and superstitions, and it is our duty as Christian people to give the non-Christian races something upon which they can rest, and that can only be the Gospel of the LORD JESUS CHRIST. It alone can meet the spiritual need of every family of the human race. I believe myself that the Gospel provides the only solution of those many international problems which we have to face now and in the future. It is only in the LORD JESUS CHRIST that these problems can be solved. The very essence of Christianity is mission work. Those who criticise the principles of mission work and would decry it, as I hear people sometimes doing, certainly have not the mind of our Saviour, and, are surely ignorant of His command and purpose, namely, that the everlasting Gospel shall be preached throughout the world.

The Desire for More Unity.

It is encouraging to me to know that there is a great movement for closer co-operation amongst Christian people in the mission field, and I believe none more so than in China. This is as it should be when we consider that we are fighting great spiritual and satanic forces, and doing so not in the name of any church or denomination, but in the name of our LORD JESUS CHRIST. The more that the spirit of the Conference that took place in East Africa, the Kikuyu Conference, prevails, the better will it be for the spread of Christianity. I cannot but believe that when we have this co-operation amongst all Christians it must give pleasure to our LORD who prayed that His disciples all might be one, that the world might believe in Him. I yet hope to see the day when, in this Homeland of ours, we shall have more co-operation and federation of the churches. It is a sad thing to my mind that there is not more co-operation in Great Britain, especially in this time of stress and strain through which the Empire is passing. I believe that there would be more power in our prayers if there were more unity. I believe that the mass of Christians are ready to meet each other on one platform in the name of the one LORD and SAVIOUR JESUS CHRIST whom we all serve. I commend the China Inland Mission to your prayers.
TWELVE months ago, when travelling through the Rocky Mountains, I looked out of the railway carriage window in the early dawn and saw a big archway over which were carved the words "The Great Divide." I knew then that we were at the point where the waters either flow to the Atlantic or to the Pacific. We were crossing the great watershed of the North American Continent.

In the Mott-Iiddy Report of their evangelistic campaign in China during 1913 and 1914, occur these words: "China is facing the greatest crisis in her history. She has undergone the greatest change of her four thousand years. Young China will turn in one of three directions, toward Christianity, toward a revival of some patriotic form of her old religion, or toward agnosticism and infidelity." These are not words lightly spoken. They are prepared probably by the men of young China themselves, young men in the Y.M.C.A. who have a thorough knowledge of their own country, and they practically assert that China at the present day is at "the Great Divide." She is about to make a great and all-important choice. That choice may or may not be Christianity. China with her 400,000,000 souls is at "the Great Divide."

My task is a three-fold one. First of all, China is to-day thinking of turning to Christianity because Christian Missions have had the unspeakable privilege of making Christianity attractive. Secondly, while China hesitates, we have a glorious opportunity of making it quite sure that she shall turn to Christianity. Thirdly, if China finally refuses to turn to Christianity, the solemn responsibility for her refusal will rest upon this generation. First, an unspeakable privilege. Mr. Cheng Ching-l, the Chinese Secretary of the China Continuation Committee, a man of wide experience and a delegate to the Centenary Conference in Edinburgh, when speaking to his fellow-countrymen in Shanghai last year, used these words: "In regard to Missions in Shanghai, there are three periods: there is the period of the closed door; there is the period of the open door but the closed heart; there is the period of the open door and the open heart, which is the present time." Let me draw two pictures. In 1814, there was only one convert in the whole of China. One Protestant convert in the whole of her 400 millions. In 1847, there were nine: thirty-three years, i.e. one generation, of missionary effort, for eight converts. Think of the impossibility of the task. Oh, the discouragements, and the tears, and the toil of those early years! In West China I worked for 25 years. For five years of that period I worked in one place and never had a single convert. My thoughts often went back to the days of Morrison and the early missionaries, to those men who steadily toiled on day after day, month after month, and year after year faithfully preaching the Gospel. After a time, of course, the Lord gave them souls; and it encouraged me when in West China, where the work was so hard, to think of these men. Think of our own Mission a little over fifty years ago. Eleven of those interior provinces of China (with 150 million souls) were without a missionary. Not a single station; not a single convert. But within those fifty years it has been our privilege, as "workers together with God," to establish 233 stations in eleven interior provinces with something like 54,000 converts. That is one side of the picture.
China's Millions.

The other side of the picture is this. China is thinking of adopting Christianity as the religion of her children. Christian truth is permeating the nation. China from one end to the other is hearing the Gospel. There is not a single province or a single town we cannot enter now. Opposition has broken down. Fancy China asking for a day of prayer; the President of China setting a day apart for prayer! Fifty years ago it would have been thought impossible for such a thing to happen. God has been at work. And now China is at "the Great Divide," and she is thinking of adopting Christianity as her choice. She is doing so, I believe, because we have had a living message to give to her people.

As a nation China is bound to idolatry and superstition. I have a book here called "The Calendar of the gods." There are 365 gods in this book; one for every day of the year. A devout Chinese takes his calendar, and worships his gods as tabulated there. But these are only a few among the multitudes of gods worshipped by the Chinese. We go to the people, and we tell them of one true God, the Father of our Lord Jesus Christ; the God of love. I have often said to the Chinese, "Do you love these idols?" and they have said "No, we are afraid of them." It is with fear and trembling that they worship these gods.

Again, the Chinese religious systems teach salvation by works. That is the Chinese idea of salvation. Let me give you one instance. One day in West China I was going along a road, when I saw a small crowd of people standing round a man. He was a Buddhist Priest, the nine marks of his ordination were burnt into his head, and he had on his hands two boards, and on his knees two pads. He was a pilgrim. As I looked he rose from the ground, and then stretched himself out at full length upon it, marked the point to which he had stretched, and then advanced to that point and similarly stretched himself out again, and kept on doing this, alternately rising from and stretching himself out upon the ground. I met him again the next day in the city begging from shop to shop. I went up to him and said, "What is your honourable name? Where do you come from?" He said, "I come from the North East of China, the other side of Peking." I said, "How long have you been coming?" He answered "Eight years." That man had literally stretched himself across those high mountains, through summer and winter, for eight years. He had travelled 2,000 miles in that manner. "Where are you going?" I asked. "To Lhassa, the capital of Tibet," he replied. "How long will it take you to get there?" And he answered, "Another eight years." I said, "What are you doing this for?" He said, "I was born under an unlucky star, and I have no happiness and no peace and no prospect for the future. They told me that if I can do this I shall acquire a great deal of merit, and that if I can only see Buddha's light they think their salvation is secured.

But China is growing conscious of the utter powerlessness of her religious systems. Christianity on the other hand tells of a living personal Power, the Holy Ghost, who is able to give victory over sin. Christianity has been the champion of the anti-opium cause. It is largely—I might almost say entirely—through Christian effort in China and this country that China is today so far rid of that evil curse. Christianity is against footbinding, gambling, and lotteries. Christianity has cared for the famine-stricken multitudes who otherwise would have perished. Christianity sends doctors to the Chinese to heal their bodies as well as their souls. Christianity provides food for the intellect as well as nourishment for the spiritual life. For all these reasons, as well as others, young China is thinking of turning to Christianity because we have had this great and wonderful privilege of making Christianity seem worth turning to.

Now is our glorious opportunity. David Z. T. Yui, a graduate of Harvard, in an article contributed to The Chinese Recorder in December, 1915, said, "As we review the brief history of the Christian Propaganda in China, and as we turn our eyes to its future, our hearts are at once filled with thanksgiving and hope. We are hopeful because God is giving us to-day the best and most wonderful opportunities for progress and achievement. What do we mean by this?" he asks. "We mean that stubborn opposition to Christianity has ceased to exist. Barriers have been broken down. Doubts and prejudices have been expelled. Doors and hearts are wide open." Probably he exaggerates a little. The Chinese do sometimes. But, generally speaking, I think most of the missionaries who have had many years' experience in China, comparing things as they were twenty-five or thirty years ago with what they are to-day, will agree with the general statement of Mr. Yui in this respect! As to "the best and most wonderful opportunities," let me indicate three. There is a most wonderful opportunity for organized evangelistic campaigns among the masses. Dr. Mott and Mr. Sherwood Eddy
have held—as you have no doubt read—large campaigns in several provinces in China. Thousands of men who would not have looked at Christianity ten years ago have come to these meetings of Dr. Mott and Mr. Sherwood Eddy, and many of them have put down their names as willing to study the Bible and have been gathered into classes by local missionaries. Think of Mr. Ting Li-mei. One of the things that rejoices my heart more than anything in China is that God is raising up in the Christian Church in that land a number of really godly powerful Chinese leaders. I have heard Mr. Ting Li-mei in Shanghai several times. He is a scholar, a B.A., and he comes before an audience as large as this sometimes, and preaches the plain straight Gospel, and tells his hearers what the Gospel has done for him and what it can do for them. He holds his audiences spellbound. He has been to Szechuen, Honan, and Fukien, and he has been to all the important provinces of China. He is still doing that work. That man waits on God in prayer. He knows the power of the Holy Ghost, and he preaches by the power of the Holy Ghost, and souls are turned to God. Then think of Dr. Keller's work, a wonderful house-to-house visitation in Honan. Two or three bands of Chinese evangelists spend their time going from house to house, giving the Gospels, and preaching to everyone with whom they come into contact. They may stay five minutes, ten minutes, or half a day, according to the circumstances; they have no settled plan. They go from town to town, and visit every home and every family and there leave the Gospel. Think too of Miss Gregg's work amongst the women. She has as many as 500 women at a time gathered together. She has a wonderful evangelistic gift. She speaks Chinese well and she understands the people, the women especially. She sympathizes with them in their troubles and little difficulties, and tells the Gospel to them in a powerful and persuasive way.

Then there is a wonderful opportunity among the "almost persuaded multitudes." I would venture to say that there are a million people in China to-day who know something of the Gospel, and who, if they would simply yield themselves to God, might be brought into the Kingdom. Then, once more, there is a wonderful opportunity of reaching the rising generation. There are 40 million boys and girls of school age in China, accessible to the Gospel.

If China does not turn to Christianity, to what will she turn? She will turn to agnosticism or infidelity, and there may be another period of closed doors and closed hearts.

The Church of Jesus Christ has a grave responsibility resting upon her to take the Gospel to the Chinese at the present day. Now is the time. Doors are widely open. In every province, in every city, in every town, the missionary can go and preach the Gospel. There are Christians in every province, and there are all kinds of helps from the Chinese themselves; and, if we do not go in now with the Gospel it is difficult to say what the future of that great people will be.

The Power of the Gospel.


R. Chairman and friends of the China Inland Mission,—

It is as a fellow-worker that I speak this afternoon, and I feel sure that I can give you the greetings of the whole missionary body in China. I have not been delegated for that purpose, but I venture to say that we all rejoice with you in your successes. We all congratulate you on your remarkable growth, and we all join with you in your thanksgiving for the measure of goodness and mercy that follows you year by year. You have grown to be a great tree springing from the faith, and vision, and consecration, of one servant of God. It reminds one of the parable of the mustard seed with small beginnings and great wide-spread sheltering boughs.

It has been my lot during the last few years to be associated with committees and conferences in which we have had a good deal of investigation to do, conferences which have tried to take stock, as it were, of the general missionary position in China, and which have sought to find out where we stand, where our weaknesses are, how best our forces can be co-ordinated with more effect, how we ought to do the things that are not being done, how to leave undone some things that are obsolete and no longer effective.

Now, some of the things that have come out of this investigation have moved us profoundly. And I think nothing has made a deeper impression upon the missionary body than the fact that we now number, according to the latest missionary lists, something like 6,000 persons—the exact number as given in our most correct list is 5,978 persons, who are engaged in some way, direct or indirect, in the great enterprise of evangelising that vast Republic in the Far East. And of that great army of, roughly, six thousand missionaries the China Inland Mission contributes more than one-sixth of the number. We thank God for this. We found also, that there are something like 520 stations or districts occupied, as we say, by foreign workers; and more than one-third—233—of those centres are occupied by members or associates of the China Inland Mission.

We thank God, and we wonder what would have been the condition of the provinces if there had not been born this great Mission from the faith and vision of Mr. Hudson Taylor.

There are something like 253,000 church members in China, and about one-seventh of them are connected with stations and churches organized and superintended by this Mission. So I think, without quoting any other figures, or attempting to make any other comparison, you will permit me as one of those who are outside your Mission, but working for the same great end, to join in the thanksgiving you offer to-day and to join also in all the prayers you offer that what has been done may grow from more to more, that what has already been harvested may be but the handfuls preparatory to the great and glorious harvest-home.

I gather from your report that during the past twelve months your baptisms numbered 4,200. That is a further cause for rejoicing and means that God's blessing is upon the work and the workers. What good are organizations, what good are
opportunities, what good is it to spread ourselves through this country and that country, unless the seed has the springtime from above upon it and souls are drawn into the Kingdom of God. When we read or hear these reports of thousands coming in annually we know that the blessing of the Lord is upon the work, and His smile is in the hearts of the workers. There is something very stolid, and cold, and commonplace in a mere statement, a mere paragraph of figures. You can express all that the missionaries have done in all the provinces in a paragraph if you trust to arithmetic; but no volume could set forth the prayers, and the tears, and the agonizings, and the disappointments, and the quiet heroism, of the ministries that bring forth the figures that find a place in our statistics.

Sowing and Reaping.

You have heard from Mrs. Howard Taylor something of what Mr. Hudson Taylor felt, and what his experiences were. I had the honour of meeting him several times. I have had the joy of reading CHINA'S MILLIONS almost from the beginning, and I believe that what is so beautifully expressed in his letters is just the experience which is gone through in station after station before any triumph is recorded. I think that some of the largest returns that figure in your report this year have come from the province of YUNNAN. God has been greatly blessing the work among the aborigines of that province; and, in the province of KWEICHOW, too, multitudes have been brought into the Kingdom. I think that I am correct in saying that the missionaries in YUNNAN laboured for 25 years before there were twenty-five baptisms. Oh! think of all the toil, and patience, and faith, and labour, that lie behind the 4,200 baptisms of last year. They have not sprung out of the ground. They have not come in of their own accord. They are the result of quiet influence in boys' and girls' schools, of women's ministries in homes indescribable from this platform, of preachings innumerable in streets and villages, and along highways that stretch through thirsty lands, and of weeks and years of prayerful effort, and we thank God for these tokens of His blessing.

Then, too, there is another cause for rejoicing, namely, what is taking place is the pledge and promise of greater things that are going to take place. Never forget that in the matter of baptisms there were forty, and there were four hundreds, but there are four thousands now, and you are going on and on. It must be so. We cannot stop when once this great enterprise is entered upon in the right way.

Mr. Vale has told you how China is at the Divide. There is a very singular statement in a paper which I found in one of our Chinese magazines, written by a Chinaman. I should like to give you his opinion rather than my own in this matter. He writes: Perhaps there is at most one baptized Christian in four hundreds, but there are four thousands now, and you have not sprung out of the ground. They have not come in of their own accord. They are the result of quiet influence in boys' and girls' schools, of women's ministries in homes indescribable from this platform, of preachings innumerable in streets and villages, and along highways that stretch through thirsty lands, and of weeks and years of prayerful effort, and we thank God for these tokens of His blessing.

Then, too, there is another cause for rejoicing, namely, what is taking place is the pledge and promise of greater things that are going to take place. Never forget that in the matter of baptisms there were forty, and there were four hundreds, but there are four thousands now, and you are going on and on. It must be so. We cannot stop when once this great enterprise is entered upon in the right way.

Mr. Vale has told you how China is at the Divide. There is a very singular statement in a paper which I found in one of our Chinese magazines, written by a Chinaman. I should like to give you his opinion rather than my own in this matter. He writes: Perhaps there is at most one baptized Christian in every 1,400 of the population, but the moral influence that this body of men and women exercise among their fellow-countrymen is at least ten times its proportionate share. In other words the influence of the Christian community in society is as if one out of 140 of the population is a Christian believer. That is a testimony which, I think, every missionary should keep before him, and I think every mission station could supply ample confirmation of it. Beyond those who are bold to confess JESUS CHRIST, there are multitudes who hesitate, but He who said: I, if I be lifted up from the earth, will draw all men unto Me, is drawing men to Himself in many many ways. Some are attracted by the philanthropy of this missionary work; some by the utility of Christian doctrine for the country; and some because they think there is worldly advantage through Christian education. But be that as it may, men are being attracted by the personality of JESUS CHRIST. They are coming under the spell and power of His inimitable teaching.

Let me quote from another writer in this same magazine, a Mr. Wang, who was lately a Commissioner of the Education Department. He is a Confucianist; he is not a Christian, but he is particularly well disposed towards Christianity, and is often found in the company of Christian men. He says: Formerly I made a distinction among religions as 'native' and 'foreign' on account of their origin, but now I am convinced that such a distinction is false, for religions as such must be universal.

And the writer of this magazine article continues: This statement means that the old prejudiced attitude towards Christianity because of its foreign origin no longer exists in the minds of the educated people of China who are now willing to receive the Christian religion according to its intrinsic worth. I suppose that writer thought China wanted a religion that would make her equal to other powers, make her practical, honest, industrial, strong, and financially better than she is at the present time. But only fancy the challenge that we have there!

The Intrinsic Worth of Christianity.

In a Chinese paper which reached me by the last mail from China is an account about a Mr. Tung, a Christian in MANCHURIA. Permit me to quote from it. It illustrates the intrinsic value of Christianity to which I have just referred. Mr. Tung was a farmer living in a remote place in MANCHURIA. About two years ago the brigands who are very numerous in that part of the Republic came down upon his homestead. They tied him up, burnt his home, and carried off his goods. Mr. Tung, who was a humble Christian man, did not inform the authorities. He bore his loss, restored his home, and went on with his work. About two years afterwards he was walking in the city one day, when he met a ragged fellow who tried to disguise his face, unsuccessfully however. There was mutual recognition. The ragged man was one of the robber band who had destroyed Tung's home, and carried off his goods. When the man saw that he was recognized, he went down on his knees as the Chinese do, and begged for mercy. "Do not give me up, do not give me up," he pleaded. Mr. Tung said, "I do not bear any grudge against you. Tell me about yourself." The man, hardly believing his ears, said, "Well, we have had a very hard time. The soldiers came shortly after we had burnt your house, and broke up our band, and they drove us into some of the wild places, and we lost our way. In the winter it was bitterly cold, and both my feet were frostbitten. I have been living in this place for two or three months, and I have no more money left. I do not know what to do. I owe a lot of money at the inn, and I am in want of food." "Well," Mr. Tung said, "go back and get some food," and he gave him some money adding, "Go back and pay your account if you can. I will call for you to-morrow and take you to the hospital and see if something can be done for your feet." The man, who feared that behind this generosity there must be some plot to capture him, would fain have run away in the night, but found it impossible, his feet were so bad. Next day Mr. Tung came for him in his own cart, and took him to the hospital and paid altogether something like £2 sterling to procure the healing of his body. He said, "Perchance in the Hospital he will learn of JESUS as I did, and will come out a different man," and he did.

My friends, that is the answer to the enquiry and the hope of men like the one I quoted who are looking for a religion that will have some practical results. We thank God not only for the numbers of the converts, but for their quality. We thank God also that the issue does not rest on anything like statistics or organization, but in the unalterable purposes of the eternal God who loves us and who loves them, and who wills that we shall all be saved through JESUS CHRIST.

N.B.—Owing to lack of space, Mrs. Howard Taylor's address is being reserved for publication in a later issue.—Eo.
Our Shanghai Letter, Containing the Latest News from the Field.

By James Stake.

April 20th.—Since the date of my last letter, the political situation in China has not materially altered. The provinces of Kwangtung and Chekiang have declared their independence, whilst it is reported that others intend doing so shortly. There has, however, been a suspension of hostilities on the Szczewan-Yunnan border, and negotiations between the opposing parties are proceeding, but with what prospect of an amicable settlement it is impossible to conjecture. It is cause for thankfulness to God that letters received from all our stations in Yunnan and Kweichow report everything peaceful locally; though at Luchow and Sufu, in south-western Szczewan, during the time of fighting, our workers passed through rather trying experiences. From the latter station Miss Roulston writes that a shrapnel shell burst about two yards from the back of the Mission premises, smashing the passage door and a number of windows. At the moment, she was studying with her teacher, he at one side of the dining-room window and she at the other, when the window was thrown in and a good deal of shrapnel and many broken tiles flew past between them, happily without inflicting injury, save that the old serving woman, who entered the room at the time, received a slight wound in the arm. Miss Roulston says that but for the substantial brick wall, the result would have been very different. A tailor who was working in the house, being frightened, ran out to the street a few minutes previously, and thus saved his life, as the shell came through the roof and burst where he had been sitting. The cook also had a marvellous escape. He had been ill in bed; but in the middle of the morning, just before the firing began, he, out of the kindness of his heart, decided to go to the kitchen to see that his substitute was preparing the food properly. During his absence the first shell that was fired crashed into his bedroom, breaking up things and tearing his bed to pieces. The servants were profoundly impressed by these merciful deliverances, recognizing in them an answer to the prayers daily offered for help and protection.

Brigandage.

There has been a good deal of brigandage, lawless men taking advantage of the opportunity for pillage in different parts of the country. Dr. H. L. Parry, when nearing Chungking, had to turn back to Wanhsien, owing to part of the Yangtse being commandeered by armed robbers. Mr. Linder reports an attempt by brigands from the North to take the city of Pucheng, in Shenhsin, when several of the Government soldiers were wounded. Mr. Linder called a prayer meeting, when some of the gentry kneeled with them, after the reading of Psalms 33 and 91, and no shot was afterwards fired. These facts emphasize the importance of prayer that the provincial authorities may be able to preserve order.

You will be glad to learn that Dr. George King has now recovered from the wounds inflicted upon him by robbers at Ma-ying, as recorded in my last letter. Mrs. King, writing of her experience, says that through it all they were deeply conscious of the sustaining hand of God, and they were touched by the kind thoughtfulness of many of the people who had only known them for two weeks. Some two hundred men, who had either themselves received medical help or their relatives, accompanied them for nearly a mile from the city. Tears ran down the cheeks of several as they bade Dr. and Mrs. King goodbye, saying "We will pray to Jesus to heal the Doctor." After Dr. and Mrs. King continued their journey they found that the mule litter caused the patient too much pain, so they had to stop on the road and send back to the town to have a stretcher prepared which could be carried by men. A constant stream of people came to say goodbye, but as the doctor was unable to talk with them, they expressed their sympathy by handing a small offering, either of cakes or fruit or eggs. There were so many gifts that what to do with them became a problem.

We have been cheered by the receipt of letters reporting further blessing in connection with Miss Gregg's ministry in North Anhwei. Many of the converts received spiritual quickening, whilst at least fifty women signified their decision for Christ. Mr. and Mrs. Goforth were encouraged by the results of their Missions in Kiangsi and Chekiang. A considerable number professed conversion, whilst there was evidence of the Holy Spirit's working in the hearts of many of the Christians, not a few of whom confessed wrongs and sought grace to follow Christ more fully in their daily lives. We had the pleasure of a few days' visit from Mr. and Mrs. Goforth on their way through Shanghai. I am sorry to say that the condition of Mr. Goforth's health is such that the doctors advise his taking furlough before the summer. At our Saturday evening prayer meeting Mrs. Goforth made appreciative reference to the work at the stations visited, and testified to the inspiration which had come to her personally through her contact with the workers.

Designations.

Mr. Hoste recently visited Anking and Yangchow for the purpose of designating the students in the Training Homes, and after prayerful conference with them he made the following appointments:—Mr. E. G. W. Trickey to Chowkiakow, and Mr. E. R. Baker to Kwangchow, Honan; Mr. H. Liversidge to Pushun, and Mr. R. Richardson to Luchow, Szczewan; Mr. Morris Slichter to Anshun, Kweichow; Mr. N. Engebretsen to Hughsien, and Mr. H. Ingwardo to Tainglo, Shansi; Miss J. P. Nelson to Taikang, Honan; Miss L. E. Smith to Kieshsu; Mrs. P. Grossart to Luana and Miss Lofsguard to the Norwegian district, Shansi; Miss B. C. Baber to Tientai, Chekiang; Miss C. Colston to Hweichow, Anhwei; Miss G. E. Mitchell to Eastern Szczewan, and Miss Annie Bailey to Kweichow; Mr. Martin Linden, Miss K. A. M. Sorssen and Miss E. B. Sjostrom will be proceeding with Mr. Berg to the district of the Swedish Mission in China, though it is still uncertain at which stations they will be located. I feel sure these young workers will have a special place in your intercessions as they go forward to their spheres of services.

Since I last wrote to you one hundred and thirty-nine baptisms have been recorded, including sixty-four at Kweiki in Kiangsi; thus the total received into Church fellowship at this station since the commencement of the work now exceeds 1,000, the present membership being over 650.

I am pleased to report continued increase in voluntary effort. Miss Turner, writing from Lianhsung, Szczewan, mentions that in February a band of nine men went to two markets, ten and seventeen miles distant respectively, preaching the Gospel. This was the first attempt of the kind made by the Christians, and they were touched by the Holy Spirit's working in the hearts of many of the Christians, not a few of whom confessed wrongs and sought grace to follow Christ more fully in their daily lives. We had the pleasure of a few days' visit from Mr. and Mrs. Goforth on their way through Shanghai. I am sorry to say that the condition of Mr. Goforth's health is such that the doctors advise his taking furlough before the summer. At our Saturday evening prayer meeting Mrs. Goforth made appreciative reference to the work at the stations visited, and testified to the inspiration which had come to her personally through her contact with the workers.

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China's Millions.

SCENE IN THE YAO TEMPLE GROUNDS, NEAR PINGYANGFU, SHANSI.

EVENING ANNUAL MEETING

ADDRESSES.

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DEAR Christian Friends,—We are all aware that we are meeting in our anniversary gatherings this year under a dark and heavy cloud, a shadow of which has never rested upon our land, or upon the Church of God, in the experience of any one of us present, and the great need of our hearts, as we come together to-day, is to encourage ourselves in the Lord, to "provoke one another unto love and unto good works," remembering always that the history of the Church of God is bright with instances of a magnificent advance and wonderful expansion of the kingdom undertaken in times as dark as these. Indeed, it seems always to have been God's way to challenge His people to faith, to consecration, and to onward movement which demanded sacrifice beyond anything they had hitherto ever reached, in times of unusual difficulty and stress. And I believe that so it is to-day. To me the greatest encouragement in these days, when the horizon is so dark and heavy with thick clouds, when here in Europe we can hardly see a handbreadth in front of us, and when away yonder across the western ocean what looks remarkably like storm clouds are gathering, when the whole world is involved either in keeping the ring to be won for Christ, or as combatants in the fight,—it seems to me that the greatest encouragement I get is in God's challenge to go forward,—to attempt greater things for Him because of the difficulties of the situation in the home-land, and the difficulties which the situation sets up in the hearts of Judah. Behold your land, or upon the Church of God to lift up her voice and to cry, "Behold a standard-bearer of the truth."

I have been thinking to-day, in contemplation of our gatherings, of the challenge which God gave to His servant Isaiah of old when all around was darkness and cause of discouragement:—Lift up a banner before Babylon in all its abomination, its idolatry, its apostasy; lift up thy voice with strength. Cry out to the cities of Judah, Behold your God. I believe God is challenging us to new faith, to new courage, to new consecration, to new giving in these days, in just the same manner. If ever there was a time when it was necessary for the Church of God to lift up her voice and to cry, "Behold your God" to the nations, this is the time. Jesus said, "I, if I be lifted up, will draw all men unto Me," and Jesus said, "The Son of Man must be lifted up." And I am encouraged not only by the reiteration of God's challenge to His people in these days, but by the vision which grows clearer, because of the surrounding darkness, of the resources which are available to faith by means of which, alone, the challenge of God may be met by His people. Let me remind you in the simplest and briefest way how you and I as individuals, how our beloved Mission as a fellowship, and how the Church of God as the Body of the Lord Christ, may respond to that challenge to lift up a banner, to lift up our voice, and to lift up Christ the Lord as the world's Saviour.

We need, first of all, to lift up our own eyes and look out upon the fields, as Christ has bidden us do, to look out and see the world's need in its intensity, for familiarity with the fact of need has too often made us indifferent to its claim and call upon us. Those of us who were here this afternoon had a window opened for us, and we looked out again upon the fields and saw them "white unto harvest." Some of us will never forget the thrill with which we heard of forty million boys and girls alone in China, children of tender years, to be won for Christ. Doubtless to-night, through the lips of those who shall speak to us from the field, we shall again be helped to lift up our eyes and look.

And then, beloved, we need to lift up our souls to the Lord, as David, again and again confronted with the challenge of duty, confronted with all the necessity of energy in his office, cried, "Unto thee, O God, do I lift up my soul." And you and I are never going to lift up Christ to a dying world in a greater degree than we lift up our own souls to the Lord. "Who is sufficient for these things? Our sufficiency is of God." And when, in naked helplessness, we lift up our souls unto the Lord, and lay hold of Him with the tenacity, not of strength, but of weakness which clings to Him because it has no alternative, then, beloved, He will respond to us in that mighty assertion of His own nature in our weakness which shall make each one of us a standard-bearer of the truth.

And then, thirdly, we need to lift our hands to the work; well does the Holy Ghost say to us through the writer to the Hebrews, "Therefore, lift up the hands that hang down." And how many hands are hanging down because hearts are chilling, iniquity is abounding.
and the love of not a few is growing cold; and, when the heart-beat of the child of God, or of the Church of God, is weakened, the hands hang down and the knees are feeble, and the feet are laden in the way of His commandments, to you and me there comes afresh this call of God, this challenge to faith "Lift up Christ." And in order to do so lift up your own hands. If they are hanging down because they are full of treasure which is unsurrendered, then let it go. If they are hanging down in inertia because your love for Christ has begun to grow feeble, then draw near again to the Cross, the great focal point of light and heat, where the fire was aforetime kindled within you, and He who kindled it then can rekindle it now.

Then another word. If we are to lift up Christ we must hearken to His own injunction, when we see things as they are in the world to-day, nation rising against nation, people against people, thick gross darkness, the clash of men's passionate ambitions and selfish schemes,—"Lift up your heads: your redemption draweth near."

Beloved, we have here the four elements of the strength in which alone we may and must lift up Christ in China and in all the world. Lift up your souls and pray. Lift up your hands and work. Lift up your heads, for Jesus is coming, and the night of battle shall soon change into the morning of victory. "We shall see Him as He is," and from north and south and east and west they shall come and sit down in the kingdom of God and these from the land of Sinim." Oh, may God help us, and may the outcome of this our gathering to-night be that we shall all be lifted that we may lift, that we may lift up that standard which is the only attractive and saving standard for the whole world, that we may lift up the fallen ones and "rescue the perishing" and "bring them to Jesus, the Mighty to save." God grant it for his Name's sake.

Triumphs of the Cross in Szechwan.

ADDRESS BY T. DARLINGTON, WANSIEN, SZECHWAN.

It is my privilege and my responsibility to-night to lay the needs and the demands of China upon the consciences of every one of you here. There are certain powers which are at work there to-day. Certain things are very manifest. The first is that Satan is working with indomitable energy for the moral and spiritual undoing of that land. Then, too, the door of gospel opportunity is not only open, but it is taken off the hinges, and there is no reason why we should not enter in and do the full tale of work. Again, the risen Lord is waiting with power, and He is prepared to work through the lives and by the ministry of those who place themselves in His hands.

First, then, let me say something about the power of Satan. I suppose that the first thing which strikes us when we get to the Mission Field is the fact that the powers of darkness are very real. If you do not believe in a personal devil you ought to go to China. You would not be very long there before you would believe in his personality, or you would want to know who carries his business on.

In our part of China especially—West China—for some years past the political condition has been chaotic. I opened a letter to-day from our station of Wansienen. Politically affairs there are simply awful. Men's hearts are failing them for fear. They do not know what next to expect. Brigand bands sweep down on the city, the country people run thither for safety; they are panic-stricken. I learn from this letter that one of our brightest schoolboys was ruthlessly murdered by a band of brigands as he was journeying from Wansienen to a city two or three days' further west. The brigands boarded his boat and simply mutilated this youth and threw him into the river. That is the power of Satan.

But not only is China politically chaotic, she is religiously undone. Three great heathen systems lift their dragon-like heads and seek to defy the Gospel message. There is the system of Confucianism, which prunes too much and cultivates too little; a system which exalts external ceremonial and kills internal truth; a system which has no place for the man or woman who has failed. There is Buddhism, which speaks of God as absolute and impersonal, unknown and unknowable. There are Buddhists in London I understand. Well, this is what Buddhism is;—God unknown and unknowable. Man illusive and unreal—an impersonated deception. Sin is a huge joke, for which man is not in the slightest degree responsible. Salvation is an impossibility. Then there is Taoism, which is cold, harsh, hard fatalism, with not one spark of life in the whole thing from beginning to end. It also is the power of Satan. Let me tell you how it works.

A woman was brought into our courtyard one day, she had a broken leg, a compound fracture. Our ladies attended to her. The leg was set, and bandages and splints were put on. The woman

Photo by]

INTERIOR OF THE NEW CHURCH, PAONING.

[Geo. Rogers]
was sent home, and our lady missionaries visited her for several days in succession, and she seemed to be making progress. One day, however, when one of our ladies visited the house she found that this woman had a temperature, and was in great pain. The missionary noticed that the splints had been taken away, and that the woman was dying. She enquired the reason, and the answer was, "Well, I have had the witch doctor in, and she tells me that my husband threw me over the cliff and wants me to be with him, and these things will happen to me until I decide to go, and the sooner I go the better." She died in three days. That is the power of Satan.

I could tell you many other like things, but will rather speak now of another and brighter side, namely, of the power of the Word of God. The old Chinese pictograph for "friend" is written as two outstretched hands. I do not know who first wrote that pictograph, but I know there is a very real truth in it. The friend that China needs is not one with the hand deep down in his pocket. The Friend that China needs to-day is the Friend with the outstretched hands, the Friend who is able to say, "Come unto Me all ye that are weary and heavy laden, and I will give you rest," "Him that cometh unto Me I will in no wise cast out." Thank God, they are coming.

I spent a night once in a Chinese inn with a revolutionist. His purpose was to visit the various higher schools in Szechwan and there propagate revolutionary ideas against the Chinese Government. The inn was about the dirtiest that I had been in for many a long day, and that is saying a great deal for a Chinese inn. I should say it was rather "bitesome," and under these conditions you cannot very well go to sleep. The best thing to do when you cannot go to sleep is to talk, and the best thing to talk about is the Gospel of the LORD JESUS CHRIST. So this revolutionist and I talked about the LORD JESUS CHRIST and His saving grace, and in the morning the man went his way, and I went mine. Some time after I heard that this man was under Christian instruction, and to-day he is doing Christian service amongst Chinese students in China. He was once propagating revolutionary ideas, but to-day he is preaching the Gospel of the grace of God.

Again, I visited the mountain side at a place called H——.

The days were very wet, and in consequence I could not do much visiting, but I got on to the hillside and called at the house of an old Buddhist man. He was 66 years of age, and his wife was three years younger. I spoke to him about the saving grace of the LORD JESUS CHRIST. He did not seem to understand much, and I came away disappointed. I was staying at a farmhouse a little lower down the hill. The next morning I was awakened soon after four o'clock by a knock at the door. This old man had called me up in order to know if I would tell him how he could accept the LORD JESUS CHRIST. He said, "I have had no sleep all night. My old woman said to me 'Why don't you go to sleep?' and I said, 'I cannot go to sleep after what I heard yesterday.'" Well, we started an "after-meeting" there and then. Five o'clock came and he had no light, at six o'clock he was still in the dark; at seven o'clock he was still groping; but at eight o'clock the light broke over his soul. As the old man could not see the characters in my Bible I got a Prayer Book with big characters and read out passages from the morning service, and as we read them the light broke upon his heart. He said, "You can go now. I know it." That man died three years later, but he did not go hence until he had brought a number of other people to the Lord. That is the power of the Word of God.

In our city of Wanshen four years ago we were not able to give a Gospel away. It was a notorious place for anti-Chinese feeling. The people would not have a Gospel as a free gift. But last year, from January to April, my fellow-workers and I sold 16,000 Gospels on the streets of that city from our British and Foreign Bible Society's depot there of which I have charge. We sent out in the last full year 69,000 Bibles, New Testaments and Scripture portions. That is the power of the Word of God.

An old woman came into our compound one day and asked to be instructed in what we believed. She said that she lived away upon the mountains. She had had a dream, and in this dream she had been told to go to the Gospel Hall. She did not know what the Gospel Hall was. It might have been a medicine firm or a drapery establishment for all she knew, but she was told to go there. The next day she made her way to the market and saw the fortune-teller. Now, this fortune-teller was known to me. She asked him, "May I go to the Gospel Hall?" "Yes," he said, "if I were you I would go to the Gospel Hall. They are decent people there." She came, and it was wonderful to see the way that woman drank in the truth of the Gospel. God is working.

I want to tell you also about the power of prayer. We have an old woman, a Mrs. Vie, between eighty and ninety years of age, who was an invalid and suffered much for years. She was an ardent idolater, and had done everything possible to work out her own salvation and get rid of her disease. Instead of getting better, however, she got worse. Influenced by the testimony of her grandson, a boy in our day school, she at last decided that she would destroy her idols, and one night she ordered that they should all be taken down and burnt. Eventually we had a big bonfire, and the idols were burnt. We visited the old lady and had prayer with her, and the next Sunday she was present at the worship. She really believed in the LORD JESUS CHRIST. That old lady, nearer ninety than eighty, has
China's Millions.

One day a man entered our courtyard carrying a bundle of incense, a large bundle of idolatrous candles, and some paper money. On coming in he went through the ordinary salutation, and I received him; but, thinking that he had come to the wrong place, I said, "I am afraid you want the temple next door." (There is a Buddhist Temple on one side of our Gospel Hall, and a Taoist Temple on the other.) "Oh, no," he replied, "I want the Gospel Hall." So I invited him into the guest-hall and asked him to tell me his story. This is what he said. "For months I have been ill, and, instead of getting better, I have been getting worse. I tried one doctor, and then I tried two doctors, and the two doctors did not do me much good and so I had three." That is the way the Chinese do. They have three or four doctors, and sometimes take their medicines simultaneously, and then expect to be cured. Well, my visitor continuing said, "A neighbour of mine who lives 150 English miles away said to me, 'Now if you will pray to One JESUS I dare say that He will make you better.' I have heard some foreigner preaching in the street and telling this story. So I began to pray to JESUS, and I became perfectly well. Afterwards I went to my friend, and said to him, 'How can I thank this JESUS for making me better?' My friend said, 'I do not know anything at all about it. I only know that the best thing to do is to go to the Gospel Hall in Wanshien, five days' journey away. So I have come to thank JESUS for making me better.' He had walked 150 English miles to thank the Lord about whom he knew so little, but from whom he had experienced so much. And he brought the idolatrous paraphernalia because he did not know anything better. How far would you go to thank God? There are people in this land who would not go 150 yards. This man walked 150 miles to thank God! I will mention just one other case. One day we heard that an Indian was by the riverside outside our city. We thought it rather strange that an Indian should be in West China, and some of us determined to go down and see this man. He turned out to be a Tibetan, who was suffering from ophthalmia. Some ladies who were staying with us at the time attended to his eyes. We learnt that he was a Tibetan Christian, and could speak English very well indeed. He understood Hindustani as well as the Lhasa dialect of Tibet. He asked for no alms, and solicited no help, but as we talked to him, we found that he had had very strange experiences. When quite a child he was sent to Lhasa from Tatsienlu to stay in a monastery. He did not like monastic life, and he ran away and made his way to Darjeeling. On the Indian border he met a Christian missionary who was the means of his conversion. He was brightly converted, and for a number of years afterwards he used to traffic between Darjeeling and Lhasa, and each journey he took he carried the Scriptures into the interior of Tibet. But, as the Chinese soldiers were retreating from Tibet and had to go through India, they took this man because he understood languages, and made him an interpreter, and brought him around past Shanghai right up the river to Wanshien. There they disbanded and took everything he possessed and left him stranded. But he was there for God. I got to hear that Mr. Sørensen was coming up the river at the time, and this youth waited for him. He travelled with him and ministered to those on the boat. They found that he was a decided Christian, and to-day he is a most valued helper, and one of their leading Tibetan evangelists. I would ask your special prayer for him.

The Chairman: It rejoices our hearts to hear a story like this, or rather, samples of the stories that Mr. Darlington might tell us if he had the whole time at his disposal. I now have the very great pleasure of calling upon Miss Grace Eltham, who for the last eight years has been working in Kansu. I do so with more than usual pleasure because prior to her departure for China she was a member of my own flock, and I had the joy of sending her out to that land. I am very glad indeed that she is here to speak to us to-night.

“My Cup Runneth Over.”

ADDRESS BY MISS GRACE ELTHAM, LIANGCHOWFU, KANSU.

My first word to-night is a word of testimony. My call to China came through an annual meeting of the China Inland Mission. As a family we were not interested in Missions, but early in my life God laid on me the need of the heathen. Before I was a Christian, He led me to a missionary meeting, when I lived in the country, and I knew that God had laid hold on my life for missionary work. When we moved to London, I do not know how I heard of the China Inland Mission or how I was led to the Annual Meeting, held ten years ago in the old Exeter Hall, but I know that Mrs. Taylor was speaking of the home-call of Dr. Hudson Taylor, and then and there I felt that God laid hold of my life for China.

My station in China is in the far north-west, the farthest north-west station of our China Inland Mission in China proper. We are often told that ours is a very lonely station, and it is. Our nearest neighbours are seven days' journey away on the south-east, and if we wished to have any contact with our neighbours on the north-west we should have to go fifty-two days' journey; so that it is indeed a lonely station. As a rule, we have four or five missionaries in the station. Mr. and Mrs. Belcher have been there for twenty years or more, and Mr. and Mrs. Preedy are there, and Miss Mellor. There are no other Missions in Liangchowfu. In my stay of nearly seven years I was only four months away.

I wish to bear testimony to-night that China means to me an overflowing cup—many times overflowing. It has been to me the place where God has indeed given, as He has promised in His word, a hundredfold in this present time. I pray that some of my young friends here to-night may feel that God is laying the need of China upon their hearts. Let me say to you, do not be afraid to go to China. God has wonderful blessing for those who respond to His call to go and preach the Gospel to the Chinese. You see the banner displayed before you. That is to me a most precious possession. It was given to me by the poorer women of my station when I left. How I wish I could bring those women before your mental vision, and give you some idea of what it means to them to have missionaries living amongst them and telling them of the love of JESUS. I wish you could have seen the group that gathered to bid me farewell, and how the tears rolled down their faces as they pleaded with me to return quickly.

As you see by the map we have to travel right through China to reach my station. I am not sorry that I had to go so far
inland. It meant that, being such a long distance from home, I could not be home sick, for it was no use wishing to come back, because I could not do so, consequently I quite settled down to my life and work there.

I left the training home at Yangchow on the 15th of April, and did not reach my destination until the 4th of December. That does not mean that I was travelling all that time, but I was most of the time on the road. I had to stay three and a half months on the hills owing to the great heat. Then when we were ready to start from Hankow we had a most unprecedented typhoon. Dr. Griffith John said that during his fifty years' residence in Hankow he had never experienced anything like it. That very day our boats were loaded, and we were on the point of going abroad, but the typhoon smashed the boats to matchwood; there was nothing left of them, nor of hundreds of other boats. If it had not been that one of our party was delayed we should have been on board. God's hand ordered that delay, with the result that we were spared the awful terror of being on the river in that typhoon. Most of my goods went to the bottom of the river Yangtze, and I suppose they are still there. A few of them floated in to various landing stages which were crowded with people, and some of the missionaries stood and rescued from the river such of my things as floated in—my eiderdown was amongst them. My box of books was burst open and floated in half empty, and a few other things were rescued, but the majority went to the bottom of the river. But my life was spared, and I did not care about the goods at all. We had to stay a week in Hankow to dry the rescued articles and to gather together a few necessaries to go on with, after which we proceeded to the next station, three weeks' journey up the river, by a native boat. We had two more typhoons, but were brought safely through. One came upon us in the middle of the night. I woke at midnight and heard it coming. We rose and dressed hastily and gave ourselves to prayer. We were anchored in a very lonely part of the river, with no one near us. There were only our two boats. The boatmen screamed and yelled, and we thought several times our boats had cut their moorings and that we were going down stream. But as we rose from prayer the wind ceased, and there was a great calm. Our hearts did praise God for that. Later we learnt that other missionaries on the hills had been praying for us too, for they knew that we were on the river.

The river journey was succeeded by an overland journey, and I had my first experience of travelling by sedan-chair. The Chinese are greatly pleased if we are set down in the middle of a village, say, and have our meals spread out. The whole village turns out to watch us eat our dinner. One journey of seven days I was alone, and experienced the Lord's goodness all the way along. Through rivers and roaring torrents I was carried shoulder-high by the chair-bearers, and for ten days never saw a European, and spent night after night in Chinese inns which, as many of you know, have no fastenings to the doors. I became quite an adept in the art of barricading. I arrived at my lonely and far-distant station in the middle of the winter.

The learning of the language of the people was difficult but God helped me and I was soon able to get out among the people and tell them of the love of Jesus. It was such a joy as I became familiar with the language and began to understand the Chinese, and to get out into their houses, to tell them why I had come. I want you to realize that our work has been very slow. Liangchowfu has been open as a Mission Station for twenty-five years,
but we are so remote, and the people are so very conservative, that the work is really gathering converts one by one. After 1900 there were the first baptisms, and then in 1906 there was a move forward. When I was designated to Liangchowfu, I was told that God was working there. Since the year 1906 until the year I came home, every year, with one exception, we have had baptisms. We have not reached our hundred converts yet, but we are getting on that way.

I will tell you one or two interesting stories so that you can understand something of the work we are doing. There is our Biblewoman. We call her the "Puritan," because she is very straight up and down, and has not, perhaps, very much sympathy with those who do not accept the truth right away.

She came one day to the Mission Hall, and saw the other women with their Bibles, and found that they could understand what the foreigners were saying. Immediately she realized that she wanted to do the same, so then and there she made up her mind to come to the meeting, whether the weather was wet or fine.

It is a most unusual thing for a Chinese woman to go out in the wet. She at once began to put money aside to buy a Bible, going without many meals in order to get it. At last she bought one and now reads it splendidly. She has been our Biblewoman for eight or ten years, and is doing excellent work, visiting the homes of the people, and going with us to the country places, seeking to spread the Gospel of Jesus Christ. She has been a great blessing to us. She does not only preach the Gospel, she lives the Gospel. She is a great standby to us in our work.

Then there was an old beggar woman. She was never entered into the Church roll because she was never baptized. She came to me first, a mere bundle of rags, and when she came into the meeting she was allowed quite a big space to herself. She wanted medicine, and she had an idea that she had a hole in her head. She was a little bit peculiar. We lost sight of her for a little while, but she turned up again. Mrs. Belcher saw her and comforted her about this hole in her head. She was a little bit peculiar.

The old lady did not hear any sound, they went into her room and found her lying with a most peaceful smile on her face. She had gone to be with Jesus. After her death one or two regular attendants at the meeting came to us and said, "Where is the beggar woman?" We said "She has gone home to be with the Lord." They had brought some big pieces of bread for her, and they said "We have brought these for the beggar woman." She did not beg from us, but brought gifts to us because she really had got the love of God in her heart.

Then there was our dear old Mrs. Wang, who lives in the country. The country district is not easy to evangelize. The farmhouses are like small fortresses, and the inmates keep big dogs to keep people out; so unless you can get an introduction into a farmhouse it is impossible to get in. We had an invitation to go and see a sick woman, and I said "Do let us go. We do not know what it may lead to." We had a crowded room, and this was our first visit to that part of the country. The old woman whom we had gone to see seemed most earnest, and would not let anybody else speak while we were speaking. We went home and said, "That old woman was in earnest." We found that she was really interested in the Gospel through one of the scholars who was in our school in former years, her grandchild. This old woman's husband had come into the city and heard the Gospel, but she had so persecuted him that he had died, as far as we know without being saved. But in later years this grandchild went out to the country and taught her old grandson the hymns she knew, and the Scripture she knew. The old woman was baptized some years ago, and when she was baptized she gave all she had to the Lord. She made over by deed two-thirds of her land to be used in putting up a mission hall, and she had only a little piece left. She is a widow without a son, which in China means much, because women are so looked down upon if they have no son who can burn incense to their spirits after they are dead. But the old lady did not trouble at all about this. She felt that she had got the Gospel, and that was enough, so she gave what she had to the Lord. And oh, she has been a blessing. In the country districts in all her spare time she goes to and fro among the farmhouses teaching the people, and she has such a number of hearers. We were much rejoiced last year when through her witness three of these were baptized, and her joy was great. She felt now she was not alone in worshiping the Lord, but had others who would meet together with her. She must be seventy years of age, almost too old to come into the city for the services on Sunday. She cannot read, but she knows a lot of Scripture, and when she cannot come into the city she meets with those other people on Sunday. We have numbers who come to us from her village about once a month, or perhaps oftener.

When we can, we go to the farmhouses, and the women
July, 1916

China's Millions.

crowd in and sit around us, and do not want us to go away. They want to hear this Gospel which they see has such power.

The Chairman: We shall none of us find it difficult to re-

member in prayer the work in Kansu after what we have heard from Miss Eltham to-night. May God keep us as faithful in prayer as those His other servants in the far north-west are faithful in service and sacrifice.

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Bible Training Schools.

ADDRESS BY W. H. WARREN, HANGCHOW, CHEKIANG.

TO-NIGHT there is to be presented to you a side of the work which I expect is somewhat new to those who are supporters and friends of the China Inland Mission.

We have always had the reputation of being an evangelistic Mission, and, indeed, it has always been our aim to preach the Gospel of JESUS CHRIST in the interior of China.

But it is well for us to remember—and perhaps to inform some here—that the ideal of the China Inland Mission is to establish self-governing, self-supporting, and self-propagating churches. We are not in China to establish any foreign church. We are there to help the Chinese to establish their own church that God Himself may do His own work in His own way among that people. We know very well that the work of Bible training is just a necessary outcome of that which has preceded it.

In the early days of the Mission the pioneer had to go forth breaking up the ground. We still have the pioneer with us. After the pioneer follows the evangelist, the man who confines his work, first of all, perhaps, to a province, then to a prefecture, then to a district, and seeks by systematic labour to preach the Gospel of JESUS CHRIST to all who will hear. God blesses the work of the evangelist, and he is succeeded by the pastor, the man who is to shepherd the flock, the man who has to look after those whom the evangelist by the grace of God has brought to a knowledge of JESUS CHRIST.

Then follows the next phase of the work. The evangelists and the pastors combine in doing the work of God in the land, and as the church begins to grow and is organized there comes a call for the educationalist. We have heard of children this afternoon. Well, the church calls for men and women who will teach their young ones so that they may be kept free from the contamination of evil around them, and be trained for the responsibility of life along Christian lines. But it soon becomes apparent, as God continues to bless the work, that the pastor needs help, and hence we have to call upon our Chinese Christians to take upon themselves their share of the work and the burden that is laid upon the whole Church of God. And, in order that these men, who have been called, we trust by God, to co-operate in His work in that land, may be properly trained for the work, the Mission provides Bible Training Institutes where such men and women may come apart for a while in quietness, and where, under the most favourable circumstances that we can devise, they may have the time and opportunity to learn of God and to study His Word that they may go forth "strong in the LORD and in the power of His might" to do exploits for Him.

It is very interesting to trace how the need for this Bible Training work grows. In the first part of the history of our Mission, it was, I suppose, the custom for those who were in charge of stations and had a promising young man or woman among the converts to give them instruction themselves. Personal instruction was given to those who seemed to be pointed out by God as workers for Him. But, as the work increased and extended into the outlying districts, the individual missionaries were not able to do this, and these solitary personal lessons became merged into definite classes for workers who were gathered in from time to time. As we went on, and the work grew and responsibilities increased, it became necessary to organise Bible Schools for definite periods, for men and women,—the more receptive members of the Church,—during the winter months, when the farm work was less, or...
From 1893 to 1905 Mr. H. C. Burrows, formerly Lieutenant in the Royal Navy, devoted himself to mission work in China as a self-supporting worker in connection with the C.I.M. On September 19, 1905, he died in the large city of Nanchang, the capital of the province of Kiauhsi. The building shown in the picture has been erected by his family as a Burrows Memorial Bible School. At this school evangelists and pastors train for work connected with the provincial churches.

Will the reader of these lines pray that only men called of God may be selected for such training, and that special blessing may rest upon those responsible for guiding their studies?

During the summer months, when the country people had more leisure. The Christian leaders were gathered together for a few weeks at a time, and the necessary instruction was, as far as possible, imparted.

Another method also has been adopted, notably in the province of Shansi, and in the province of Chekiang. Special men gifted for Biblical instruction have been set apart to visit the stations in these provinces at the invitation of the missionaries in charge, and the most promising members have been gathered together to receive instruction from these Bible teachers, so as to enable them to take a further and more promising part in the work of God in their stations. But even this did not meet the ever growing need. In fact, the more we do, the more is demanded of us, and the more instruction we give in this way the more the need is impressed upon us of giving more definite instruction, and of setting apart those who will be able to give their whole time to these men and women whom God is calling out to be the future leaders of the work in China.

I think it was in the year 1897 that the first definite request was sent to the Mission, by a provincial conference assembly at Ningpo, to establish a Bible Training Institute in the province of Chekiang. At the time it was impossible for this to be done. But in 1904 the first institution of the kind was established in Chengtu, in the province of Szechwan. A similar institution was opened in Paoning in the same province. In 1908, the Burrows Memorial Bible School was opened in the province of Kiangsi. Another school was started in Shansi in 1909, and in 1911 one was opened in Hangchow, in Chekiang, from which I come.

Now, perhaps, for a few minutes it will be well for us to concentrate our thoughts upon one of these institutions, so as to get some little idea of the work we are attempting to do there.

The initial steps in the establishing of the institution at Hangchow were taken by one of our missionaries, Mr. Doherty, who we had hoped would, in the providence of God, have been the first Principal. The Divine will was otherwise, and our brother was taken to higher service. It was not until 1911 that we were able to complete the buildings. With the help of a very able Chinese pastor, Pastor Liu, we began work in that year. We opened our doors for the first class of students, and in 1913 sixteen men, having taken a course of two years' study, passed out from that institution to the work of God in the province of Chekiang. After that we were unable to open again at once. There was sickness, and there were imperative calls from another part of the province, and it was not until the early part of 1915 that we began our second course of study. There are at the present time over twenty students in residence, and the work is in charge of Mr. Fairclough, who is assisted by Pastor Liu and a Chinese tutor.

We do not receive applications personally from those who desire to enter. We much prefer that all students shall be nominated by the churches with which they are associated, and they must be recommended by the missionaries in charge of the districts from which they come. Thus the men who are received at the Institute are only those who are considered worthy by those who know them best. There is no charge made save for board, and a small fee for books. The salaries of the Institute workers,
and the upkeep of the buildings, and the necessary servants' wages have, so far, all been met by special funds given for the purpose. We have also been able to open a scholarship fund, which we hope to continue, so that students who may be accounted worthy, but are not able to meet the small fees charged, may be helped to study at the Institute. We are planning for extension, and hope soon to have buildings where we can receive married men and their wives, in order that the wives also of the future evangelists, preachers, teachers and pastors may receive some necessary instruction. We also hope that we shall be able to open a department for Biblewomen, and expect to be able to erect an Institute chapel so that we may be as it were the nerve centre for the work of God in the province of Chekiang.

Will you bear with me while I try to impress upon you the absolute necessity of such work as these Institutions are doing, a necessity which will increase. The responsibility of teaching these students is very heavy. Do you know I have gone to my classroom sometimes with absolute fear and trembling as I have thought of what it means to influence the thoughts of the men before me, and to give direction to their studies. I would plead with you to "pray for us." It is not an easy thing to stand at the formative period of these men's lives, endeavouring to direct them Godward; trying to help them to understand that their reliance must be on God's Spirit, and that they must be filled with the knowledge of His Word. We have to remember that these Institutes will, in all probability, be the sources from whence the leaders of the Church of God in China will be drawn. God-called men will seek at these Training Centres all the help that they can get, in order to qualify them to give a loyal and efficient response to that call. We must give that help. So you see the absolute necessity, and the growing importance, of such work as is now being presented before you. Do we realise, I wonder, that the future of the work in China is not with the foreign missionaries, but with the Chinese themselves. We missionaries are only a passing phase of the Christian work in China. We were told this afternoon that there were 6,000 missionaries there; I tell you that there are 400 million people there; and if China is to be evangelised adequately it can only be done by the Chinese themselves. It is for us to see, while we have the time and opportunity, that the thought of the Chinese Church, especially of its future leaders, shall be grounded upon the Word of God, that the Church of China shall be built upon the infallible rock of Holy Scripture, and that the men and women who are leaders of that Church shall be men who need not to be ashamed, "rightly dividing the word of Truth."

My friends, I want to make a closing appeal for your sympathy, for your prayer, and for your service.

On what must I base that appeal? Shall I base it upon the need there is for this work? The need is great, and I might well do so. Shall I base it upon the hope there is in it? I tell you that the whole hope of the Church of God in China rests with the Chinese workers. Shall I base it upon the opportunity that we now have, but an opportunity that may pass sooner than we expect? I might well do so. There is need; there is a great hope; and there is a great opportunity now before us. But no: I will pass these by. They must have your serious consideration, but I will base my appeal simply and solely upon something else,—upon one name and upon one motive. You remember that the Lord Jesus Christ, when He commissioned His apostles, told them very clearly and very distinctly, in the 10th chapter of the Gospel of St. Matthew, what they would need, and what would be expected from them, and He based His appeal to them, not on the sense of duty, not on the hope of reward, but He based his appeal simply and solely upon this: "For My sake." Here is no stern demand. Here is no command laid upon you; but a simple appeal to your gratitude and your love. And to-night I base my appeal upon that one all-sufficient Name of Jesus—"For My sake." May you and I not fail in that which God expects from us, of sympathy, of prayer, and of service.

The Chairman:—As Mr. Darlington and Miss Ullitham brought us pictures of the extensive work, so Mr. Warren has drawn us a picture to-night of the intensive character of the work in which he and others are engaged; and we shall prayerfully bear before God this strategical and important work which he has so splendidly advocated, and which means so much to the Church of God in China.

The Death of H.E. Yuan Shih-kai, President of China.

Within a few hours of the sudden and tragic death of Lord Kitchener, H. E. Yuan Shih-kai, President of China, passed away in Peking. In East and West God is speaking to the nations in trumpet tones, reminding us that while great men are among His greatest gifts to the human race, yet we must not put our trust in princes, but in God Himself. His word to us to-day assuredly is "Be still, and know that I am God: I will be exalted among the nations. If we believe this then we can rest free from fear of all impending harm.

H. E. Yuan Shih-kai was born September 16th, 1859. In 1885 he was appointed Imperial Regent of Korea, from which time he has taken an increasingly important place in Chinese national affairs. Appointed Provisional-President of the Chinese Republic on February 15th, 1912, he was elected President on October 3rd, 1912. He has been a resourceful administrator, and has sought his country's good along conservative and helpful lines. He took a leading part in the abolition of the old examination system, the inauguration of constitutional government, the introduction and support of the anti-opium crusade, and the formation of a modern and efficient army.

The recent civil conflict in China, occasioned by an effort to restore monarchical government, is well known. What effect the death of H. E. Yuan Shih-kai may have no one can safely predict. It is possible that his removal may induce the independent provinces to return to their allegiance to the central government and thus secure a peaceful settlement. Li Yuanheng, the Vice-President, has been appointed Temporary President, and for him and for all whose influence counts throughout the country we need to pray.

The Moslem World.—In the July issue of The Moslem World, edited by Dr. Zwemer, there will be two articles of especial value to those interested in affairs in China. These will deal with the Mohammedan Conference at Peking, and Islam in Manchuria. In view of the Moslem problems of world-wide importance which are now coming more and more to the fore, and in view of the increased attention being paid to Moslem questions in China, this quarterly magazine, The Moslem World, should be read by all. It is published for the Nile Mission Press by The Christian Literature Society for India, 35, John Street, Bedford Row, London, E.C.
In Memoriam.

THREE more beloved fellow-workers have passed beyond their earthly sphere of service into that larger sphere of service above. To us they are now "the dead in Christ," but to God they are still the living, for "all live unto Him." We mourn their loss though we rejoice in their joy in seeing Him Whom they serve face to face.

Mrs. J. T. Reid sailed for China with her husband in December, 1887, reaching the field in January of the following year. For many years their sphere of service has been at Takutang, a beautiful spot situated at the foot of the Kuling hills on the Poyang lake. Here they have laboured among the local residents and among the tens of thousands of boatmen who pass this Customs station continually. At the same time their home has been a haven of rest for many a weary worker, especially before the opening of Kuling as a sanatorium. Mrs. Reid has endeared herself to all who have met her, and to many, she has become a second mother. Her end came very peacefully. On Wednesday, April 26th, she had the joy of welcoming back her daughter and son-in-law, Mr. and Mrs. Robert Cunningham, after a nine weeks’ itinerant journey.

The following day she was taken ill after breakfast, and at 4 p.m., after having given more than 28 years of service to China, she passed into the presence of her Lord without a struggle, while resting in her daughter’s arms. Much sympathy will be felt for her bereaved husband and family.

Miss J. MacLaren first sailed for China in 1905; after a time of training at Star Hall, Manchester. Having a knowledge of shorthand and typewriting she later became private secretary to Bishop Cassels in West China, in which capacity she rendered much valuable service. After a recent furlough she had returned to the field to resume her former work, but, ere she had settled in, was taken seriously ill, and, after a brave and somewhat prolonged fight for life, she passed away on May 5th, having given between ten and eleven years to the land of her adoption. One who knew her in the field writes of her “as gentle and sympathetic, quiet and very practical with plenty of common sense and at the same a keen sense of humour. Perhaps more than all I think of her as one to whom you could turn for advice and sympathy, a tower of strength to younger missionaries.” While her death will be a loss to all who knew her, it will be a special sorrow to Bishop and Mrs. Cassels, for she had proved herself an invaluable and experienced helper in her confidential post.

Mrs. Vatsaas was an associate of the Norwegian Alliance Mission. She first arrived in China with her husband in 1908, but did not become associated with the C.I.M. until October, 1911. Her sphere of labour has been at Lungchuchai in Shensi, where she bravely remained at her post in spite of much physical weakness resulting from frequent attacks of malaria. Shortly before her death her husband determined to seek medical aid, there being none obtainable locally. On their journey down the Han river by boat she developed serious symptoms, and passed away before medical aid could be obtained, at the station of Kingtzechwan, where Mr. and Mrs. George Parker rendered all possible assistance and comfort. At her own request her body was taken back to her station for burial, her hope being that her grave might be a silent witness for Christ and of her love for the women among whom she had laboured. The bereaved husband and motherless children have the sympathy and prayers of many in their deep and lasting grief.

As we think of these beloved dead we rejoice to think of them, as we have written above, as still living unto God.

Mrs. J. T. Reid.
Arrived in China Jan. 28, 1888.
Died April 27, 1916.

Miss J. MacLaren.
Arrived in China Nov. 4, 1905.
Died May 5, 1916.

Mrs. Vatsaas.
Arrived in China Autumn, 1908.
China’s Millions.

A GORGE ON THE UPPER YANGTZE.

THE REALITY FOR TO-DAY.

By MRS. HOWARD TAYLOR.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London, N.


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**SUMMARY.**

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*Legacy.*  
*A Friend.*  
*Two Friends.*  
*Readers of The Christian.*

The following articles sent for sale are also acknowledged with thanks:

- Gold watch.
- Silver brooch.
- Gold bracelet.

The Jubilee Story of the China Inland Mission.
A FEW days ago I had occasion to go into a green-grocer's shop, in the country-town in which we are living for the sake of our writing—which I am thankful to say is nearly finished. It was a little shop, and the sun poured in upon its green things pitilessly. The woman behind the counter looked tired, though her face was sweet and bright. Something was said about the LORD—His love and care.

"Oh," she answered, stopping in weighing her vegetables, "isn't it wonderful! I often feel as if the LORD thought about me and cared for me just as if there were nobody else in the world for Him to think about."

"Now that is very interesting," I could not help replying, "for I have had the same experience, and often wondered whether any other child of God felt that way too."

"Oh, yes," she went on, "in these hard days . . ." and then she told me about her husband, at the front ever since the beginning of the war—and there is evidently a deep attachment between them—and two young children, a boy and a girl, dependent upon her for everything; and how fears would often overwhelm her if it were not for the presence of the LORD.

"But it really does seem," and her face lit up the words, "as if He cared about me and thought about me as though He had no other child in the world to think about."

Now, dear friends, that is not imagination; that is not mere emotion. It is the greatest reality in the world; and it is the reality for to-day. Do we not need it? Does not every one of us need it? How else can we be strong to bear not our own burdens only, but those of people all around us? And have we not our LORD's own authority for the thought? I wonder whether His threefold promise, of the threefold Presence, has meant as much to you as it has to me of late?

When He was leaving His disciples to meet all the tribulation, which He told them should be theirs in the world, what was it that He said to them three times over in the Upper Room that night?

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you."—John xiv. 15-17.

Then the 21st verse: "He that hath My commandments and keepeth them—"the same condition": the essential condition of really possessing and obeying His word—"he is it that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him."

A whole God for each and every one of us, just as if He had no other child in the world to think about! And then again in verse 23:

"If a man love Me, he will keep My words"—the same condition—"and My Father will love him, and we will come unto him, and make our abode with him."

And those were promises, distinctly, for a time of trouble (ch. xvi. 33)—"in the world ye shall have tribulation, but in Me . . . peace.

The heart of God, the resources of God, centred upon His loving, obedient child—yes, that is the inward consciousness that changes everything!

Dear friends, are we living it, in these days of unprecedented trouble? Have we a whole God all to ourselves, each one of us—the Holy Spirit to abide with us and fill us; the LORD Jesus to love us and manifest Himself to us; (and how wonderfully He does it!) the Father to love us and make His abode with us? Was not that, all that, just what my friend in the little shop was experiencing though she could not express it? And who can! for it surpasses thought: the wonder of an infinite God—just because He is infinite—so giving Himself to each one of His own, that it seems as though He had no other in the world to think about. How we need it in these days! It is not imagination; it is not selfishness; for we can do nothing greater to help this sorrowing, suffering world—even China with all its needs—than just be filled into "all the fulness of God."

With a view to our encouragement, I want to say a little this afternoon about this very experience in the life of Mr. Hudson Taylor, and how it energized him for the great task God gave him to accomplish. This is what we have been and are working upon; our hearts are full of it; and we long for the time when we can


AUGUST, 1916.
trying times before."

The year 1877, for example, was one of extreme trial and danger. Inland China was slowly opening to the pioneers of the Gospel, and the opposition of the enemy was tremendous. Mr. Taylor was single-handed, almost, in the working of the Mission. He was Editor of CHINA'S MILLIONS, Treasurer and Secretary in one—everything, practically, in China; and the anxieties that came upon him were almost overwhelming. A friend who was much with him at this time told us how he would turn for relief and comfort to the little American organ, often playing and singing some favourite hymn. The one he most frequently came back to was:

"Jesus, I am resting, resting, in the joy of what Thou art."

One day this young missionary was with him when an inland mail arrived, and several letters were put into Mr. Taylor's hands. He opened them reading aloud parts of one and another that told of serious troubles. Two were from central stations and two from out-stations in which the missionaries, or their Chinese helpers, were in grave peril. Each required prayerful and immediate action; and feeling that Mr. Taylor would like to be alone for a while, his companion was about to leave the room, when to his surprise someone began to whistle. Whistling, at such a time! Yes—the refrain of that much loved hymn:

"Jesus, I am resting, resting, in the joy of what Thou art."

I am finding out the greatness of Thy loving heart."

"How can you," exclaimed the younger man almost indigantly—"how can you whistle, when our friends are in so much danger?"

"Would you have me anxious and troubled," was the reply. "That would be no help to them, and it would incapacitate me for my duties. I have just to roll the burden on the Lord. He will guide and sustain."

There lay the secret of his peace and power, his wonderful calmness in emergencies. The same friend told us that those who were wakeful at night, all through that trying time, would often hear Mr. Taylor singing softly in his room:

"Jesus, I am resting, resting, in the joy of what Thou art."

He had a whole CHRIST to bear him and his burden too, and found Him never nearer than when needed most.

Twelve years later, Mr. Taylor was again in China at a time of crisis. The Mission had extended rapidly, and was carrying on evangelistic, or settled work, in all the inland provinces. The Seventy had gone out and the paper written in his own clear hand are the lines:

"Jesus, I am resting, resting, in the joy of what Thou art.

Oh, I wish I could tell you how that prayer was answered; how God drew near to him in wonderful deliverances, bringing him out of all those difficulties and trials, inspiring him with new vision and the widest outlook he ever had in his life over the needs of China and the possibilities of faith. This led to the great enlargement of the Mission which marked the next few years. It was that very summer he wrote to Mrs. Taylor:

"I do want our whole life to be an ascending plane, not resting in anything we have learned or felt or attained, but a pressing on and up. . . . God has been faithful to us, as far as we have gone out on His promises and trusted His faithfulness. But how little we have done so! How small, after all, have our prayer and expectation been, seeing we have such a God to do with... We must go on to a higher plane of thought altogether, and of prayer, if we are to walk worthy of God, and deal in any sensible way with the world's crying needs..."

A little later—while that marker still lay in his journal—

"God seems to be daily saying, 'Can you say, 'Even so, Father,' to that?' But He sustains and will sustain the spirit, however much the flesh may fail. The constant tension of sorrow and trial are enough to break one's heart. But I know the Lord's ways are all right, and I would not have them otherwise. 'Even so, Father,' if our hearts do break or minds give way."

And a little later:—

"The Lord help us! We are having a storm of trial. It seems as if every native Christian and helper as well as missionary were being assailed."

Turning over the pages of Mr. Taylor's journal for that terrible winter, one came with feelings not easily to be described upon the secret of his peace amidst it all—the inward sustaining that caused him to "mount up with wings as eagles," to "run and not be weary," to "walk and not faint." For there, faded with use and age, lay a loose paper that had evidently been used as a marker. Week after week he had moved it on, as he passed from the depths of suffering to the wonderful victory and enlargement given in due season. And on the paper written in his own clear hand are the lines:

"Lord Jesus, make Thyself to me

Aliving, bright Reality;—

More present to faith's vision keen

Than any outward object seen;

More dear, more intimately nigh

Than e'en the nearest earthly tie."

Now, dear friends, with these facts in mind, is there..."
anything more practical that we can do in times of difficulty and trouble, such as the present, than just draw near to the Lord and learn more of what His love and presence can be, and how His whole heart will be given to each one of His children who trusts Him utterly—not for our own comfort and upholding, but for the forwarding of His great purposes the wide world over? It is not our feverishly working for Him that tells, but our living and acting, very quietly it may be, in vital union with Him.

This it was, too, that sustained Mr. Taylor in personal sacrifice and suffering—as it alone can sustain us. And here I really must read you part of a letter he wrote to Mrs. Taylor at the commencement of one of their painful separations, for no words but his own can touch so deep a chord. He was going out to China and had had to leave her behind, for he did not know how long. He was very tired, and crossing France by night was making the most of a half-empty compartment, when at Lyons additional travellers got in, with whom he had to share it. They were quite young people; newly-married as he saw in a moment; and in spite of weariness and loss of sleep his heart went out to them with sympathy. "They taught me a lesson," he wrote; "He will be more to our own loved one far away."

The French lady seemed simply to adore her husband. There was something about their ways one could not describe, which told how fully they were all in all to each other. Her eyes followed his every movement. If she touched him, there was something indescribable in the touch. They were oblivious of everyone else. She wished for something about a station—he almost flew to procure it; and what thanked her eyes gave him! Some smiled. But I said to myself, 'How infinitely more worthy is my Lord of adoring love than this young husband can be. How much more He loves me! He has died for me; He lives for me; He delights to give me the desires of my heart. Do I love Him so? Cannot I take my eyes off Him? Is He really all in all to me? Am I oblivious of all others because of His presence and love? Is it joy to leave all [you, my precious one, included] to please Him? Oh, darling! that love did me good, and does still. The pain of parting is very real, but Jesus is very real too. He will be a satisfying portion to you during my absence, and to me during your absence. Let us be thankful that our honeymoon has lasted so many years, and will last. But most of all, let us seek to be more to our Lord, to find more in our Lord, as time passes on. We shall never be alone, shall we?"

That was the secret of his power to sacrifice, his power to suffer—and to go on sacrificing and suffering—that the end so dear to his Master might be attained. Nothing was too precious, if it could be given to the Lord Jesus: and it was his own abiding longing he expressed when he said, "Let us seek so to know Him and so to trust Him that circumstances in which He will be glorified will be a source of intense, deep satisfaction to our souls, whatever the cost to us personally."

This too was his greatest joy in the work of the Mission, and in gifts given to the Mission—just the thought of what it all meant to Him Who held back nothing from us. I have been studying lately dear father's addresses at the Annual Meetings, for which more than once he came all the way home from China. He was deeply imbued with the feeling that the work is yours, dear friends, yours quite as much as ours. He saw in gatherings such as this, fathers, mothers, sisters, brothers, who had given their best, their dearest—the most precious of all gifts, without which the work could not be carried on. He saw many a fellow-labourer whose name never appears as a large donor to missions, yet whose self-denying co-operation is just what makes the evangelization of China possible. He did so appreciate every gift. He felt each one to be, as he said, "the issue of a distinct spiritual impulse; the work of the Holy Spirit in the heart of some dear child of God, who has been led to send the few pence or the many pounds he had in his power to give."

But it was not from the point of view of the Mission only that he appreciated these gifts, given often at much personal cost. It was not only that needs were met and the work carried on; that prayer was answered, and the missionaries and their families provided for, without any appeal to man and without ever going into debt. Deeper than all this was the consciousness he expressed at the Niagara Conference, speaking of the outgoing of the first American party of the Mission, and the generous gifts that had led to it:

"I knew that Jesus was glad; and that does seem to me the very best part of our service."

And does not this awaken the deepest response in our hearts to-day? In view of the present condition of China and these great needs of which Mr. Vale has been speaking—forty million boys and girls alone, of school age, awaiting Christian teachers—what more can we do, dear friends, to make Jesus glad? Shall we not draw nearer to Him, receiving into our hearts the infinite fulness, the infinite God, all our own, for the supply of every need? Shall we not give more to Him—children, parents, brothers, sisters, our luxuries, our so-called necessaries, our lives, our all—give till we feel it; give to make Jesus glad? Oh, let us make our own the desire Mr. Taylor so deeply felt when he said:—

"Would that God would make hell so real to us that we cannot rest; heaven so real that we must have men there; Christ so real that our supreme motive and aim must ever be to make the Man of Sorrows the Man of Joy, through the conversion of many concerning whom He prayed, 'Father, I long that those whom Thou hast given me be with me where I am.'"
I WISH to write about my visit to Yeh Hsien, one of our out-stations, a city twenty miles south of our central station. Now that our fellow-worker, Miss Soltau, who did out-station work, has left us to fill a great need in Kaifeng, I felt I must try and get out a little. The annual idolatrous festival, when thousands visit the temple of the city god, being due, I arranged to go with two of our Bible-women. We left home on Friday by cart. On Saturday morning before any visitors came I sallied forth with the Christian women to visit the temple. What a change from the old days when we had to keep so shut up! Now that I am regarded as an old woman (lao-p’o) with my white hair, I can do much that I never could in my youthful days! What a sight the temple court presented! I shall never forget it. I had not before seen the people worshipping at these great festivals. The crowds were gathering, party after party arriving. I did not attempt to preach, but only invited the women to come to the hall. Oh how terribly sad the sight. Men and women were going on their knees bowing their heads nearly to the ground each step, old men and some quite young women. I stood at the big courtyard entrance and watched one party arrive. Led by their head, three or four men and several women, each with a red cord tied round the waist, marched up from the street, through the doorway, and then went straight on their knees all the way up the long court to the temple steps. People made way for them and lined the broad pathway each side. When they reached the steps they sprang up, shook the dust off their clothes and went hurriedly up the steps to burn their paper money, yellow for gold and white for silver, in the temple, and to knock their heads on the ground before the hideous idols. These men and women were mostly filial sons and daughters who were paying vows made for parents for recovery from sickness, or exemption from suffering in this life, and for blessings in the next. People were throwing their paper on the fire burning before the idols in various rooms all round the temple court and then bowing down to the idols. The intense purposefulness of these people so struck me. They were intent on carrying out their worship without any delay. Later on as I stood at our own doorway and watched the parties going past, I was told if they turned aside anywhere till they had burned their incense and worshipped the gods they had not a devout spirit. I invited them to call in on their way back, and many of them seemed pleased and smiled in response. Indeed our visitors were not a few. Our little courtyard was thronged many and many a time, and we overflowed into the landlord’s premises. Sunday and Monday were busy days. From soon after eight to after twelve, and again in the afternoon, I was preaching to groups around me without intermission, and our Biblewoman, Mrs. Yang, and another Christian woman were hard at work talking to other groups. Three or four women were at the temple preaching nearly all day, and the men workers were busy too. Mr. Liu, from an out-station about twenty miles west, and two other Christians had come in to help.
Having seen the people worshipping made all so real to me, and filled me with longing to turn them from darkness to light and from the power of Satan unto God. And God gave such a willingness to hear. Both in our hall and in the temple the people listened intensely, and many wanted to know how to pray. Some asked me again and again to tell them how to pray to Jesus. Two women came back to hear more and some seemed really to decide to turn to the Lord. We know so well all the opposition Satan will bring against them, but the Lord is able to make them stand. How many living proofs we have in our midst, praise His Name.

Three widows who had been trying to find our hall but in vain, sat down to rest on the doorsteps of a Christian family, unknown to them. The Christian woman had had to stay with her old mother and was on the lookout for women passing by to talk to them. She found these three who wept as they told her how they could not find the Gospel Hall and so could not hear the gospel. They rejoiced to find she was one of the Gospel Hall people and they listened eagerly to her words, one giving up the yellow cord she wore at her buttonhole (the sign that she was a zealous idolater) to prove her purpose to give up worshipping idols from that time. Surely God will save and keep these who were seeking to hear and were so guided by Him to a home where He was known and loved—to hear of His salvation.

On Sunday night till nearly nine-thirty I sat in the beautiful moonlight talking and singing to a little group of women. Dear, dark souls, how can we make them see the glory and beauty of our Lord, how can we so preach that they may believe and be saved? "Not by might . . . but by My Spirit saith the Lord." Oh to always "preach the Gospel with the Holy Ghost sent down from Heaven." Pray that we may. Believe for a harvest of precious souls. "Truly," said one dear Christian woman, "the harvest is ripe."

Fruit from Colportage Work.

By A. Gracie, Yungkang, Chekiang.

RECENTLY we paid several visits to Siekai, a beautiful little spot nestling among the Funi hills, and were much cheered by the progress made. I wrote previously about the work having begun there through a young man who bought a Gospel portion from one of our colporteurs, the reading of which resulted not only in his conversion but in the turning to God of his whole family. The father, who is a leading elder in the district, built a little temple, in his heathen days, on the hills above their house, but, after his eyes and heart were opened to the truth of the Gospel, he went up and destroyed both the temple and its idols, and opened a little Bethel in his own house, where all the members of the family began in their simple way to worship the living God. Gradually the neighbours and others heard of this new movement and came to see them worshipping the true God. The result was that many of them were influenced to join them, and in a very short time the house became too small for all who attended, and they were forced to start another meeting place three miles further up the glen, where one of the Christians had his home and where a number of enquirers lived. The crowded situation in Mr. Ting's house was thus relieved.

The last time we were there they told us that two out of every three persons in the village had become interested in the Gospel.
I was returning from a journey, a forty days' tour in a veritable spiritual wilderness. We were travelling a road where no missionary had ever been. Probably in those Miao villages the Saviour's name had never before been spoken. We were among people to whom Chinese is as much a foreign language as English. Most of them probably live and die without their feet ever having wandered further than their eyes can see from the mountain top towering above their native village. Simple, timid, unlettered farmer folk—really sheep without a shepherd; a prey to every pretender to superstitious power or political authority.

With a good deal of difficulty my Miao companions persuaded an old widow lady to lodge us for the night. It was a large village—of 260 families, I think—and people were busy rebuilding after a fire which had left 17 families homeless. "A white-haired foreigner in the village!" Did the news spread? We had a good audience of witnesses to the fact that this foreigner could use chopsticks and put rice out of sight in more or less Chinese fashion.

We talked. My stock of Miao was too slender, even had the dialect been the same as at Panghai, but my companions could talk with them fairly well, and a few villagers knew some Chinese, so we were specially on the best of terms. My lantern, my books, my pocket knife, the old war-worn accordian, were all glimpses of fairyland. I sang songs of salvation in Chinese and Miao, my companions telling the people what it was all about. On our little stools, six inches high, we sat in a close circle round the smoking wood fire which blazed in the centre of the room. As many as could get into the room stood round to see and hear. Then after singing and telling the story for a good while, we again just talked.

The crowd gradually left, only a little circle of older men sticking on round the warm fire. By and by the man next to me reached something to me, I took it, and found it to be this bunch of six coins tied together with a straw.

"What is this for?" I asked.

"You have come all this way to our poor village to tell us of this Way, and I want to give you a contribution toward your expenses."

"But I am not wanting your money. God has given me enough. I want you to know that this Gospel, this salvation, is free."

"Yes, I understand that, but I want to give it."

"Very good of you and thank you! But really I don't like to take money from a poor man like you. However, if you must give it, I'll fix it up by giving you some books."

"I cannot read."

"You have some friends who can read them to you."

"No! Not one in the village can read."

"Not one? But in the next village, a mile and a half away, where you say there are three hundred families—surely there are some who can read a little."  

"Not one in either place."

Not one, man, woman, child, among six hundred families who can read the Word from any book ever printed! And only one night in all the long history of that place have they had a chance to read the Word made flesh—a queer-looking, stammering foreign copy of it at that! But at that first sight of the Truth this poor farmer has some money to invest in it. I forgot even to get his name—for he has some sort of a name, of course, God knows him and can follow him up when we pray. Pray that I may be able to thoroughly master the Miao language and go back among those poor people to tell them more.

That night I slept on a pile of nice clean straw in one corner of the room. An earthen floor was the bed and a roof covered all my sleeping place so the rain did not come down on me as it had the previous night! Our hostess had a real bed in the opposite corner of the room. Her son and my companions slept in various nooks and crannies. We had no pigs or chickens (so far as I remember) to share our room as on the night when I looked up from my bed straight through to the clouds. Poor accommodation? No! They shared freely their all with a perfect stranger whom they might well have feared to have in the village. How many in the United States or Canada would do as much?

When we started on next morning I asked the old lady her name. "My husband was Bo-jyoo-gaw," she said, "and my boy is called Lee-bo-jyoo."

"Yes, but what is your surname?"

"Surname—what do you mean?"

"Oh, the name of your family, which you keep generation after generation."

"Why, I don't know—never heard of it! I never knew my husband had any name but Bo-jyoo-gaw."

I hope Satan will not close this door against me—as he might easily, through some superstition—the next time I visit the quiet, beautiful village of So Dyoh. God only knows how many such places are hidden away in the nooks of these Miao-land mountains waiting for the coming feet of some one to publish peace.
Our Shanghai Letter, Containing the Latest News from the Field.

By James Stark.

June 6th. — The whole aspect of the political situation in China, which was becoming more and more involved in confusion as the provinces one after another declared independence of the Central Government, has been completely altered by the death of President Yuan Shih-Kai, which is reported this afternoon. What immediate effect this will have on the attitude of the leaders of the revolt it is impossible to conjecture. We can only await the development of events, praying that order and peace may soon be restored, and that all that has happened in the past months will be over-ruled by God for the ultimate good of the nation. We have much cause for thanksgiving that, during the long period of unrest, the work of the Mission has not been seriously interrupted, and that our fellow-workers in the regions more particularly affected have all been preserved in safety.

Voluntary Effort.

You will, I am sure, be pleased to learn that, since the date of my last letter, six hundred and fifty baptisms have been recorded, and that many of the reports which reach us from the field are full of encouragement. A most cheering feature is the continued extension of the voluntary effort among the Christians, to which I have made reference in previous communications. Increasingly the Chinese Church is recognizing its responsibility for sharing the knowledge of the Gospel with those who are living without it. As examples allow me to mention two instances:

1. Recently Dr. Anderson, with a band of Chinese preachers, spent two weeks visiting about one hundred towns and villages in an unbroken part of the Taichow district in Chekiang. He has since engaged in a further fortnight's itineration with twenty-eight Chinese helpers, of whom something like one half were voluntary workers. He says: "We had great opportunities and penetrated right to the centre of the pirate district. I had a cup of tea in the house built by the Robber King on a mountain fastness—a veritable 'eagle's nest.' The presence of Christ was with us all the way protecting and blessing."

2. Miss Grace Dring, in a letter dated Anjeh, April 7th, writes: "Early in the New Year I felt led to ask who would give a number of days this year to spreading the Gospel in the villages. You will be glad to hear that, altogether, one hundred and eighty-four days were promised, mostly ten days each person. But Mrs. Kwan promised sixty days. She has since commenced in real earnest, and, praise God, has seen some fruit. In one home where she preached, the occupants have taken down their idols and begun to attend worship. More recently his heart was moved by the reading of a tract. Last month, to the joy of his son, the old gentleman was baptized and received into the fellowship of the Church."

Independent Chinese Church has again become very aggressive in the Wenzow Prefecture. He says: "I heard yesterday that a party of its leaders took bodily possession of a large chapel at Ny-sa in South Pingyang, tearing down our [Bible Society] calenders and substituting their own, and definitely refusing our preachers the use of the chapel." Mr. Hunt, I feel sure, will have your prayers for God's guidance in dealing with this difficulty.

The following extract from a letter from Mr. Bannan, dated Changteh, Hunan, May 22nd, will be read with interest:—

"By the Tao-yuin's orders a large number of opium pipes and a quantity of opium confiscated from smokers in this city were publicly destroyed here to-day. The colporteur who witnessed the burning of these articles estimated the value at over taels 2,000. Despite the precautions taken by the authorities the trade in opium continues, the profits apparently being considered large enough to compensate for the risks involved. The prohibitive price at which it is sold (about $8 an ounce) places it beyond the reach of the poorer classes, only the wealthier portion of the populace being in a position to indulge."

Mr. Bannan makes reference to the sad fact that wine drinking appears to be on the increase, a large number of those who were formerly opium smokers having taken to strong drink in order to meet their old opium craving. He adds: "The past few years have seen a noticeable increase in the number of wine shops in this city, which does not bode well for the happiness of the people."

Mr. R. B. Porter reports that he has had opportunities for contact with many of the Government School Teachers in Kwang-si, Eastern Shchehwan. "Some of these," he says, "are open and friendly, but they are shy to identify themselves with us too much. I fear the weak and half-hearted testimony of many of our Church members has been a hindrance to these more highly educated men in many places."

Baptism of an Old Man.

Mr. Gonder, of Pingyachien, in Shansi, informs us of the baptism of a Mr. Liu, a city elder of the old school, now eighty-five years of age, who was formerly opposed to the Gospel. His third son was a banker in Hanchung, in the province of Shansi, where he learned the truth before 1900 and befriended a deacon of the Church when the Boxer outbreak occurred. He was baptized in 1905, and last year transferred his membership to Pingyachien, where he now resides. Through the banker's influence the aged father's opposition broke down, and he occasionally attended the services. More recently his heart was moved by the reading of a tract. Last month, to the joy of his son, the old gentleman was baptized and received into the fellowship of the Church. Miss M. B. Ewens sends an interesting account of a month's work with a Christian woman in the districts of Chichow and Hsiangning, out-stations of Hotsin, Shansi. From these centres she visited a number of villages, and amongst the many heathen homes into which she gained access, there were only two where displeasure or unwillingness to listen to the Gospel was shown. She mentions the case of a Mrs. Hsu, who years ago had broken off her opium habit, but had never taken a definite stand on the Lord's side. Miss Ewens writes:—

"Her only son has recently become interested in the Gospel and goes to Church regularly. This has been an encouragement to his mother, who said she would remove her idols. Now that I had come, she thought my visit would be a good opportunity to do so. We had a talk and prayer with her. When the old lady
prayed she said, ‘LORD, save me,’ which she repeated at least a dozen times. I asked her if she prayed every day, and she replied, ‘Oh, yes, three or four times a day. I go out into the courtyard and say “LORD, save me.”’ She seemed to think her prayers would not be heard if she prayed indoors. She could only sing one verse of ‘JESUS loves me’ and the chorus; so we sang that while she took down her kitchen and door gods and then her ancestral tablets from their exalted place, and Mrs. Li, who accompanied me, told her to get a hammer and knock them to pieces. She did so gladly, saying, ‘They are no use to me. I believe the True GOD,’ and then consigned the pieces to the fire.’

Mr. Gowman, writing of the breaking up of the school for the holidays at T’a-ku, one of our centres for work amongst the tribespeople in the province of Yunnan, mentions that there were fifty-seven students during the year, many of whom made highly satisfactory progress. The first ten received books as prizes. On the previous Sunday three of the boys were asked to preach. One of them was rather original in his deductions from the text he chose. Discoursing on the call of Samuel, he remarked that the fact that Samuel’s mother went up to Shiloh to see him only once a year should be an object lesson to the schoolboys not to be wanting to run home every few weeks to see their mothers, but that they should stick to their studies if they wished to become mighty men of GOD like Samuel. The fact that Samuel was roused up four times in the middle of the night without losing his temper showed his self-control!

Mr. D. J. Harding writes of a visit which, by invitation, he paid to Ta-pah-shang, in the district of Kutsing in the same province, where there are a number of enquirers, and there he had a unique experience. There is a festival held in the place every half year, when about five hundred people gather together in the temple to feast, and to worship idols. They usually invite several priests, to whom they pay a gratuity of about $5. Mr. Harding writes—

“This year it fell to the lot of two of our Christians to manage the affair, and this they consented to do on the condition that, instead of having the feast in the temple, it should be held in their homes, and that instead of inviting priests they should invite us with our organ, and instead of idolatrous worship, they should have a Christian service, at which there should be plenty of singing and preaching. As one of these two Christians is the head man of the whole of that district, the thing was agreed to; so we went, and had a fine time both night and day. I hope it will not be without result. Thence we were invited to a place called Hong-miao for an evening’s preaching. They carried the organ, hymn books, etc., and just after dark we reached the village green, lit up our acetylene lamp, and held forth for about two hours. The next night we were invited to a place called Long-wang-miao, and there held a further service for an hour. We went into a house, and about thirty people sat and listened for another hour. At the two former places each night as many as five hundred persons heard the Gospel.”

Departures for China.

July 29th—via the United States—Miss E. J. Palmer
July 31st—via Siberia—Joshua and Mrs. Vale; Miss M. G. Mower; Miss D. M. Wilson.

All Returning.
THE Situation in China.—While we thankfully report that the work of the Mission continues at all the stations in spite of the political and local unrest, the letters which are now coming to hand from the interior show how serious has been the disturbances in some regions. In Shensi, the capital of Shensi, the Anhwei soldiers made all preparations to burn and loot the city, but were restrained. May 14th was a trying day, for during that evening and the following morning some 600 people were killed within the city, and their bodies remained unburied for days.

A letter from Pingsyaohsien, Shansi, tells of trouble in that city occasioned more by robbers than soldiers. The gaol was opened and prisoners released, and for several days that important banking centre was in the hands of a band of armed men. Another letter from Szechwan tells us that the city of Paoning was under attack from Thilars from Shunking on May 24th. All the officials and others took refuge in the Mission Compound. The attackers were on the other side of the river and demanded impossible terms from the city. At the time the letter was written Bishop Cassels and Mr. Aldis were about to attempt to gain an interview with the leaders and obtain more reasonable terms. If this move failed it was feared there would be fighting.

Other cities in Szechwan have been more seriously affected than Paoning.

Until the Central Government has been firmly and satisfactorily established it is to be feared that local unrest will prevail in many parts of the country. For the sake of the people and for the sake of the preaching of the Gospel we need constantly to remember in prayer the political situation in China.

Miss Jane Black.—With sorrow we record the loss of another valued worker in the death of Miss Jane Black, which took place at Laohokow, on May 11th, at the ripe age of seventy-six years. One of five sisters who devoted their lives to missionary service in China, Miss Black arrived in Shanghai from Belfast, Ireland, in October, 1883, and during her thirty-three years' service she only left the country for furlough twice. Her period on the field was divided between three stations, one year being spent at Hanchung, Shensi, and nearly two years at Fancheng, in Hupeh, whilst for twenty-nine years she was located at Laohokow, in the same province, where she engaged in various forms of evangelistic effort in the city, in the adjacent villages and hamlets, and in many of the more distant cities and towns. In her removal we have as a Mission been deprived of a most earnest and devoted worker. Dr. Lagerquist writes of her: "She was a noble Christian woman, and there are not many like her, so unselfish, kind and forbearing, willing to do anything and be anything. Heaven is richer and earth is poorer for her having left us." Her eldest sister, Miss Black, who was deeply attached to her, naturally feels keenly her bereavement, but has been graciously upheld in her sorrow. She will, we feel sure, have the prayerful sympathy of her many friends.

The Annual Report.—We are glad to state that the new Annual Report of the C.I.M. has once again been issued under the usual title of China and the Gospel. Although it is somewhat reduced in size owing to war conditions it is full of encouraging and stimulating information. Statistics are often regarded as dull and uninteresting, but to those who pause to consider their true significance there are few things more valuable and informing. Let the reader remember that fifty years ago there were only twelve Protestant Mission Stations in China, with 91 workers, and that the whole of the interior was unoccupied, and then consider the following figures which refer to the C.I.M. only, and there will surely be much food for thought and matter for praise.

The C.I.M. now has 231 central stations, 1,780 outstations, with 1,401 chapels. This means that every Sabbath day smaller or larger congregations will be gathering at something like 1,400 different centres for which the C.I.M. alone is responsible. Engaged in the work are 1,077 missionaries, 28 Chinese pastors, 1,267 other paid helpers (972 male and 295 female), with 1,465 more helpers either supported by the Chinese Church or voluntary. From the commencement of the work 55,028 persons have been baptized, of whom 37,672 are still living and in fellowship. In addition there are 44,719 persons under instruction, presumably with a view to admission to the Church. The Mission has 14 hospitals, 71 dispensaries, 35 opium refuges and three orphanages. The numbers of schools and scholars are referred to in the note which follows.

Christian Education in China.—In a recent issue of China's Millions it was mentioned that in China there are at least 40 million young people of school age for whom educational facilities have to be provided. What a tremendous opportunity and solemn responsibility this presents to the Church of Christ. Who can estimate the importance of the formative years of youth? By means of a census taken some years ago by the Churches in North America, it was estimated that the highest numbers of conversions take place at the ages of sixteen and seventeen years, and that after twenty-one the percentage is very small indeed.

In a book recently published by an American educational expert the statement is made that it will take the Chinese Government one hundred years to provide the
needed educational facilities for its people under the new conditions. Whether this is an over-estimate or not, it is certain that the present offers remarkable opportunities for this work, for the Educational Review of China shows that less than one million scholars are so far provided for in all the Chinese Government schools. Although the China Inland Mission continues to give its main strength to direct evangelistic work, the question of the education of the children of its converts cannot but become an increasingly important problem, for it is unworthy of the Christian Church to give anything less than its best. What China needs are men and women of Christian character qualified by adequate education to become leaders of her people.

To grapple with the general problem of Christian education there has been built up in China, by the various missionary societies, an Educational Association which for long will probably be known as the China Christian Educational Association. For the purposes of its work China has, for the present, been divided into eight districts, five of which have been already organized. Much valuable work has been accomplished in the matter of preparing books, standardizing the courses of study, and examinations, etc.

A recent number of the West China News has devoted the whole of its issue to Christian Education in the West, that is in the provinces of Szechwan, Yunnan, and Kweichow. One or two facts are worthy of special mention. It is shown that in the lower primary schools 94% of the pupils are day scholars; in the higher primary 59% are day scholars; in the middle school only 3% are day pupils, while in the university all are residents. These figures show the increasing hold the missionary has upon the more advanced students. Other figures show that there are 8,266 pupils in the lower primary, 826 in the higher primary, 416 in the middle schools and 59 in the university. These figures do not give the total number of scholars in all the Mission schools in West China, but they refer only to those schools which have been brought into line with the standardized work.

It is particularly gratifying to learn that Mr. J. L. Stewart, vice-president of the West China University, can report that of all the students in the Middle and Normal Schools 82% are professed Christians, and that in the university proper all but eight have confessed Christ. How favourably placed China is for such a Christian educational work is emphasized by an article by the Rev. C. E. Tyndale-Biscoe in the July number of the Church Missionary Review. He there relates that out of 1,300 boys in a school for Brahman boys at Srinagar only five or six were Christians. People have asked him, "What is the use of such a Mission school?" and to answer that question he has had to speak of India's hide-bound caste systems, etc., which thank God do not exist in China. Truly the figures given above show how much we ought to thank God for favourable conditions in China and how much we should pray for our fellow-workers in India.

It will interest many readers to know that there are at least six Miao students in the Chengtu middle school studying with a view to becoming Christian leaders among their own tribespeople. For this purpose a Pollard Scholarship Fund has been commenced in memory of the Rev. Samuel Pollard, of the United Methodist Mission, who died within a few weeks of the sudden deaths of Messrs. Adam and Windsor.

According to the new report which is just published, the C.I.M. has 429 schools, with 2,881 boarding scholars, 7,329 day pupils and 7,603 Sunday school scholars. God grant they may all learn not only "by heart," but in their hearts that, "the fear of the Lord is the beginning of wisdom."

What Constitutes an Opportunity?—The war is teaching us many things. If only we can really learn the lessons we ought to be better soldiers of Jesus Christ. The following, for instance, are two short extracts from letters written by Rev. J. R. Stewart, of West China, who was recently killed at the Front:—

"To-morrow I am holding a service in commemoration of those who have fallen. My last was held at midnight by a long grave with us all lying on our faces to avoid stray bullets."

"I am finding out gradually what is and what is not an opportunity, but it is slow work. The big parade services when you get 1,000 men is fine, but rather too formal. I much prefer the smaller gatherings of from 50 to 100. These we have in all sorts of odd places, farm houses with the roof blown off, an old tobacco factory, a ruined chateau, or out under the stars. I find the only way to make any headway with the men is to go into the trenches with them. I got reprimanded last time. One said, I ought to be back at the dressing station, but I think he is wrong."

It is to be feared that we all find it slow and terribly hard work to find out what an opportunity really is. How tempted we all are to like the big parade and how easily we forget that opportunities lie open on every hand if we will only go into the trenches. Therein is the secret of all successful work. "It behaved Him in all things to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God."

Mr. D. E. Hoste.—Just as we go to press we are thankful to be able to report the safe arrival of Mr. Hoste at Falmouth. Mr. Hoste left China on May 20th for North America, where he has spent three or four weeks in consultation with Mr. Frost and in seeing friends of the Mission. The Rev. J. Stuart Holden, who was visiting Northfield, and Mr. W. B. Sloan were also present in America for part of this time; Mr. Hoste and Mr. Sloan taking part in the Conference held at Niagara. Mr. Hoste purposes, God willing, to spend the remainder of the summer in England and to return to China in the autumn. We are sure that he will highly value the prayers of God's people that his brief sojourn in this country may be much blessed, and that Mr. Stevenson and those associated with him in Shanghai may be granted all needed help and wisdom during his absence. Nor would we forget Mr. Hoste, who remains in China, during these months of separation.

Book Notice.—"The Missionary Spirit." By Henry T. Hodgkin, M.A., M.D. Headley Bros. ts. net. In this book Dr. Hodgkin, who is Secretary of the Friends' Foreign Missionary Society, examines the methods and motives of missionary activity with some special reference to present opportunity, and the peculiar mission of the Society of Friends. The subject is treated in a thoughtful manner and penetrates with much success to the heart of the matter.
SPECIAL AUTUMN GATHERING,
KING'S HALL, HOLBORN RESTAURANT,
Tuesday, 5th September, at 6.30 p.m. See page 115.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London, N.
The Jubilee Story of the China Inland Mission.

By MARSHALL BROOKHALL, M.A.

CHINA INLAND MISSION, Newington Green, London, N.
Words of Comfort for Troubled Hearts.*

MR. ROBERT P. WILDER, M.A. (Student Christian Movement).

A s one who was present at the formation of the North American Branch of the China Inland Mission I esteem it a privilege to address this annual meeting. In the early years of the history of the Student Volunteer Movement we drew much inspiration from the story of the China Inland Mission and from the faith of its founder. Little did Mr. J. Hudson Taylor realize how much he was helping students on both sides of the Atlantic by his life and words. "It is a joy to know that the Mission remains true to the ideals which he loved. The loyalty of its leaders to the sacred Scriptures and their belief in the power of prayer explain the results to which we have been listening this evening. God blesses the proclamation of His Word and honours the prayers of faith.

We are living in a difficult time. The greatest war in the world's history is raging; the so-called Christian nations are being crippled in their resources of men and money; the non-Christian world wonders if Christianity has failed. China seems to be at the parting of the ways. Shall she choose materialism or Christ? Politically the sky is overclouded. Her moral needs are also great. One of her sons, a professor in a Chinese college, has said: "Doctrines of equality and liberty, culled from Japanese sources, have been interpreted as authorizing a general lawlessness of conduct at home, in the school and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these filial respect has always occupied a prominent place; but even this is threatened. China is to-day in pressing need of men, men who are willing to sacrifice their lives for a good cause. You cannot find this type in schools which train men to be physically and intellectually strong, but not morally strong. When I see the corruption of our schools, of our Navy and of our Government, I cannot help telling you that China needs a true religion that teaches men to honour the Supreme Intellect and to minister, but not to be ministered unto. The men who possess the qualifications to minister can only be found in the school of Christ."%n

Yet now when workers are most needed this terrible war rages, cutting down the youth of the Christian nations to whom we were looking to help evangelize the non-Christian world, and our hearts are troubled.

Shall we before separating turn to another crisis in the world's history. The scene is laid in an upper room; darkness covers the nations; darkness the world, will soon be betrayed by one of His disciples, denied by another, and deserted by all. Soon the nails will pierce His hands and feet and a spear will be thrust into His side. It is not long before the sacred temple will be burned. the city destroyed and the nation scattered; yet calmly He says to His followers: "Let not your heart be troubled [agitated as water, Greek], ye believe in God, believe also in Me." Then He gives several reasons why their hearts should not be troubled. May we consider briefly three of these reasons.

(1) "That where I am there ye may be also." "I am, I abide, though all else change, and I will come again and will receive you unto Myself; that where I am ye may be also." Are we to-day drawing the comfort to which these words entitle us? Now war, then peace; now separation, then unbroken fellowship with our Friend and Saviour; now loneliness it may be, but then a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the Throne and before the Lamb, arrayed in white robes and beholding His glory.

Let us draw comfort out of this beatific vision. "And so I am watching quietly every day, Whenever the sun shines brightly I rise and say; 'Surely it is the shining of His face;'' And look unto the gates of His high place beyond the sea,

For I know He is coming shortly to summon me,
And when a shadow falls across the window of my room,
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come,
And the angel answers sweetly in my home,
'Only a few more shadows, and He will come.'"%(2) Another reason why the disciples' hearts should not be troubled is found in the Master's words: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

The cause of Christ in this world is not lost because He is leaving the world, but His crucifixion will mean the completion of His atoning work, and His resurrection and ascension will be followed by the descent of the Holy Spirit Who will empower the disciples to do the works which He did and even greater works. History records these greater works, wrought not only in the first century in Jerusalem, Judea, Samaria, and unto the uttermost part of the then-known world, but also in subsequent centuries. The report of this Mission and the addresses to which we have been listening this evening show that during the past year the ascended Lord has been doing some of these greater works through His followers in far-away China. Let us take comfort in this promise and trust Him to do still greater works.


SEPTEMBER, 1916.
China's Millions.

September, 1916.

... during the present year, remembering that the cause of Christ in our day is not lost even though He seems to be crucified afresh in the so-called Christian lands and to be put to an open shame before the non-Christian world. Our Head is exalted in His humanity to the right hand of the Father. He is still exalted. His instruments. If we believe on Him the greater works will follow. 

"LORD, we ask it, hardly knowing what this wondrous gift may be: Yet fulfill to overflowing—Thy great meaning let us see.

Make us in Thy royal palace vessels worthy for the King. From Thy fulness fill our chalice, from Thy never-failing spring."

(3) Another reason for comfort is found in His words: "Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live ye shall live also." Comfort comes from the continuous being of Christ. We, like Moses, can endure "as seeing Him who is invisible." We, like the Psalmist, can be radiant with joy if we look at Him. We, like the apostle, beholding as in a mirror the glory of the Lord, can be changed in the same image from glory to glory as by the Lord the Spirit. "Because I live ye shall live also." This is not merely length of life, but height of life, depth of life, breadth of life, liberty of life, fulness of life, glory of life. He came that we might have life and have it abundantly, life now in the midst of death. You remember the words of the early Christian when the Emperor threatened him with death—"You cannot kill me. My life is hid with Christ in God."

What are some of the results that follow such fulness of life?

(a) One result will be love, for God is love (John xv. 12, 13). This love characterized the early Christians. Lucien and Minucius Felix wrote of them—"They love one another before they know each other," and,"Their Lawgiver has taught them that they are all brethren."

(b) Another result will be joy. In the upper room our Lord said to the troubled hearts by way of comfort: "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled" (John xv. 11). St. Paul's life was not an easy one. He was imprisoned, beaten, shipwrecked. He experienced perils not only among robbers, but also amongst false brethren, and yet he wrote to the Corinthians: "I overflow with joy in all our affliction."

"There is joy to tell the story, Joy exceeding full of glory."

(c) Peace (John xiv. 27). You remember the words of Thomas à Kempis, "The pure, simple-minded, steadfast soul is not distracted by the number of things he has to do, because he does all to the glory of God, is at rest in himself and has a heart free from all self-seeking." It is possible to have this peace even in such a time of war. —Peace like a placid lake in the bosom of the mountain, protected by the peaks from the storms, and mirroring the blue heavens. To those who are outside of the mountain of God there is nothing but thunder, and lightning and earthquake, but those on the mount, within the cloud, know the joy of communing with God.

(d) The fourth result—Guidance. In the same passage in which our Lord says "I come that they may have life and may have it abundantly," He also says that the sheep know the Shepherd's voice, and a stranger will they not follow." In that upper chamber he said to His followers—"No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you." (John xv. 15.) What does it mean to be a friend of God? Abraham was the friend of God and God said—"Shall I hide from Abraham that which I do?" Moses was the friend of God and we have read this evening in the Scripture portion that God made known His ways unto Moses, His acts unto the children of Israel. The rank and file of God's people saw only His acts but Moses knew the secret of guidance, he knew the ways of God. Was there ever a time when we needed to know the ways of God more than in this generation, that we may enter into His plans and do His will? Knowing His way may mean a complete change in life. Passing through Sweden at one time my sister and I noticed that at a certain point the train changed its direction. Seeing surprise on my face she said: "Never mind if the direction is changed as long as we are on the right train." Some of us know what it means to have the direction of our lives changed, but we can calmly and confidently go forward if we are sure that we are on the right train.

(e) Another result of this life abundant will mean power in prayer (John xv. 7). We can move the arm that moves the world. This is the greatest power with which Christ has entrusted His disciples. The history of the China Inland Mission shows how prayer has brought workers, money, converts, and opened closed doors. Let us seek to be so closely united with the living Christ that we may employ this ministry of intercession more effectively than ever before. Our Lord's main work is intercession. He ever liveth to make intercession for us. If we live His life we shall pray the prayer that prevails.

(f) Union and communion with Christ (John xiv. 23). What a privilege that we may not only behold Him but have Him in our hearts, that our bodies can be His temple. How careful it should make us in our conduct. Bernard knew this joy of union and communion with Christ when he wrote the words:—

"But what to those who find? Ah! this nor tongue, nor pen can show, The love of Jesus, what it is, none but His loved ones know."

And if we have this life abundant, other lives will be helped through us. How then can this life be lived? What are the conditions? I wish to refer to only two.

1. Belief. "Ye believe in God, believe also in Me." To Philip in the upper room He said, "Believeth thou not," etc.? To the disciples in that upper room He said, "Believe Me that I am in the Father, and the Father in Me, or else believe Me for the very works' sake." And as He had future disciples too in mind He said: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."
China's Millions.

2. Surrender and Obedience (John xiv. 21, 23). It is so much easier to speak of surrender and obedience than to live the surrendered life and the obedient life, but God will give us grace if we honestly seek it.

First on thee must that hand of power be turned.

Till in His love's strong fire thy dross is burned.

And thou come forth a vessel for thy Lord,

So frail and empty, yet, since He has poured

Into thine emptiness His life, His love,

Henceforth through thee the power of God shall move,

And He will work for thee.”

And so as we separate let us take to ourselves these words of comfort—“That where I am, there ye may be also” (future position). “The works that I do shall ye do also and greater works than these” (present service). “Because I live ye shall live also” (continuous life, which is life eternal).

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Twenty-Fifth Anniversary of the Scandinavian Alliance Mission.

The Scandinavian Alliance Mission of America celebrated its twenty-fifth anniversary at Sianfu on the 17th day of February and held its Annual Conference in connection therewith until the 23rd of the same month. Of the fifty-four missionaries now on the field thirty-eight were present, and of this latter number of representatives no less than twelve were members of the Mission’s first party of missionaries.

This first party of workers sent out by the Mission landed in China, February 17th, 1891. It had thirty-five members and was the greatest number of new missionaries that till then, and probably ever since, had arrived in this country on one day. Within a fortnight it was followed by an additional company of fifteen. To thus enter the field with half a hundred young and enthusiastic evangelistic workers was certainly something exceptional in the experiences of new missions. In happy and helpful association with the China Inland Mission, which association has continued ever since, and through the valuable assistance of that Mission, the newcomers proceeded into the interior and, after some language study and practical experience at C.I.M. stations in different provinces, the new Mission in 1893 opened a station at Sianfu and spread its work to places on the plain and westward into Kansu, which field it has since held.

Sianfu had till then succeeded in frustrating every attempt to get a foothold within its old and well-guarded walls, but at last Mr. Holmen’s efforts to secure and hold a place for the commencement of mission work were crowned with success and the threatening opposition of those who came to drive him out he overcame by receiving them in a friendly spirit and singing and playing the guitar to them in such a pleasing manner, that all of them at last concluded that such a person could not be harmful, and that they had better go home and leave him in peace.

Now the Mission has eighteen head-stations and a goodly number of out-stations. In recent years the Churches have grown considerably and the year just past has been the most fruitful in the whole history of the Mission. The practice has been to use as little of foreign funds in the work as possible and thus hasten the self-support of the local Churches. Good progress has also been made in that direction. Educational work is carried on in many of the districts and is now being gradually taken over and supported by the Christians. In Sianfu a seminary for the training of Christian workers is located and at the recently held conference it was decided to make arrangements for the opening of a middle high school department in connection with it. In that city the Mission also has a school for missionaries’ children. It was destroyed during the awful massacre at the outbreak of the revolution, but is now rebuilt. At Hsingping another commodious school building was erected last year, where a girls’ high school and women’s seminary will be opened.

In considering what, through the grace and means God has given, has been accomplished during the past quarter of a century on this field, one cannot but see an answer to the zealous prayers and faith of the late Rev. F. Franson, the founder of the Mission, and through the organization he established, his world-wide work is still continued and is bearing a rich harvest.

WM. ENGLUND.

Lantien, Sh., March, 1916.

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*From the Chinese Recorder.*
Revival Blessing at Yushan, Kiangsi.

BY MISS A. M. JOHANSEN.

MANY of you have been praying with us for blessing upon Mr. Goforth's Meetings, so now I want to let you know a little about the Lord's working in our midst, so that all of you who have prayed may also join us in praise and thanksgiving. In some ways we did not see all we had hoped to see, in other ways the Lord did exceed abundantly above all we could ask or think, and I believe He is still carrying on and deepening the work He so graciously began in many hearts, so we praise Him for sending His servant to us, and for the way in which He used him.

For many months before Mr. Goforth's arrival, we had brought the coming meetings before the Lord in prayer, realizing that our hope had to be in God, and not in man, if we wanted a deep and lasting work to be done. In our private reading, and in our meetings together, we were studying "The Acts" from beginning to end in preparation for the meetings. During the last fortnight we had early morning prayer meetings, at which we besought the Lord to prepare His messenger, and to prepare us and the Church, so that we might not miss the blessings which He wanted to give us. We also joined in prayer for all the work carried on in other centres, where Mr. Goforth was holding meetings. The last few weeks were busy ones, preparing for the material comfort of our expected guests, Chinese and foreigners. We were a large company, including seventeen foreigners. Mr. Taylor (our Superintendent) was able to be present, which was a great help in every way. We had from 250 to 280 Chinese eating and sleeping in the Compound, and the Christians and enquirers from the city came in daily to the meetings.

The Class Rooms, the Boys' Chapel and other places were turned into bedrooms for the time being. Over a hundred workers and Christians came from the surrounding stations, and our own country people turned out in good numbers. It meant a lot of time and thought to cater for nearly three hundred people, but our Evangelists, teachers and big boys worked splendidly, so that made things easier. A number of Christians gladly helped with the cooking and serving, also some of the enquirers, one of whom at least found the Lord during those days, thus reaping a most gracious reward for his willing service. We had four Chinese meetings daily, and one English meeting for united prayer. Mr. Goforth gave us a short message each morning, and the Holy Spirit's fire swept through our hearts, and brought some of us low before God as we realized our failures, and our lack of faith and love. But He also revealed unto us more of His own power, and stirred our hearts to more earnest prayer for the "impossible."

We had an early Prayer Meeting and a forenoon and afternoon meeting for the Christians, and an Evangelistic Service at night. At the morning Prayer Meetings, usually led by one of the Chinese workers, there was an earnest spirit of prayer, from 30 to 40 taking part. In the forenoon and afternoon Mr. Goforth gave the message full of earnest direct appeals to the Christians to remove all hindrances, so that they might be made strong in the Lord, and become cleansed vessels meet for His use. After the message was given the meeting was thrown open for prayer. For the first day or two many were too ready to pray who ought to have kept silent until led by the Spirit. But soon the prayers became more definite and not a few broken confessions were made, especially by some of our Yushan people. Others came to me on the quiet, and told how the Lord had been dealing with them; some were in distress of heart, and the Lord gave me grace to help them. They received a fresh revelation of Christ, and decided to follow Him more closely. And we heard afterwards that the Lord had worked in the hearts of others who had come from the neighbouring stations. Of course a good many seemed to remain untouched, or not touched to any great extent. For them we still pray, as we know...
the LORD is able to reach them in His own way. All the workers from the other stations, and some from Yushan itself spoke in the evening meetings. We had sent out a good many invitation cards to the principal shops, etc., and the people came in great crowds, the numbers increasing each night. We had from 250 to 400. Our Christians had to come out of the meeting so as to make room for the outsiders. The attention was splendid, and we felt that only the very power of GOD in the place could have kept such a large number of outsiders so still and reverent and attentive. Do pray that many of them may be brought to CHRIST sooner or later. Mrs. Goforth had brought the "Caravan Choruses," and was a great help in leading the singing.

But perhaps the most wonderful work of all was done in our schools. Two or three times when Mr. Goforth asked those who had decided to follow CHRIST, to stand up, quite a number of our boys and girls stood up with others. Needless to say most of them had been taught and prayed for for years. But it was only after the Conference that the majority of them received the assurance that they were "accepted in the Beloved." I had spoken to a good many of them during the days of the Conference and I knew they had the desire to come to CHRIST, but some of them had things hindering, and could not rejoice with the few who had yielded. I had a special meeting with the girls on the Wednesday following and spoke on the words:—" Behold I stand at the door and knock," etc. I showed them how many of them had let CHRIST knock in vain for a long time, and exhorted them to make their decision and open wide the door. Some responded, others did not. I then told them I was not going to press them to stand up, but we were going to pray and they could come to the LORD in prayer, or they could see me afterwards, and I would help them. Before we were through the meeting most of them were sobbing, and some were confessing their sins in a few broken words. Day after day they came for help, and in prayer before GOD many of them got the assurance that CHRIST had forgiven their sins, and taken possession of their hearts. There were some big girls who resisted, but most of them were won at last, though in some cases I feel a deeper work is needed. Our young lady-teacher, who had been much blessed during the Conference, was a great help to them, and all the time the LORD was deepening His work in her own heart. One day when we were praying together for others in her room, she broke down, and began confessing her own shortcomings. She then humbly told me all, and asked for help and prayer. She has been such a help in the school. I suggested that she should help the girls to continue in prayer, and she has been gathering them in her own room day by day.

And now about the boys. One of them took ill immediately after the Conference, and in talking and praying with him, I found he had fully decided for CHRIST. Who had already months before prepared his heart. Another boy, whose parents are outsiders, was passing through a difficult time that week, but was determined to win through. I decided to have a meeting with them that Friday night. Speaking on the text:—"LORD, I will follow Thee whithersoever Thou goest." I brought before them Joseph, Moses, Daniel, etc., showing what it cost them to follow where GOD did lead. I then asked how many of them had stood up during the Conference, and quite a number rose. Again they were asked how many of them knew that CHRIST had accepted them.

That was a different matter. At first all hesitated, but after a while two or three hands went up. When asked how many more were willing to follow CHRIST, practically all yielded, except one boy and two little newcomers. We then knelt in prayer, and nearly all prayed, even the little ones of nine and ten years of age, and told the LORD they would follow Him. I then prayed and meant to close the meeting, but before I rose from my knees the biggest boy burst out, confessing his sins and things that had been hindering him, and before I knew what was happening one after another confessed everything before the LORD, breaking out afresh, as new things came to their minds. There was no stopping the meeting; it was altogether out of my hands; I started a chorus now and again, then let them go on, and many of them finished up with pleading for the conversion of their parents and relatives. I had never seen a children's meeting like it, and it was so wonderful that I felt for a while I could hardly talk about it. Afterwards we still heard them in their bedrooms praying and crying. The next morning I had a meeting with the day-scholars, and there too the LORD drew little hearts to Himself.

One of our Biblewomen came to me after the Conference, and said she wanted to give five dollars for the LORD's work. I reminded her that the few dollars she possessed had been put aside for her burial (a most important affair to the Chinese), but she answered that she did not mind, she would rather have a simpler funeral and give the money to the LORD. Another lady from a rich home who had been attending the meetings had a dream in which she felt she was being pulled from both sides. On one side she was told to worship the idols, and on the other side was GOD telling her to come to Him. She promised to let GOD conquer.

Yesterday we had the joy of baptizing sixteen of our young people, our young lady teacher, six girls and nine boys. Please remember them in your prayers.
Our Shanghai Letter, Containing the Latest News from the Field.

By James Stark.

July 13th.—The political situation in the provinces generally has, I am glad to report, considerably improved since Li Yuan-hung succeeded to the Presidency, and there now seems to be a reasonable prospect of order being fully restored, and of a period of peace being enjoyed throughout the country. The outlook is hopeful, though there are still elements which emphasize the importance of continued prayer. It is cause for thanksgiving to God that, during the time of revolt and consequent unrest among the people, whilst some of our workers who reside in the regions more particularly affected were subjected to strain and anxiety, none of them sustained personal injury. Nor was the work of the Mission in many stations seriously interrupted; on the contrary at not a few centres increased opportunities for preaching the Gospel were furnished. One sad result of the temporary loss of control by the Central Government, however, is that in several districts which were previously regarded as free from the opium curse, the poppy has again been extensively planted, and the officials, instead of taking steps to prohibit its cultivation, have encouraged it.

You will regret to learn that Mr. Wupperfeld recently met with a serious accident at Kaisien, having fallen through the floor of a room in an upper story, the timber of which had been eaten by white ants, and sustained a fracture of the thigh, besides bruises and shock. The broken bone was set by a Chinese doctor; but Drs. Thompson and Wainey, who went to the patient's aid with all possible speed, had to reset it when they arrived from Suiting. The distance Mr. Wupperfeld fell was ten feet, and as he is a heavy man, the result, but for God's protecting care, might have been very much more serious. Mrs. Wupperfeld writes that her husband is suffering a good deal of pain, but that the Chinese Christians are full of love and sympathy for their Pastor. She will value an interest in your prayers on his behalf.

Since I last wrote to you, I am glad to say that 537 further baptisms have been reported.

Miss Gregg's Evangelistic Mission.

A few days ago we were cheered by the receipt of a letter from Miss Gregg, intimating that in connection with an evangelistic Mission conducted by her at Chenchowfu, on her way through Honan to her station at Hwailu, twenty women had professed conversion. Thus the total number of decisions for Christ at the stations visited by our sister on this tour was 450. Miss Gregg has in view an evangelistic campaign in Shansi and Kansu next spring, and she will value an interest in your prayers that God may even now begin to prepare the hearts of the people to receive His message.

Mr. Percy Knight has just concluded a series of Bible Schools at the stations of the Swedish Holiness Union and the Swedish Alliance Mission in North Shansi. He visited twelve centres, and the aggregate of the attendances was 574, whilst the number of addresses given was 120. Our Scandinavian friends write most appreciatively of Mr. Knight's ministry, which has already borne fruit.

Mr. Graham Anderson hopes to try the experiment of a week's summer camp for lads, which is to be held at Kunghuang, Shansi, from July 17th to 24th. The boys must be at least twelve years old, and have entered the third class in one of our elementary schools. There are now seventy or eighty of such in the Chaocheng district. The aim is to lead up to an intelligent decision for Christ during the week, and to try to get into personal touch with the boys. Deacon Wang Chih-t'ai with Mr. Anderson will be chiefly responsible for the work. We have been praying that many of these lads may be brought into a personal relationship with the Lord Jesus Christ.

A Conference was recently held at Yenchow, Chekiang, which proved a time of blessing. Mr. Fairclough and a Chinese Pastor of the American Baptist Mission were present. Daily open-air services were held, and the evening evangelistic meetings were crowded with most attentive listeners; not only was the chapel filled with some three hundred people, but at almost every open window and at the chapel door a congregation assembled. On the last night of the meetings, twenty men and one woman, most of the former being business men, one or two of them of very good standing, voluntarily stood up, signifying their desire to become Christians. Prayer is asked for them.

Special Effort Among Newly-Married Girls.

At Liangshan, in Eastern Shansi, a special effort has been made to influence for Christ the lives of newly-married girls. Miss Turner writes:—

"We have now six of them in the city for a month, all of whom were married last year out of heathen families into Christian homes. We have also two who have been married longer, one of them a girl from an American Mission School in Chengtu, married into a heathen and very bitterly opposed family. She was delighted to come to us, though there was some difficulty in arranging it. Then there are three unmarried girls and two city girls coming each day, thirteen in all. We are taking them through the early chapters of Genesis, the birth, early years and death of our Lord, and in the case of the three who can read, the first ' Gospel Reader ' and the ' Pilgrim's Progress ' are also being used."

The following extract from a letter from Miss Gowar gives an example of what is being done by many of our lady workers with a view to helping the Christian women, who, at out-of-the-way places, are cut off from many of the privileges enjoyed by those who live at or near the main centres of our work. Our sister writes:—

"In the early part of March, I made my first visit to two of our out-stations. Both of these are right in the country. At the first visited, one woman, in whose house the congregation was coming, as the only house in sight was the one adjoining. On Sunday, however, we watched the little files of people, making their way along the narrow paths from all directions, and when they assembled they numbered ninety-seven adults. Day by day we went for long tramps up and down the mountain paths, visiting the Christians in their homes, going to six or seven in one day. Such a reception we had too; it was almost like a triumphal procession, our escort swelling at each house we went to. We felt how true was the text, ' Others have laboured and ye have entered into their labours.' How different must have been the reception of those who did the pioneering work!"

At Chowkiakow, Honan, a united Bible School for Chinese helpers and leaders was recently held. Writing of it Mr. Bevis says:—

"Messrs. Brock, McKe and I each gave a course, making three classes of an hour a day. Then in the evenings we had hints on preaching, with tests on the same. I gave some lessons in the tonic sol-fa and singing. Mr. Brock gave lectures on Christianity in the Pentateuch, Mr. McKe on Daniel and prophecy, and I on the Pastoral Epistles, 1st and 2nd Timothy. As the school lasted a full two weeks, there were thirty-six lectures in all, besides the evening exercises. We praise God for the marked
success and blessing that attended this effort. There were between seventy and eighty names enrolled, and an average attendance of about fifty men at the daily classes. Five stations were represented, and of the men attending fifteen were paid evangelists, five colporteurs, four school teachers, two medical students and ten voluntary leaders from out-stations. The men, feeling the pressing need for more Bible study, petitioned us to hold and ten voluntary leaders from out-stations. The men, feeling the pressing need for more Bible study, petitioned us to hold and ten voluntary leaders from out-stations. The men, feeling the pressing need for more Bible study, petitioned us to hold and ten voluntary leaders from out-stations. Since returning to Chenchowfu I am having the nine men at this centre who attended review their work."

Mr. Gilmer, reporting the baptism of fourteen converts at Kaifeng, gives some interesting details concerning those who thus made public confession of their faith in Christ. The following extract from his letter will, I think, be read with thanksgiving to God:

"Of the men, one is a police sergeant, who, though ridiculed when he first testified for Christ amongst his men, has become all the stronger for it, and still continues to witness for his Lord. Another, a young man in a Government factory, was brought to the Lord through one of our members, who was first influenced by hearing the Gospel at the Hospital. Though the factory is a long way off, this young man takes a joy in bringing others of the workers to the services and Bible classes. One or two of the women came to know the Lord through the influence of their husbands, emphasizing what a consistent life can do in the home. Please pray that all admitted into the Church may continue steadfast in the faith and be a blessing to others."

**A New Venture.**

Mr. Mathews lately visited Shangfeng, a village twelve miles north of Hweichow in the province of Anhwei, at the invitation of the school teacher there. The school is a new venture. Writing of it Mr. Mathews says:

"A local man, a Chinese doctor who is in business at Nanking, had seen a good deal of the Mission work there, and was favourably impressed. Last year he was at home on holiday, and decided to organize a school on modern lines. He was determined to have a Christian teacher if possible, and said that he had seen how much more Christian men studied the real welfare of the scholars, not teaching for so many dollars alone, but working in the interests of the young lads. Fortunately he was able to secure a good teacher, a young Church member here, Mr. Shen, who was educated under Mr. Gibb. I was invited to give an inaugural address. The address was given, but I fear that many of the boys would understand very little of it, these country children do not know Mandarin, but the elders were able to understand and I trust they will be led to accept the truth in spite of the feeble presentation. After a feast, we adjourned to the great ancestral hall, and I hung my screen for the lantern in front of the tablets at their request, this being the custom when he first testified for Christ amongst his men, has become all the stronger for it, and still continues to witness for his Lord. Another, a young man in a Government factory, was brought to the Lord through one of our members, who was first influenced by hearing the Gospel at the Hospital. Though the factory is a long way off, this young man takes a joy in bringing others of the workers to the services and Bible classes. One or two of the women came to know the Lord through the influence of their husbands, emphasizing what a consistent life can do in the home. Please pray that all admitted into the Church may continue steadfast in the faith and be a blessing to others."

**Mr. Long's eldest daughter has also been converted.**

Apart from these, Mr. Long's eldest daughter has also been converted. The youngest of the family of seven children, who were at my women's class in front, and they knew they were, therefore, secure from interruption, two of the older girls came to Miss Harrison and told her they wished to be Christians. They had had this desire since last year, each having been influenced by an illustrative story given at the Sunday afternoon meeting. The congregation on Sunday afternoons consists chiefly of the school-girls, the evangelists who may be at home, and the other folk on the premises, only a few from outside being able to get back to it, so I usually consider it more the school-girls' meeting; but we have sometimes been inclined to think that they got too much teaching and wondered whether it would not almost be better not to have that meeting, so were encouraged to see fruit from it.

**Seeking the Lord.**

"The following Sunday most of the younger ones came in a body, the young sister of one of the girls above mentioned having been exhorted by her and prayed with, and the others being influenced thereby. They asked to be prayed with, but for the most part they were only just influenced temporarily by Sin-sin. However, after they had gone that night, Miss Harrison found one of them, a girl of twelve, alone in the garden, she having remained behind, being greatly moved, and she said she did so want to come to the Saviour that very night, and could not wait, so Miss Harrison took her to her room and she left. having, we believe, truly cast herself upon Him.

"The following Sunday evening after the afternoon meeting, at which I had spoken of the uncertainty of life and the need of being ready whenever the call should come, whether early or late, and 'had referred to the sudden and tragic death of the little deaf and dumb daughter of Mr. U., Miss Harrison found one of the girls, also about twelve, sobbing on our veranda oblivious of all the others playing and laughing near by. She said she was afraid she might die and was not saved. Miss Harrison had a talk and prayer with her. She has not been with us very long. I do not know whether she has been mentioned before or not. Her parents are dead, and her uncle, not wishing to be burdened with her, paid a man to take her to Kansu and give her away there, lest, if near, she might be constantly returning to him. This man left her at Lin-shu-tien, and she was found one night sitting at our door shivering. One of the men brought her in to let her warm herself, thinking she was a boy. She had been advised to come here and sit in our large gate and see what would happen. One of the young married women on the premises, one of the Girls' School teachers, took her in for the night as it was late, and when we were told about it next morning we let her remain on here, as there seemed nothing else to do. Apart from these, Mr. Long's eldest daughter has also been converted. Several others came in two to ask direction and prayer. Some of them seemed much in earnest, but in the cases of these younger ones one can hardly tell how much they really understand and how much it meant. Time only can tell. We did hope that the movement might spread and include all the older still unconverted girls, but there was opposition and there has been no further known yielding."

**Departures for China.**

September 8th—per Japanese Mail "Katori Maru"—*B. G. and Mrs. Walker and two children; *Miss O. C. Lucas.

September 11th—via Siberia—*Miss E. Wallis; Miss A. Clarke; Miss S. Forrest; Miss E. Horobin; Miss G. K. Palmer; Miss J. Scott; Miss Halvstvist (Associate).

September 25th—via Siberia—*W. W. and *Mrs. Shearer; Miss G. A. Back; Miss A. M. Hauff.

October 21st—per Japanese Mail "Suwa Maru"—*W. H. and *Mrs. Warren and two children; *Miss Meadows; *Miss L. Meadows; *Miss E. Culverwell; *Miss H. M. Kingston.

*N.B.—This list is subject to alteration. **Returning
A Week’s Special Mission at Tienkiang, Szechwan.

By G. T. Denham, Liangshan.

I am sending this report of a week’s mission just held at Tienkiang by the Suiting and district Evangelistic Band, that you may join in thanks and praise to God for the wonderful work He has done, and may also follow up the work by your prayers.

The Band consisted of delegates from the following places: Suiting (2), Sinling (3), Chushien (2), Tachu (2), and Liangshan (7), and included three foreigners, Rev. A. T. Polhill, Rev. H. Thompson and myself. In addition there were five women workers, including Mrs. Polhill and Miss Allen.

Tienkiang is a small walled city, crowded and busy, two days distant from Liangshan, the nearest occupied mission city. It is difficult to guess at the population, but I suppose 20,000 would be well within the mark.

We had only six full days there, including Sunday (March 24th to 29th inclusive), but we had a time of great and real blessing for which we thank God. We felt that in every way the Lord had prepared and was working with and for us.

There were many rumours that Tienkiang was surrounded, either by local robbers or Yunnan revolutionaries, and on the road there we began to wonder whether we might not have to turn back. We thought that at least with so much unrest and excitement the people would not be willing to listen to the Gospel. But God wonderfully over-ruled for us. Though there was rumour and the gates were opened late and shut early, the city was quite quiet, and we had not the slightest trouble. The city magistrate seemed very nervous and anxious that we should go back, but we explained our position to him and gave way to him on minor points, and so he was satisfied.

After the first opening meeting we divided into small bands and preached in different parts of the city. We had good crowds, and the people, who were most exceptionally quiet and friendly, listened well and with much interest. During the six days we sold nearly 2,000 portions of Scripture (chiefly Gospels and Acts), including ten Bibles and 34 New Testaments. All day long we had visitors to our inn, enquiring about the truth; many seemed really in earnest, coming often and staying for a long time. One afternoon Mr. Thompson went to the city Normal School and had a very helpful time there preaching Christ to the students, some of whom seemed really keen and spent all their spare time in our inn. On another afternoon a Native Helper and I went to the Middle School, about three miles from the city. The Head Master assembled the scholars in a classroom and we both tried to put clearly before them the claims of Christ. We could not stop long or we should have been shut out of the city, but after a talk we told them that we had brought along books and invited them to buy and search out the truth for themselves. In less than twenty minutes we sold nearly all we took (700 to 800 cash worth).

The ladies (who were in an inn outside the city) were having equally good times with the women. They came across a young Christian woman who had been educated from childhood in a mission school at Chengtu, but who had been sold into a heathen home by her parents. She said that when she saw our flag with ”The Gospel Preaching Band” written on it, her heart jumped. The Postmaster and his wife had been educated at a mission school at Chengtu, but beyond these few there were no Christians in all Tienkiang. The Postmaster did not come near us at all.

Of the members of our Band, one had been a Taoist priest for eighteen or nineteen years; another had been a leading Buddhist vegetarian for over twenty years, and another had been a carver of idols for twelve years. It is blessed to think of these men witnessing to the power of the Lord Jesus to save from and to the uttermost, and often in preaching I made reference to them and the people seemed impressed, as well they might be. On the last two evenings we had a class for enquirers, when about thirty men came, among them a young Taoist priest named Dong. Altogether sixty-five men gave in their names promising to search the Scriptures and to believe if they found the doctrine to be true. Pray for these men that the Spirit of Truth may lead them into the Light.

On the way back we stopped for a day at a marketplace called Lu Shu Chang (Pear Tree Market), and there we had the joy of burning the idols of a man called Lee, a Liangshan enquirer. He witnessed a good confession before a crowd of people. We had a good time of preaching there, several men giving in their names as wanting to believe. The next day we had breakfast at a village five miles away. It was market day and the people besieged us for books that we had to stop there a while. In less than an hour we sold 60 to 70 Gospels.
SPECIAL AUTUMN GATHERING.—To enable friends of the Mission to have an opportunity of meeting Mr. D. E. Hoste, the General Director, during his brief visit to England, a special meeting has been arranged in London. The meeting will be held (p.v.) in the King’s Hall [not Kingsway Hall], Holborn Restaurant, on Tuesday, September 5th, and the chair will be taken by the Rev. J. Stuart Holden, D.D., Home Director, at 6.30 p.m. It is nearly four years since Mr. Hoste was last in this country, and as he hopes to leave again for China via America towards the end of September, this will probably be the only public C.I.M. meeting in London, other than the weekly prayer meeting, in which Mr. Hoste will take part for some time to come. We therefore hope that as many friends as possible will endeavour to be present both to strengthen Mr. Hoste’s hands in the Lord, ere he returns to the field, and that they may hear from the General Director himself of the progress of God’s work in China. Several missionaries who are returning and some who are going out for the first time will be present and take part. The Holborn Restaurant is at the corner of Kingsway and Holborn.

The War and Missions.—In the current issue of the Layman’s Bulletin a set of figures has been published setting forth the incomes of the British Missionary Societies for last year as compared with the year before the war. The facts and figures quoted are both astonishing and gratifying in view of the terrific struggle taking place in Europe between the nations. They indicate the loyalty of God’s people to the cause of foreign missions, and should call forth much thankfulness. Without referring in detail to any of the great societies we note that during 1915 the total sum contributed for foreign missions was £2,036,045 as compared with £2,029,462 in the pre-war year. When we try to realize what these figures signify in the way of self-denial we cannot but recognize that they are figures to rejoice over and to thank God for. In this connection we cannot do better than quote a few lines from an unusually helpful sermon entitled “Super-victory” by Rev. W. H. Findlay, based upon the words “More than conquerors.”

“...I have found it a good cure for the doubts and fears that assail one in this strange new time, to compile a ‘Windows of Heaven’ list—a list, that is, of the happenings of the past eighteen months, public and private, individual and collective, regarding which, if any wild dreamer had suggested them two years ago, we should all have said, ‘If the Lord should make windows in heaven, might these things be.’ Into this list, for instance, at the tail of scores of other ‘impossibilities,’ goes the fact that the British Missionary Societies, after eighteen months of war, have an income that breaks all records! This catalogue of wonders cries aloud, in every item, how inexhaustible are the resources which God has at command for our deliverance and for His Kingdom’s work.”

Some Comprehensive Statistics.—Passing from the figures which relate to British Missions alone we find in the recently published report of the Foreign Missions Conference of North America fourteen pages of statistics which deal with the foreign missions of the whole world. From these we gather that the incomes of North American Missionary Societies (including Canada) have advanced from £3,208,726 in 1913, to £3,758,798 in 1915. As these statistics were compiled in January they could not give totals for the whole world, but if we add the figures published in the Layman’s Bulletin as quoted above, we find that the approximate total of the North American and British Missionary Societies for 1915 was £5,788,260. In 1913, when the income of the Continental and other missions was included, the total for the world was £5,985,608.

Comprehensive figures for the whole world are not published for any year later than 1913, but one or two of these are worthy of reference here. There were then over 24,000 missionaries, including wives, in the field, with 172,862 native workers. There were 12,179 central stations with 38,000 out-stations and a total church membership of 2,614,170, and about one and a half million in the Sunday schools.

Statistics are often spoken of as dry and uninteresting, but to anyone with imagination even these dry bones must live. They epitomize the self-denying gifts of donors at home, the labour, love and patient endurance of the workers on the field, and beyond all the gracious working of God’s Holy Spirit and the triumphs of His grace in many sin-stricken hearts.

Unoccupied Fields.—While rejoicing in what has been accomplished, it is well that we should be reminded of the extent to which the non-Christian world is yet unoccupied, and even unclaimed, by missionary agencies. Though space will not allow detailed reference to this subject, we condense the following table from the report presented on this subject to the same conference mentioned above. Only the larger areas are referred to and qualifying statements cannot be quoted. The numbers given are the population.

Unoccupied Fields.

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<th>Population</th>
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<tr>
<td>Holungkiang (Manchuria)</td>
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<td>Mongolia</td>
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<td>Tibet</td>
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<tr>
<td>Bhutan and Nepal</td>
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<td>Afghanistan</td>
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<td>Khiva and Bokhara</td>
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<tr>
<td>French Indo-China</td>
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<td>Malaysia</td>
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<tr>
<td><strong>Total for Asia</strong></td>
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<tr>
<td>Tripoli and hinterland</td>
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<td>Morocco and Algeria</td>
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<tr>
<td>Portuguese Africa</td>
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<td>French Guiana</td>
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<td>French Territory further south</td>
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<td>British and German East Africa</td>
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<td>The Three Somalilands</td>
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<td>Sudan (Wadai)</td>
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<td><strong>Total for Africa</strong></td>
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These figures show us that without going outside the two continents of Asia and Africa there are more than 115 millions of people who at present have no means of hearing the Gospel. Dr. Robert Speer, commenting on these facts, remarked at the conference:—

"We shall never ourselves become aware of the facts, and of the obligations which the facts involve, unless we approach them in the spirit of prayer and weigh these obligations in that atmosphere where alone they can be justly weighed."

We are not born with these obligations come into them save in His presence, and in that presence open to us through the reality and the tenderness of prayer.

And how many different forces must work, disconnected, unrelated, if this work is ever to be done. To-day in 25,000 homes influences must be working on the tendrils of little children's hearts, getting them ready to be missionaries. In ten thousands of homes, unseen influences must be working on the fibres of men's characters, getting them ready to be trustees of wealth. Powers that you and I cannot see nor lay our hands upon must be opening men's hearts to receive the message when it comes. These things are too great for us. God must work to do all these things in millions places at once, subtly, in undiscoverable places, in angles of human life, along tendencies of human action with which we have nothing to do except as we work in and with and through God by prayer.

Bible Training.—How widespread the influence of the Bible Training Institutes is is shown in a letter recently to hand. From this letter we learn that there have been 42 students enrolled in the Bible Institute at Hungtung, Shansi, which is under the care and direction of Mr. F. C. Dreyer. Of these 42 students, three have had to fall out on account of poor health, of the remaining 39, as many as 23 come from 13 different stations in Shansi, four from two stations in Honan, ten from seven stations in Honan, and two from one station in Shen Si. Again one is connected with a Lutheran Mission in Honan, two with the English Baptists in Shansi, one with the Norwegians, and five with the Swedish missions associated with the C.I.M.

We warmly commend these students to the prayers of our readers. Those responsible for the teaching in the various Bible schools will specially value prayer that the right men only may be selected for training, that the subjects chosen for study may be the most profitable, and that spiritual power may accompany the better understanding of God's word.

Superstition in China.—It is not easy for the Westerner to appreciate the innumerable difficulties which beset the missionary's path in China. Not infrequently some local superstition bars the way of progress when otherwise all seems clear. Though the coming of the railway, the telegraph and other modern methods have done something to break down the power of jeng-shui, superstition is still a formidable foe to be reckoned with. One illustration of this may remind the reader of one of the practical problems which workers on the field have to deal with.

In one of the stations in north China special premises have recently been erected for Bible school purposes, and it is desired to erect in addition an intermediate school to meet some of the needs of the mission stations in the province. Funds for this purpose have been specially given by a generous donor. This however by no means implies that the way of realization is easy.

So far the workers on the spot have sought in vain for a site. The only really suitable site cannot at present be obtained. It appears that some time ago the gentry of the city engaged a celebrated geomancer to determine what the influences of the Bible school buildings were upon the fortunes of the city. Now the buildings in question stand midway between the Temple of the God of Literature and the Temple of Confucius. The conclusion of the diviner were that "the literary currents of the city had been destroyed by the mission buildings, and all hope of any literary talent manifesting itself in that city had passed away." Although the hope of the missionary is that the Bible school and the intermediate school, when open, will bring fresh and living "currents of literary talent" to the district and province, this strange and foolish superstition, of otherwise intelligent gentry, is a serious obstacle to the purchase of the necessary site. This case only illustrates the conditions which prevail in many stations. Will our readers pray that suitable ground may be secured with the good-will of the gentry and that the work may go forward?

Book Notices.

"The Nestorian Monument in China." By P. Y. Saeki, Professor at the Waseda University, Tokyo. S.P.C.K. 10s. 6d. net.

This is a scholarly work in English, by a Japanese professor, on the Nestorian monument in China. Of its 340 pages one half is devoted to a discussion of problems connected with the stone, while the second half contains the text of the monument and other inscriptions and notes thereon. No pains have been spared to establish the points discussed, and the special interest of the book lies in the tracing of Nestorian influence on Northern Buddhism. The author goes so far as to say that Nestorianism permeated the whole tone of Chinese literature during the T'ang and Sung dynasties, and he traces the failure of the Nestorian Mission to the inadequate use of native workers, the undue reliance on Court favour, and the severance of the small mission from the main body by the rising Mohammedan power. The Chinese text and translations of the Nestorian documents found by Prof. Pelliot at Shachow in 1908 are given. The book is published through the generous guarantee of the Marquis of Salisbury, and has had the ready help of the Rev. A. C. Moule and Dr. Lionel Giles, of the British Museum. For a long time it will probably be the standard work in English on what is one of the world's most valuable monuments.

"The Origin of the Chinese People." By John Ross, D.D., with Preface by Professor Giles, of Cambridge. Ophihanta. 10s. net.

This posthumous work fully maintains Dr. Ross's high standard. It is divided into three sections:—1, The Chinese people autochthonous; 2, Education; 3, Chinese script. The author's contention that the Chinese people are the primitive inhabitants of the country, and that their civilization is indigenous, is well and forcefully supported. The review on Chinese education, and the summary of the teaching of Confucius, are exceedingly good. There are many illustrations of the ancient script, and the arguments against any connection with the Sumerian script are convincing. The book, though more suited to the student of things Chinese, is of value to the general reader as well.
THE VALEDICTORY MEETING IN KING'S HALL.


Photo by]
A WAYSIDE SHRINE AT MAN-YOH. HUNAN. [Dr. F. Keller.

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The Jubilee Story of the China Inland Mission.

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The story is divided into five decades, with a total of fifty short chapters. Portraits of the early leaders and pioneers are given. For instance, portraits of all the ladies who were the first to enter the nine unoccupied inland provinces are included. In addition to some 350 pages of letter-press, particulars of all the Associate Missions, with Chronological Tables, are given in the Appendix.
The Valedictory Meeting in King’s Hall.

Report of Addresses given by
Rev. J. Stuart Holden, D.D. (Home Director), and Mr. D. E. Hoste (General Director).

Address by the Rev. J. Stuart Holden.

We welcome you to-night with great gratitude for your sympathy, beloved friends, as you come to bid God-speed to a little party who are about to leave for China. I do not think that there can be a more impressive meeting than one in which farewell is said to those who are leaving all for the sake of Christ and dying souls, and are going out into the darkness with Him and for Him. We look into their faces and commend them to God in prayer, assuring them of continual remembrance, and giving to them fresh confidence that they go out with a loyal and steady backing. The influence of such a gathering must be great, not only upon those who go themselves, but upon those of us who constitute the gathering. And we pray that through the testimonies of those who go for the first time and those who, with splendid courage, go for the second time—an infinitely harder thing—and through the influence of God’s Spirit present in our midst, everyone of us in this Hall to-night may get a new conception of that which is required of us by the precious Gospel of Christ in which we trust, and by which we are saved.

There is a word which rings as one of the minor refrains of the New Testament, a word which has already been spoken in prayer to-night: that is the word “worthy.” The Apostle Paul again and again comes back to it, expressing the burden upon his heart that those to whom he had ministered and to whom he wrote should prove themselves worthy of their calling and walk worthily of the Lord, and should be amongst those who were fit companions of the Lamb in whose Name they went forth. And I cannot but feel to-night that this is, in measure at least, the purpose of God in convening a gathering like this, that we might realize the necessity of living in such wise as to make a worthy response to God for the care and precious gifts by which our lives are enriched and sanctified and made victorious.

Three days ago I stood on the platform of a little wayside Scottish station away in the North, the station which serves the district in which I live at this time of the year, and I got into conversation with a man I have known for years as a dour man, as the Scotch would say, and very dour. I had not been speaking to him for more than two or three minutes when I knew that I was talking to a changed man, a man softened and chastened. I did not know the reason then, and as I asked him about the men from the glen who had gone out, and whether many of them had fallen, he said with a subdued voice, “Yes, my own lad was the first of them;” and then we began to talk about the lad, and he told me this: he said “He was a Christian lad, a lad of wonderful principle, sir.” And away there in the recent offensive, unconsciously to himself, he was left in the trench alone. All the men in his platoon had been killed or put out of action. He had a great store of ammunition, for they had just gone in to fire trenches, and he kept a whole regiment of the enemy at bay until, by barrage fire from our own artillery, he was screened and an opportunity was given for his being reinforced; and he did not know that he was holding this trench single-handed. Just before he was relieved by reinforcements coming up from the second trenches, he was very badly and, as it turned out, fatally wounded. His Colonel said to him, congratulating him and thanking him for the splendid work he had done, “I intend immediately, my boy, to recommend you for the highest decoration I can.” He said, “Please sir, do not do that.” “Oh, yes,” said the Colonel, “I intend to do it; you have earned it.” “No, sir,” he said, “I was unconscious of anything I had done beyond my duty, and I must keep my self-respect. I could not accept decoration from the King, much as I would appreciate it, because I know I have not earned it. I am not worthy, but if God spares me I hope to prove myself worthy of it, but I am not worthy and I beg that you will not nominate me.” I am not ashamed to say that I could not speak much to the man as he told me that story. The boy was not conscious of anything he had done worth decoration, and he died undecorated save with an undying crown.

Beloved, are you and I worthy of the rich gifts of God’s love? Have you and I done anything to show ourselves worthy of the tremendous trust that He has reposed in us? Are you and I living on that level of sacrifice, of self-forgetfulness, and of entire consecration to His cause and His will, which is, at least, some worthy response to the love of Calvary? If not, I pray that something may be said by these our friends to-night, some word, some echo from Heaven, which shall lift you and me on to an altogether different plane of life, firing us with this ambition until it overmasters us as the great passion of life to live and walk and give and die, if need be, worthily of Him who called us to Glory from His Cross and open tomb. God grant it.
We are to have to-night messages from two of our friends, Mr. Walker and Mr. Warren, who are returning to China, and from three young sisters who are going out for the first time.

The missionary speakers then addressed the meeting, and were afterwards commended to God in prayer by the Rev. Montagu Beauchamp.

In introducing Mr. D. E. Hoste, who gave the closing address, Mr. Holden said:—Before I call upon our beloved and much trusted General Director, Mr. Hoste, to give us the closing message of this meeting we will sing two verses. However, before Mr. Hoste rises to speak I know that you will allow me to say to him in your name how deeply we value his presence with us, how constantly he is upon hearts in prayer in the days and years in which he must needs be separated for the work of the Lord, and with what gratitude to God for all He has made His servant to this work, we welcome him home. We shall listen to what God has to say to us through him as a word direct from God Himself.

A portion of Hymn No. 22 having been sung, Mr. Hoste spoke as follows.

Address by Mr. D. E. Hoste
(General Director of the Mission).

I AM truly grateful to you, dear Mr. Holden, for your kind words, and also to all of you, not only for your prayers and interest on behalf of myself but on behalf of the whole work. Mr. Holden expressed thanks to you, and I cannot help repeating it. I must say that, as I listened just now to those three young sisters, my heart went up in thanks to the LORD JESUS CHRIST for these added gifts to the mission; and, praise the LORD, there are more. There are two belonging to this country who have not spoken to us, and then there is a young sister from Norway and another from Sweden, for which I do feel that we may thank God with all our hearts.

One of the speakers alluded to the difficulties and temptations of missionary life, and, of course, we all more or less recognize these; but do you not think that the fact that we have listened to these sisters, and that there are some to whom we have not listened represented by them, lays upon us a very real responsibility, as a matter of service to God, not to cease to pray for them. I remember being much struck, a good many years ago, by some words of the Apostle Paul to the Colossians he says, “From the day we heard we have not ceased to pray for you.” We are to pray without ceasing; we are to continue steadfastly in prayer. I do look to the LORD. I trust with a true heart, for grace, having heard those sisters, to pray for them.

Somebody alluded just now to the general zeal which there is in the country at the present time on the part of everyone to do what we can to help in regard to the war. I was impressed coming home to find how many ladies are buckling to and doing servants’ work and rendering all manner of really hard exacting service for the Army at the Front. Now, probably you have heard this figure a good many times. It may be a bit trite by this time to compare the war with the LORD’S service. Yet there is a great deal in it; and it seems to me that we do well to bear in mind what, of course, as Christian people, we all believe, and to hold fast in a practical way that, however vast, however stupendous, are the issues involved in this great earthly war—and it would be difficult to exaggerate the greatness of those issues or the claims which they make upon everybody—but, bearing that in mind, do we not as Christian people want also to remember that, after all, there is only one kingdom that is going to endure for ever, the Kingdom of our LORD and SAVIOUR JESUS CHRIST. All the kingdoms of this world, at some time or other, are going to pass away. Now we have been called to His Kingdom and Glory, and we have been born from above into it, and we are entrusted—we must say it with all sobriety—the Church has been entrusted with an enterprise transcendently more important than any human war,

(Continued on page 125)

GROUP OF NEW WORKERS WHO LEFT FOR CHINA THIS AUTUMN.
A Chinese Serving Woman.

A well-known writer says: "This may seem a contradiction in terms, but all China is full of such and even stranger contradictions. It is more democratic than any class or social order in any other part of the world. It is a democratic literary aristocracy. With the exception of a few and unimportant proscribed classes, the pathway to membership in this order is open to all Chinese, upon equal terms. Money or rank, theoretically at least, removes no bar, makes smooth no part of the road. The poorest peasant, no less than the prince or millionaire, has an attainable ambition placed before his son, which, if he will, he may follow until he becomes prime minister of the Empire, 'the right hand and the strong heart' of the Emperor. And the best proof that this is not mere theory is found in the fact that during many centuries the heads of the government, always excepting the Emperor, have commonly been the sons of poor, unknown parents."

Seeing that the highest positions in the Empire are open to all, and many have risen by hard study and mental ability from among the poor to occupy them, it is obvious that many of the official class in China and the rich must have poor relatives. Now, somehow, why not preach the Gospel first to the official and rich classes and they will have influence over the poor? While there is much, very much, to be said in favour of this plan of work, and some are definitely called to it, yet the fact remains that others are not free to follow it. Being servants of God, not masters, it is not theirs to dictate what their service shall be. Led by the Spirit in opening new work in inland China, they pray definitely for open doors to be given for testimony, and to be guided to prepared hearts who will receive the Word. Having thus prayed, they accept whatever opening God graciously gives, trusting Him to guide them to those who will receive the truth, whether among the rich or the poor. Sometimes these openings come well up the social ladder, and sometimes far down—as He wills.

Now, in China, where the people are so democratic, it does not necessarily mean that when the opening comes for the entrance of the Gospel far down the social ladder, that the poor man or woman is without influence. He or she may be the member of an influential family, all unknown to one. Sometimes, it happens that these poorer folk first become acquainted with the missionary, and report to their rich or official friends all the doings and sayings of the foreigner. The first intimation one may have that a convert belongs to a family of importance is that the family object to any of their name entering the Church.

Chinese men and women are watching all the details of the missionary's life and are reporting on them. If the missionary's life in private does not speak louder for the Master than his public utterances, it is not likely that the Gospel will make much headway. And so the missionary, almost always unconsciously, is being read and valued. And the value of the doctrine he holds so dear and claims has such power to save is largely judged, at first, by the power the Chinaman sees it to have in the missionary's everyday life. Will those who pray remember this, in intercession for God's servants in China?

A few years ago my serving woman was converted, and later on was baptized. Some time after her baptism she invited me...
to go with her to call on her sister in the city. I said to her, "Why, your husband is a farmer! I did not know you had relatives in the city." She answered, "Oh, yes! My sister lives on such-and-such a street, and is very rich." I smiled, thinking her idea of a fine house might be something finer, perhaps, than her own poor abode. Imagine my surprise on being ushered into a truly beautiful courtyard and home and into one of the most beautiful rooms I had ever entered in China. I was given the seat of honour, and was served with sweetmeats and tea. The rich sister was very friendly, and in the course of conversation told me that she knew all about me from the sister who served me! I had a good time there, and found an attentive listener as I told the story of the Saviour's love and power to save.

On arriving home again I said to my woman, "How is it that your sister is wealthy and you, being an elder sister, were married to a poor farmer?" She answered, "My position was higher than my sister's. I am the first wife of an independent farmer. My sister was a second wife to a rich banker. The children in the family are my sister's, and later on, when the first wife died, my sister gained her present position as mother of the banker's children." So the Gospel had entrance into that home through a poor relative—a serving woman.

In a Shensi city a young lad, a schoolboy of nineteen years, heard and believed the Gospel. He passed through a time of severe trial, but remained true to God. By prayer and his influence, his father and mother and other members of the family were won for Christ. We did not know at first that this middle-class family had a rich official connection, but so it was. The mother's brother had been an official, and was a graduate, holding the highest degree to be gained in the province—a man of great learning and much influence. At the time when he became known to us he was retired because of ill-health. One day an English doctor visited us, and, through Christian relatives, this Chinese scholar heard of it, and sent a friend to invite the doctor to visit him. The invitation was accepted, and the doctor, together with the missionary in the city, called on him. He was then far gone in consumption, and little could be done for him from a medical standpoint, but the Gospel was preached in that home and books left for him to read. Not long after, he died. One of his wives—she had four—clung to what she had heard of a Saviour's love. Through the influence of the Christian relatives she broke off opium in a mission refuge and professed to believe in the Lord Jesus Christ as her Saviour. The scholar's old mother also is very attentive to the Gospel, and listens as a woman seeking the truth. May the entrance of the Word give light!

And now my last case, as an illustration of the fact that "God's ways are not our ways" of spreading the truth. In a northern city is a cobbler, poor and unknown, and of a simple mind. He heard the Gospel, believed, and in course of time was baptized and "continued in the calling wherein he was called," mending old shoes by the wayside. He was a true follower of the Lord Jesus Christ, and was used in bringing at least one other to the knowledge of the Saviour. After a long time I found out that he was a distant relative of one of the first families in the city and was invited to feasts in this wealthy home. On such occasions he would hire suitable clothes and was accorded a place of dignity. It was a surprise to find one so humble and poor on such friendly terms with this prominent family. The old father in this wealthy family was then the senior city elder and next to the mandarin in power, I was told. His sons were bankers and teachers; one, or more, had literary degrees. Of course, the missionaries were discussed in that home, and our friend the cobbler gave a good report of us. He prayed, too, that souls might be saved in that influential home. One son, a banker, was in the adjoining province of Shansi, in a large bank which had its centre in Shansi, in the home city of these people. Once every three years he came back on furlough and had a year at home. The time he returned after the cobbler had become a believer it was found that prayer for that family was being answered, inasmuch as this son had heard the Gospel in Shensi and professed to believe it. He came regularly to worship, carrying his Bible and hymn book done up in a coloured silk handkerchief. He was most attentive and witnessed boldly for the Lord in the city. Later he applied for baptism. The missionary-in-charge prayed about the matter, and as our friend was then on the eve of returning to his post in Shensi, he recommended him to wait and apply there for baptism, so that the friend who first led him to the light might have the joy of baptizing him. We thought he was truly converted. He was urged to read his Bible daily, and this he did, starting at Genesis and reading right through. After returning to his post in Shensi, in course of time in his daily reading he came to the book of Job, and on to the twelfth chapter, and to the twelfth to sixteenth verses:

"Though wickedness be sweet in his mouth, though he hide it under his tongue;

Though he spare it, and forsake it not; but keep it still within his mouth:
Yet his meat in his bowels is turned, it is the gall of asps within him.

He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly.

The scholar's old mother also is very attentive to the Gospel, and listens as a woman seeking the truth. May the entrance of the Word give light!
He shall suck the poison of asps: the viper’s tongue shall slay him."

What happened? Then and there, our friend in his private devotions was convicted by God of sin. He was an opium smoker. Unknown to us he took the drug secretly, using a good quality of opium which is not so injurious as a poor quality—at least, the effects do not show so readily. Neither you nor I would have gone to the book of Job for a word to convict an opium smoker had we known Tim to be one. But God’s Word is a living Word. He knows how and when and where to apply it, and He had done so now by the Spirit.

There and then, our friend was convicted and converted. He said, "By God’s grace I will quit this sin," and he did. With the help of some tonic pills he broke off his opium. Then he applied for baptism. He made a public profession, and invited his unbelieving friends to come and see him baptized. He seemed full of the joy of the Lord.

Three odd years ago he again came home on furlough. His father was then an old man and retired from public life. The son, as formerly, urged his aged parent to accept the truth. Then came a day when light dawned, when the idols from that home were all destroyed. The old father, with the son, attended worship. Later on the old father, over eighty years, professed to believe on the Lord Jesus Christ for salvation, and applied for baptism. So it came about in that family that a humble connection first believed, then the son who was absent, and lastly the head of the family. The Lord in His wisdom working in just the opposite order to what you or I would have done—that the glory might be His alone!

Now, one could tell of rich people who hear and believe, but these cases quoted prove that God, often through the channel of the poor, brings the rich to Himself. So we preach Christ wherever the opening is given, either to rich or poor, leaving results with Him.

Progress and Promise in Honan.

BY C. HOWARD BIRD, TAIKANG.

In spite of upheavals in China we have been living in peace and quiet and are much safer than our friends in England, exposed as they are to Zeppelin raids, etc.

Recent events in China appear more like a story out of "Arabian Nights" than sober history. Fancy Yuan Shih-Kai having had all the robes for his coronation as Emperor made, the date fixed, the name of the year altered for his new dynasty, numerous nobles created, and then to see all these preparations and expectations tumble to the ground like a pack of cards. How strange! Now it seems that the Presidency even will not be left to him.* Honan is Yuan’s own Province, his home is not 100 miles from here, of course there has been quietness. In other places the missionaries have had thrilling experiences, while acting as mediators between the revolutionaries and the Government troops, and have been instrumental in saving whole cities from loot.

At the Chinese New Year, when the people are all taking holiday, a Special Evangelistic Effort was made all over the Province of Honan. A big marquee was set up in one of the country towns, where the Christians have their own chapel. One Sunday, when I rode out there (18 English miles), I was surprised to see the countryside black with people, on foot and in carts, all making for this place. Of course I inferred that they were going to some theatricals, but was still more surprised to learn they were all going to hear the preaching. There must have been well over 1,000 people present. A great rush was made to see my bicycle, and as no chapel or tent would hold the numbers of people I had to take my stand on a cart and preach. They wanted me to get up on the wall of the town, or on top of the gate, and preach. I only refrained from doing so because I was afraid my voice would not carry. The sellers of nuts, etc., and pedlars of bread did a roaring trade, and the way the people listened was splendid. A week later we moved the tent into the city here (Taikang), and set it up in a courtyard of a temple where theatricals were going on right in front of the idol. Here too preaching was carried on continuously for three days, and there was no opposition whatever. Truly

* He died, suddenly, early in June, 1916.—Ed.
China's Millions.

October, 1916.

"the harvest is great but the labourers are few." All the preaching was done voluntarily by the Christians.

I am glad to report that all the branches of the work have been going on quietly, and fairly satisfactorily. The only diversions the people of Honan have in their dull, drab lives are fairs. When a man becomes a Christian, he is always delighted when we have gatherings in the city as is our custom in the spring and autumn. On such occasions we have a great gathering of the clans. The men bring their wives and babies in carts or on barrows, and sons and relatives attend who never come at any other time. Old women of fifty and sixty years of age are so keen to come that they walk in ten or twenty English miles. One woman whose husband prevented her from coming harnessed the animals herself and came in, picking up some other friends and relatives on route. All the hospitality they get here is some mats spread on the mud floors, where they sleep like herrings in a barrel. They all buy or provide, their own food, so you see they are not rice Christians.

Meetings are held for three days, and we generally ask a missionary from another station to help. This spring Mr. and Mrs. Lack came over. Mr. Lack has quite an evangelistic gift and gave some fine talks at night, when we had audiences of 200, mostly outsiders—city men. He hails from Sydney, and we had great talks together about the old days when he was just out in China. On one occasion in those early days when we were travelling by boat, in bathing he dived and hurt his head. We had the joy of having my wife's sister, Mrs. Carr, and her children with us. The Sanatorium was too full to accommodate us, so it is with much joy that I am able to say that we shall soon have a new building, put up with funds mostly contributed in China in memory of Dr. Sidney Carr.

The war has shown how necessary it is for our soldiers to have changes and furloughs, so also is it for our missionaries shut up as they are in Chinese houses inside cities for the greater part of each year. They need to get away from the crowded haunts of men to the hills for a complete change, where, too, they can enjoy the fellowship with friends who, like themselves, have been pegging on alone on the plains. Mr. Ford is at present on the hill superintending the building operations. We are only sorry it will not be available for use this summer.

This year the patients in the dispensary have not been so numerous as last year, but I have seen over 1,000 fresh patients and covered over 1,700 English miles on my bicycle. Thank God we both have enjoyed good health. Please continue to pray for us and the work.

Medical Work in Kaifeng, Honan.—Dr. D. M. Gibson writes:—"This spring there has been an unusual readiness to listen to the preaching and teaching in the wards, and there have been many definite decisions registered with the hospital evangelist, and we trust even more names recorded in the Book of Life.

As one indication of the changed conditions in China, I would like to refer to the very successful Mission for Women, conducted last autumn by Miss Gregg. We had hundreds of women in, and they all said "How is it she knows our customs and proverbs so well?" Best of all we believe several who had been hesitating really decided to follow Christ from that time.

Except for the two occasions when Miss Standen came over to help Mrs. Bird in her Women's Bible School, we have been alone the last twelve months. Mr. Ford has been busy building the Women's new hospital at Kaifeng—also the new Church building, the erection of which was made possible by the kind gifts of Chinese becoming Christians. What hath God wrought?

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A good sign that the Gospel is taking root in our stations in Honan is that Hsiang Hsien has completed its new Church. Hsiang Hsien is the station where I was living in 1900 and from whence I had to flee. It was therefore a real pleasure to me to be present at the opening of the building with Mr. Slimmon, who opened the station 37 years ago, and with Mr. Gracie, who was the first Pastor there, and with Mr. Joyce the present pastor. On the road thither (I cycled 200 English miles there and back) I met an old man selling peanuts who cordially greeted me. I remember how he used to stand there sixteen or eighteen years ago. He is a true Christian, in spite of being still as poor as a church mouse.

Last summer we spent our holidays on the hills on the southern borders of the Province, in our own little hired house where we had the joy of having my wife's sister, Mrs. Carr, and her children with us. The Sanatorium was too full to accommodate us, so it is with much joy that I am able to say that we shall soon have a new building, put up with funds mostly contributed in China in memory of Dr. Sidney Carr.

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Medical Work in Kaifeng, Honan.—Dr. D. M. Gibson writes:—"This spring there has been a great readiness to listen to the preaching and teaching in the wards, and there have been many definite decisions registered with the hospital evangelist, and we trust even more names recorded in the Book of Life. Cases are constantly cropping up, both near and far, of individuals who have been helped Christwards by their sojourn, or that of their relatives, in the hospital. During April, our outpatient exceeded 3,000, and the available accommodation of beds was constantly taxed to the uttermost, quite a number of applicants for admission having to be turned away or put off because of shortage of room. We have just recently, however, increased the number of beds again; but, alas! this increase has been all in the shape of plain wooden plank beds. Some of the patients suffer a good deal from the hard and unyielding nature of a wooden couch."
namely, of making known the Gospel amongst man-kind and of making disciples amongst all nations. As I said just now, the last thing I want to do is in any way to belittle the claim that our country has upon us. A good many of us in this Mission, as I suppose in every Mission, have our sons at the Front, or they have been killed or wounded. That I know for a fact. But, dear friends, let us remember that we are called to fellowship with the Father and His Son JESUS CHRIST. Oh! that one result of this meeting—and I do not presume to be exhorting you without seeking by God's help to take the exhortation home to myself—may be that we so trust in the risen Christ that His power shall more and more work in us mightily. The point is—trusting in Him; one sees that more and more. A dear friend said to me when we were at tea just now, "The whole thing works out to this,—trust in the risen Christ." That is the method of it. May we all of us do that more, and so receive of His power and have it passing through us, whether in active outward service or personal influence and intercession. Oh! for more prayer. Thank God I know that many here give much time to intercession, but are there some who have not yet realized that they must "do their bit" in the matter of intercession, must set apart time for it, regard it as a duty? We know the way people talk sometimes: "Oh! well, I have so much to do that sometimes I do not get in prayer." What a dreadful, topsy-turvey way of looking at things this really is. A General out there might as well say, "I have so much to do that I cannot arrange for the artillery preparation before the assaults." I venture to say that there is a very close analogy between the two. We simply must give ourselves to intercession as a work. It is the most vital work in spiritual warfare in which we can engage.

Bible Training Institutes.

Now, dear friends, I have jotted down two or three points connected with the work of the Mission in the field of China to which, if you will allow me, I will allude. Mr. Warren referred to two of those points, and I was helped by his remarks, and will only supplement them a little. As he told us, and as our Chairman told us, Mr. Warren had for some years had charge of a Bible Training Institute. Whilst it has not been my privilege actually to have charge of one, still I can say that I know a little about it through touch with the brethren, like Mr. Warren and others, and I would like to pass on to you one conclusion which has grown in my mind, namely, that the most fundamental point in regard to that work is the selection of the men to go in and have the training. It is so easy to miss the leading of the Lord in this matter, and, if the call of the Holy Ghost is not discerned and we put in men who are not really called of God to the ministry, we can teach, we can train, but the thing tends to be dead. Now, we know that there are indications which we must look for in those who are called to the work of the Gospel. Our young sisters, as telling us of their experiences have reminded us in a very concrete way of some of those indications. There must be an abandonment to the Lord Jesus Christ; there must be a zeal for the salvation of others, and some measure of gift in accomplishing that end. We need to keep our eyes open to discern men of this kind amongst the Christians, and, without laying hands suddenly on any man, yet when we see them and know that they are faithful men, who have got much in them, the love of Christ in some measure constraining them to do something for the spiritual need of others, then to take them and train them more. It is very important that we should be guided by God in the selection of these men.

Oh! I do pray for these seminaries. We have all heard about the practice of poisoning wells, and I think we shall agree that the devil knows something of that too. He is very fond of getting into these theological seminaries, these training institutions, and, if he can get either false doctrine, or wrong living, or want of love, or want of self-sacrifice into these places, then he poisons the wells, or poisons the sources of the rivers. Pray for dear Mr. Warren and others in similar work. As he said himself, his desire is to be a channel of life, of purity, of helpfulness, and so on. If he is filled with the Holy Ghost and his life is really Christ in him, these dear men will have a training that is not in word only, but in power. We have some five or six of these Bible Institutes in different parts of the country, and I beg your prayers on their behalf.

Special Missions.

There is another feature of our work with which, probably, most of you are to some extent acquainted, but to which I will now allude. I refer to the holding of special missions partly for the quickening and uplifting of Christians, and partly also for the bringing to decision for Christ the people who, though they have heard the truth and have been more or less impressed thereby, are still unconverted. You can readily understand that, at the present time, there is a very large number indeed of people in all parts of China, more especially in the neighbourhood of our stations, and the stations of other Missions, who have heard the Gospel, who have become interested and impressed, and who have in varying degrees a real desire to become Christians, but they are hindered in various ways. Now, these special missions are held very largely to bring these people to decision, and I think that it is one of the most hopeful developments in connection with our work that during recent years an increasing number both of foreign missionaries, and of Chinese workers have been led to the Lord and fitted by the Lord to do it. The whole affair is very similar to missions conducted in this country. There are weeks of earnest prayer beforehand by the Christians in a given locality. Then steps are taken, either by visitation or by advertising, to bring the mission meetings to the notice of all, including the outsiders, and then the specially qualified preacher comes, and goes on steadily, day after day; and I think it is generally agreed that if a considerable time can be given to it, if possible ten days or a fortnight, the best results will be obtained. We have been much encouraged by the development of this work, but you can understand that those engaged in it are under a great strain, spiritually, mentally and physically. There is Miss Gregg in the Mission. Her name is known, I daresay, to a good many here. She has been greatly blessed of God in going to different provinces and holding series of meetings for women, of the character which I have just described. There are Chinese brethren, and a few other foreigners, who are also doing useful work in this direction.
As an illustration of the value of this work let me tell you of a very interesting conversion which occurred some time ago. In the province of Szechwan there was a young man of the gentry class, who not only had been educated in Chinese learning but had been abroad and got a certain amount of Western learning, the result being that he had cast off the faith of his fathers, but had not embraced the Christian faith; on the contrary, he was opposed to it. He was one of a very small class, though, I am afraid, it is a growing class in China, of people who call themselves atheists.

Notwithstanding his opposition to the Gospel, he used to associate with the missionaries in his native city because he was interested in Western things. Some considerable time ago one of these Chinese missionaries of whom I have been telling you, a gentleman of the name of Ting—Mr. Ting-li-mei—came to that station and held a mission at which this young man of the name of Kin was converted—brightly, deeply converted. He was "turned from darkness to light and from the power of Satan unto God," and Christ became the reality of his life, and he simply lived only for Him.

This was his all. His was a blessed conversion, and he set to work to endeavour to bring his friends and relations to the Lord whose love he had come to know; and God blessed his efforts. Last autumn, I think, Miss Allibone, a lady in charge of one of the stations up there, wrote and told me that over forty persons had just been baptized and that many of them were the result of the ministry and testimony of this dear young Mr. Kin. Amongst others who had been brought to Christ was his tutor, who was in the way of being an atheist.

That will show you in a concrete way the fruit of missions of this kind, and again and again, in large numbers, people have been converted, and Christians have been quickened and blessed through them.

Mr. Warren also alluded to a subject of great importance at the present time, and I will venture to add to what he said. He spoke of the growth and development of leadership on the part of the Chinese which, of course, carries with it the postulate, or the fact, that we foreign missionaries must be prepared to let them lead, and must be prepared to take a different position in the work from that which we have previously held. It is not altogether an easy process. However sincerely we may desire it, and every intelligent missionary does desire it, and, I should think, in theory at all events, recognizes that sooner or later the Chinese brethren should take the lead; yet in the working of it out there is, of course, room for difference of judgment. Everything depends on the personalities concerned. You cannot do it by rule of thumb. You must observe the maturity, the spirituality and the gift of each individual, and I do think, after considerable opportunities for observation that, on the whole, this is the most important problem at the present time in connection with the church work in China. We need to uphold our dear brethren. It is so possible to fail to appreciate the gifts of others, and I think that we shall agree that one of the most important ingredients in leadership is the ability to appreciate the gifts, either actual or potential, of other men; to appreciate them and to make room for them.

Anything in the nature of a jealous grudging spirit which tries to keep others out hinders the work of God and shows unfitness for spiritual leadership. To allude to dear Mr. Hudson Taylor; amongst his other good qualities I do think this stood out prominently. He was wonderfully appreciative of other men; he was not blindly foolish as to men's shortcomings or limitations—you must not be that—but he appreciated men's possibilities, and he appreciated men's gifts and made room for them. There is nothing like that for gaining the confidence of men. They should see that you appreciate them, that you are not anxious about your position as an end in itself, and that you only exist to help others. If I get the spirit "I am an end in myself," I simply become a nuisance. We want to bear that in mind. If you have simply got yourself in view and are seeking your own, you will be a hindrance and not a help amongst the brethren. We missionaries want to be distinctly baptized more and more with this spirit of appreciation of others. It is easy to talk about this on a platform, but not so easy—in fact impossible of oneself—to work it out in practice. It can only be done through the supply of the spirit of Jesus Christ. Oh! how I wish that I could let every missionary understand how he appreciated the gifts of others and made room for them.

But bear up our dear brethren, because you know, the Chinese are human just as much as we are. The Chinese are; and they may have an exaggerated idea of their gifts and importance, and they may underrate the missionaries sometimes. We want to pray for them that they may be humble and forbearing and willing to wait; and in this way, if we missionaries abide in Christ, and our influence with the Chinese rests not upon a kind of official position as the missionary, but upon our character, and upon the love we give to them, and, therefore, upon the love that we win from them, then more and more this difficult problem will find its solution. But we want constantly to pray about it.

As I speak there comes to my mind a very difficult situation in one of our large districts where there is much strain, all over this very thing. It is the case of a Chinese leader and a missionary, both excellent men, but we know that the beginning of strife is like the letting out of water; and, when a want of confidence and estrangement once get in, these conditions are like the bars of a castle, but the Lord can break these bars by His power. Oh! pray for the churches; pray for the Chinese leaders; pray for us missionaries, that we may have discernment and love in our relationship with our Chinese fellow-workers.

Again I would thank you very heartily for your fellowship with us in the Gospel.

Book Notice.


This is a strong book. The story of the fifty years' work of the Friends Foreign Missionary Association is told in the central chapters. What we have found the most instructive have been the opening and closing chapters, which respectively deal with the growth of the missionary idea in the Society of Friends, and the special message the Friends have for the world. Here we have principles and problems discussed which are of universal application. Times change, but at heart the problems are the same. The Friends have had their "Kikuyu" and have won through. To many of their own peculiar principles and practices, their language and dress, were more than the name of a sect. The story of these troubles were fraught with of great value, and we welcome the volume, for in it we gain, to quote the book itself, "some fresh sense of the slow, sure way in which the purposes of God mature."
POSTAGE TO CHINA.—We would call the attention of our readers to the announcement recently made in the public press to the effect that from October 1st the postage to China will be 2½d. for the first ounce, and 1½d. for each additional ounce or fraction thereof. This has been the rate for all stations in the interior in the past, but all treaty ports are now included. The international rate will therefore from that date apply to the whole of China, Hongkong, as a British Crown colony, and Weihaiwei being of course excepted.

The Hungtung Middle School.—In a report of the Hungtung Middle School presented by Mr. E. J. Cooper to the Provincial Conference of the C.I.M. Churches in Shansi, which met at Hwochow in May last, some interesting details were given concerning some of the scholars who have passed through the school during the last ten years. It has not been possible to trace all the old pupils, but of the thirty whose whereabouts are known it is found that three are teachers in the Hungtung Middle School, after three years' training in the Shantung University; one other is teaching in the same school after one year in the Shantung University, the death of his father having cut short his course of study; one is a teacher in the Hungtung Bible Institute; eight are either in charge of, or are assisting in, C.I.M. schools at Taning, Kuwo, Pingyangfu, Hwochow, and Chaochung, while three are in charge of village schools in the Hungtung district.

In addition to these sixteen engaged in educational work connected with the Mission, four are in Government schools; three more, after two years with Dr. Carr at Pingyangfu, are studying medicine in the Hankow Union Medical College; four are still student assistants in the Pingyangfu hospital; two are taking the Bible Institute course; and one is in the Shantung University with a view to joining the staff at Hungtung.

While we give thanks to God for these thirty men, we understand that the supply of trained men has not kept up with the demand. There is need for prayer that these men may be increasingly blessed in their labours and that the steps being taken to enlarge and make more efficient the operations of this Middle School may be prospered.

Colportage in Hunan.—We are thankful to learn that the way has been opened for Dr. and Mrs. Keller to return to China, from America, and resume the control of the colportage work in Hunan with which they have for some time been connected. The Hunan Autumn Bible School, combined with Scripture distribution among the pilgrims to the sacred mountain Nan Yoh, was to be held from September 6th to 26th. It was expected that about eighty evangelists from various missions in Hunan would gather together for this purpose. Following this school the systematic house-to-house visitation will be recommenced. There will be three boats, and possibly more later, with house visitation will be recommenced. There will, it is hoped, be three boats, and possibly more later, with

Mrs. Goold.—Mrs. Goold was one of the first party of workers who responded to Mr. Hudson Taylor's appeal on the occasion of his first visit to Australasia in the autumn of 1890. She reached China on December 21st of that year, and after spending a few months in the Training Home at Yangchow she was appointed to Hanchung, where, with the exception of two or three years spent at Hingan and Mienhsien, the whole of her life in China was given to work among the women, many of whom will mourn with us the loss which they and we have sustained. Mrs. Goold had been in poor health for over two years, and was in Shanghai at the time of her death, en route to Tasmania. Deepest sympathy is felt for Mr. Goold and his family in this painful bereavement. We regret that we have no photograph to reproduce other than the 1890 group which appears in The Jubilee Story.

A Day of Opportunity.—In spite of all the unrest in the world and even in many parts of China itself, the opportunities for preaching the Gospel were never greater than to-day. From many parts of China the news of the wonderful openings for evangelistic work. The following extracts from one letter only, telling of a three weeks' campaign in the north and north-east of the prefecture of Yianchow, Kiangsi, will perhaps give the reader a better idea of the present opportunities for evangelistic effort than many generalizations. There are approximately one million souls in the prefecture mentioned, and eleven different centres were visited in the course of this tour. The extracts are from a letter by Mr. R. W. Porteous.

1st centre, Kinshui. "After opening the new chapel, which was altogether too small to accommodate the great crowds, we received permission to use the public temple theatre. Here hundreds gathered daily to hear the grand old Gospel." 2nd centre, Chutan. "Here over a thousand crowded the temple court to hear the word of Life." 3rd centre, Tsah-mo-kiao. "In this place crowds came to the home of dear old Mr. Long, one of the visitors being a B.A. who bought a copy of the New Testament." 4th centre, Peh-uh-tang. "In this centre from one to two hundred people heard the Gospel and received tracts." 5th centre, Taiahwa. "The officials and the gentry were very kind to us at this place. They accompanied us to the public platform and besought a good hearing for us. Some eight hundred people listened well for over two hours." 6th centre, Wanmao. "Hundreds flocked to see my bicycle. They also came and heard the Gospel. We had a crowd of from three to four hundred."
7th centre, Tanpu. "A number of the leading townsmen befriended us and we had the joy of making known His redeeming love to a crowd of from three to four hundred."

8th centre, Taikiao. "Here the crowds numbered some two or three hundred. One enquirer bought eighty Gospel portions to distribute among his relatives."

9th centre, Wantsai. "The people of this large walled city are very conservative and superstitious. None the less we had from eight hundred to a thousand people in the Temple theatre the first day, and we continued for three days holding meetings."

10th and 11th centres, Liehsuen and Lutsuen. "At these two villages the country folk listened for hours."

Summing up the results of the journey Mr. Forteous says that they sold or distributed in all some ten thousand Gospel portions and tracts during these three weeks, and probably as many people, if not more, heard the glad tidings of salvation. He asks prayer for this and future efforts of a like nature. These brief extracts tell of work around one station only. Similar work is taking place throughout China generally. Let us pray that the preaching may be with power.

Opium and Morphia in China. The Statistical Secretary of the Chinese Maritime Customs in his report on the foreign trade of China during 1915, says that during the year 4,447 piculs of opium, as against 7,484 piculs in 1914, were released from bond for consumption. He reports that the smuggling of the drug continues on a large scale, and though important seizures have been made the immense profit realized on what gets through makes the contraband trade profitable. A greater evil however to which he calls attention is the spread of the morphia habit, and he estimates that the annual profit from this disastrous traffic does not fall far short of one million pounds sterling. Explaining the modus operandi of this evil trade he states that the morphia is manufactured chiefly in Great Britain, Germany, and Austria, and is sent by registered post to Japan whence it is introduced into China, Manchuria being specially exposed to its baneful influences. On September 30th another twenty-five per cent. of the opium shops in Shanghai have their licenses withdrawn.

The New Prayer List.—Leaders of Prayer Circles, members of the Prayer Union, and other friends, will be interested to hear that the new Prayer List, which is published half-yearly, is now ready. Those who are in the habit of using this book do not need to be told of its value as an aid to intelligent prayer for the missionaries of the C.I.M. But for the sake of those who have not yet seen it, we may say that it is so arranged that by following the plan of the booklet all the missionaries (in number 7,062) of the Mission can be prayed for specially, once a week. The names of all C.I.M. mission stations are given, with the missionaries labouring in each, and by using the alphabetical index which has been added, the location of any missionary can be found at once. The booklet may be had, post free, from the offices of the Mission, for fourpence.

Correction.—"French Guiana" in the list of unoccupied fields mentioned in last issue of CHINA'S MILLIONS should have read "French Guinea."
China's Millions.

Scene in Temple of Yao, near Pingyangfu, Shansi.

"The Glorious Lord."
"From Darkness Into Light."

Morgan & Scott Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller, or post free 1s. 6d per annum from the China Inland Mission, Newington Green, London, N.
The Jubilee Story of the China Inland Mission.

By MARSHALL BROOKHALL, M.A.

The story is divided into five decades, with a total of fifty short chapters. Portraits of the early leaders and pioneers are given. For instance, portraits of all the ladies who were the first to enter the nine unoccupied inland provinces are included. In addition to some 350 pages of letterpress, particulars of all the Associate Missions, with Chronological Tables, are given in the Appendix.
IN the kindness of the LORD I have been enabled to stay for a few weeks in beautiful Queenstown, and all who have been there carry with them happy recollections of its varied attractions—the lake with its wonderful reflections, the mountains with ever varying shadows, the fragrance of the pine trees, and the light, bracing air. To us knowing that all things were made by Him, and that for His pleasure they are and were created, there is added to our enjoyment of them the glad sense of fellowship with Him, Who by wisdom made the world. But if the works of His hands are beautiful, how much more beautiful is He Himself, though strangely enough many can admire His handiwork who see no beauty in Him that they should desire Him. With wide open eyes to the marvels of creation, the natural man is stone blind to the beauties of Immanuel, GOD manifest in the flesh. There is no need to make a long journey to get glimpses of Him. Greatly are we favoured in being able for a few pence to procure a copy of the Scriptures of the Old and New Testaments, concerning the former of which the LORD said, “These are they that testify of Me,” while one of the writers of the latter said, “That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea and our fellowship is with the Father, and with His Son, Jesus Christ.” So that the busiest man or woman, able perhaps to give only a few minutes daily to quiet reading and meditation, can under the illumination of the Holy Spirit, who takes of His and shows it unto us, have many a precious glimpse of Him though now only as in a mirror darkly.

The four Gospels reveal Him to us in many aspects, and in a recent reading of the Gospel of St. John, which brings Him before us in all His eternal glory as the Son of God, I seemed to see Him as the perfect servant of the Father as I never had before. To the Jews He said, “I came not to do mine own will, but the will of Him that sent Me.” To the Father He could say, “I have finished the work that Thou gavest Me to do.” The eternal Son came on no self-appointed mission even as He said to the Jews, “For neither have I come of Myself, but He sent Me.” And the Father having sent Him, marked out every step of His path from Bethlehem to Calvary. The flight into Egypt, the long years in an obscure Galilean village, the toil in the carpenter’s shop, were all the Father’s way for Him, and we may be sure that He pleased the Father quite as much by what He did not do as by what He did. In the days when He wrought as a carpenter our LORD invented no labour-saving machinery, devised no new tool. Himself the Creator, He revealed nothing of the secrets of creation, brought to light no great natural law, anticipated no discoveries of science. Healing the sick by a word, He threw no light on medicine or surgery, and taught nothing of pathology or therapeutics. He painted no picture, wrought no piece of sculpture, composed no music, wrote no poem, unfolded no system of philosophy. All His recorded utterances put together would not occupy as much in the columns of a newspaper as an average political speech, and it is not too much to say that of all the world most craves for and admires in art, literature, or science He gave it nothing, leaving it from the material point of view not one whit better than He found it. Am I suggesting that these things are in themselves wrong? I am not. I am only pointing out that the perfect servant did nothing, said nothing, taught nothing, but what His Father willed.

Into the sacred mystery of the relations between the Father and the Son who can enter? It seems like irreverence to attempt it. Far better is it to bow and worship than to speculate and err. As little children we hear Him saying, “I and My Father are one,” and we also hear Him saying, “The Son can do nothing of Himself, but what He seeth the Father do.” This does not tell of impotence, for He never ceased to be God even when His Godhead was veiled with the likeness of sinful flesh, but it rather tells that even in doing good and healing all that were oppressed of the devil, He never acted in independence, but ever as the well-pleasing Servant of the Father, whose ear was wakened morning by morning. So also He said to the Jews, “For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak,” and to the disciples, “All things that I have heard of the Father I have made known unto you.” Later on He could say to the Father, “I have given unto them the words which Thou gavest Me.” As then His works were never limited by inability, so His words were never limited by ignorance, His only limitation being imposed on Him by His own will in perfect harmony with the will of His Father. This seems to throw some little light on that verse often misapplied, “But of that day and that hour knoweth no man—neither the Son, but the Father.” Couple it with His words just before His ascension, “It is not for you to know the times and the seasons which the Father hath put in His own power,” and we see that in the eternal counsels of the Father and Son, this was a thing not to be made known to the Church. Our LORD’s silence in this was not the silence of unwilling ignorance, but of profound submission to plans laid in eternity by Father, Son, and Holy Spirit in the sacred mystery of the being of GOD. We utterly reject the assertion that our LORD so emptied Himself as to be liable to be misled Himself and in turn to mislead others. We deny that in speaking of Jonah in the belly of the whale as history, 

* Reprinted from a Circular Letter.

November, 1916.
or of David as the author of Psalm 110, our Lord spoke
as a man of the times, and was mistaken. We refuse
to believe that a modern "theological expert" could
set Him right on matters of Old Testament criticism,
or that He had one single thing to learn from the scholar¬
ship and philosophy of to-day. We rather bless and
praise Him that being in the form of God He humbled
Himself, taking the form of a servant, and that, as a ser¬
vant, His speech and silence were alike part of His per¬
fected obedience.

It is good to remember that the Lord never had more
than one thing to do at any moment—the will of His
Father, and as the Father never gives His servants too
much to do, He was never in a hurry, never restless.
Making no plans of His own, He had time to work the
works of Him that sent Him while it was day. He
had time for the woman of Samaria, time for the
multitudes, time for blind Bartimaus, time to take
the children in His arms and bless them, time to be
courteous, time to be considerate, time to be kind.
 Occasionally He had no leisure to eat bread,
and often the time for prayer had to be found at the
cost of sleep; but of feverish rush and "hustle" there
was none. He was ever calm, quiet, restful. Then
having glorified the Father and finished His work, the
willing Servant became the willing sacrifice. "The
cup which My Father hath given Me, shall I not drink
it?" He was led as a lamb to the slaughter, the very
perfect Lamb of God, without blemish, without spot,
with nothing superfluous, nothing lacking. By the com¬
mmandment of the Father He gave His life for the sheep.
No man took it from Him, but He laid it down of Him¬
self. And gazing on that consummation of obedience,
the death of the cross, may we hear the word and believe
it, "Christ also hath loved us, and hath given Himself
for us an offering and a sacrifice to God for a sweet¬
smelling savour?" Oh, the fragrance of that one
offering! How it fills and will fill the very heaven of
heavens to all eternity! It rejoices the heart of the
eternal God, and as it rejoices us, so do we have a true,
deep, abiding communion with Him.

I had intended to add a few words on His service as
the pattern for our own, but space forbids, and I will
close with a quotation from St. Peter's Epistle, "Christ
also suffered for us, leaving us an example that ye should
follow His steps."

"From Darkness Into Light." Tidings of Blessing at
Chencowfu, Honan.

By E. G. Bevis.

The beautiful words of the prophet, quoted above, re¬
mind us of the shining forth of the light of the Gospel,
in the overshadowing darkness of heathenism which,
still prevails in China. They also picture for us the
coming of precious souls into new life and light in the
evening of their days.

We need to have strong confidence in the preaching of the
Gospel as God's appointed way to save men. The results may
not appear at once, but strong currents begin to sweep through
the hearts of men when the cross of Christ is held forth and His
mighty Name proclaimed.

God has prospered us in two special preaching efforts recently,
both very fruitful. The first was at the Chinese New Year
season in the city here, and surrounding villages, especially in
those where Christians reside. At one of these a family, who had
suffered from devil-possession, under the influence of the Gospel
publicly burnt their idols before the villagers. Two of the male
members are attending the services now. At Ki Chuang,
south of the city, the home of one of our very earnest members,
the women were much stirred up, and Mr. Ki's wife has become
an inquirer and others are following. Mrs. Bevis holds a weekly
class there now.

In the city a man who has come to services more or less regu¬
larly for several years was influenced by the preaching on the
street in front of his house to put away his idols, which he has
been afraid to do for a long time because of the proximity of a
large Temple. The fear of Satanic power is very strong in this
idolatrous land, and is indeed most awfully real. Well, he
moved his room as far from the Temple as he could, and seri¬
ously thought of moving from the locality altogether. A time
of testing came almost at once, as he was taken with severe
boils on his face and was sick over a month.

His family got very distracted, as Chinese usually do when
sickness occurs in the family, and insisted on calling in an exor¬
cist. The man told me afterwards that he believed the devils
were taking revenge on him and said so to the exorcist, who
replied, "Yes, there are devils here; I can see them! The
reason is that you have not really entered the Church." So,
as soon as he was better, he came over to see me and to know
whether he could be received at once. I pointed out to him
that he was not ready for that yet, but that Christ was able
to save him from fear and bring him into full salvation if he be¬
lieved. He seemed helped by my conversation, and is hopeful,
I believe.

The other special effort was at the Taihaoling Fair all the
month of March. Two of the adjacent stations sent preachers,
who, with our own, made a force of 15 men and five women hard
at work. Over 1,000 Scriptures were sold and many tracts dis¬
tributed. Hundreds of pilgrims heard the Gospel in our Street
Hall and in the Women's Hall. I have often mentioned the
far-reaching results of this work when the Word is scattered
broadcast, and there were many decisions this time. When we
meet those who have been influenced about the country, we
think of the words of the impotent man at the pool of
Bethesda, 'Sir, I have no man, when the water is troubled,
to put me into the pool;' —there are so few to help them into
the place of healing.

With regard to those who received baptism, the following
particulars may be of interest. First of all, there is old Mrs.
Fan, 81 years of age. She has no one to depend on, but
exercises a simple faith in the Lord for her daily bread. One
day, having had scarcely anything to eat for two days, she met
a friend who was eating a mow-mow (a small loaf of bread):
suddenly he said to her, "Here, you have this; I don't want
it." She says, "I took it into my room and thanked the Lord
saying, 'Here, Lord, you have some first.' "

Mr. Peng, 13 years of age, went quits insane two years ago over
a quarrel concerning a few cash, and living next door to us, his
friends brought him to me for treatment. Medicine did not
do much good, but united and constant prayer was made for
him, which God graciously answered in completely restoring him, and in opening his heart to the truth. Hence he has had a double salvation, and confessed his SAVIOUR in baptism.

Then there is dear old Mr. Fan, 72 years of age, with such a bright, shining face.

Living in a village near the city he had heard something of the Gospel, but still seeking salvation in idols he at the late age of 60 years made pilgrimages to the Sacred Mountains in three adjacent provinces as well as to Song Shan in this province, only to come back with darkness still in his soul.

Now he rejoices in CHRIST his SAVIOUR, and shows the same devoutness in serving Him as, aforetime, he showed in serving idols. He never misses Church services and diligently studies the Word. Truly "at evening time" it is light for him.

Mr. Cheng, 80 years old, but still quite active, is very deaf. He fortunately can read and thus can feed upon the Word. In his examination for baptism he stated that the truth that had taken hold on him was CHRIST as mediator, and thus he rejoices in the mighty One standing between him and God.

Strange to say among those received was the city-jailer, the head cook in the Yamen, and a head tax-gatherer.

The interesting story of the first we may appropriately entitle:—

"The Jailor a Prisoner."

He related it to me as follows: "Some seven or eight years ago I was well acquainted with the Gospel message and came frequently to the Church, but alas, did not follow the LORD. My awakening came about on this wise. Last summer I had been visiting friends a few miles south of the city, and was returning home at dusk, when suddenly there came out from a clump of trees a number of robbers armed with clubs. They surrounded me demanding what I had on my person, and I was agreeably surprised that they did not club me first! I said to them, 'I have nothing but these melons, will you have some to eat?' Suddenly one of them, peering up into my face, said: 'Oh it's you!' [they had probably met before!] 'Well, go on your way; we will not molest you,' and with that they let me go. When I got away further up the road I began to think, 'Is this not the LORD's hand?' Why did they not strike me down? My conscience accused me. I had forsaken Him, but He had not left me, but had delivered me in this hour of danger. With that I got down on my knees; by the roadside and thanked the LORD and determined to serve Him.'"

He lost no time in becoming an earnest inquirer and was duly received into the Church by baptism. This blessing has effectually witness in all the places where they have scattered, so that they may need to pray that they may stand firm. By the grace of God, and the help of others, he has been led to give up idols as they were false, and go to the hall and get the Gospel. This is a good testimony from a non-Christian, and is fairly indicative of the mind of the student body in China at this time.

Time fails me to tell of the others. They are not all old in years. Six are under 30 years of age, and one is only 17. A mother and her two sons were baptized at the same time. One young woman is a former scholar of the Girls' Boarding School. How we need to pray that they may stand firm, and be sustained by Divine grace, so that they may effectually witness in all the places where they have scattered.

Our Chinese Christians seem frequently to be helped by dreams. It may be the Spirit uses these because of the convert's often insufficient knowledge and lack of spiritual perception. One of our members, who is over 70 years of age, but still fairly active, related the following dream to us recently:—

"In my sleep one night I was aware of some presence near me and a voice said: 'Read Luke's Gospel, the thirteenth chapter and the eighth and ninth verses.' When I awoke in the morning I went at once to my Bible and read the verses indicated, as they were quite clear in my mind—

'And he answering said unto him, LORD, let it alone this year also, till I shall dig about it, and dung it: And if it bear nothing out of the vine, it enjoys all in the vine. So we are in CHRIST; are, indeed, His fruit-bearing members."

—J. HUDSON TAYLOR.
Aug. 10th.—Politically there is little that is fresh to report. At Canton, there has lately been serious fighting between the followers of Li Li-hai chun, who a few years ago gained notorious notoriety in Kiangsi, and the troops of the Acting Governor of Kwang-tung; but action is now being taken by the Central Government, which is likely soon to bring the hostilities to an end. In Eastern Szechwan, we learn from Bishop Cassels, the condition of things is still very uncertain, whilst in some parts of Western Szechwan the situation has not improved. Mr. Ballantyne reports that in the Luchow district people live in terror of robbers, who seem to be increasing in numbers and in daring. It is hoped that the new Provincial Governor will be able to deal with the lawlessness and restore order. The other provinces, however, are tranquil, and the letters which reach us from many of our stations seem to indicate that the prospects for the future are reassuring.

We have had an exceptionally cool summer here so far, and I gather from the correspondence which has come to hand from our stations that this has been the case in the provinces generally. During the last three weeks the temperature has not exceeded 90 degrees in the shade, whilst some days the maximum temperature has been as low as 83 degrees. The rainfall in Central China has been excessive, and this combined with the absence of the usual great heat has to some extent affected the harvest prospects. In the Hwai Valley in North Anhui there have been serious floods, which have ruined the crops, and the pinch of poverty will be terribly felt later in the year. In Shansi, there has been prolonged drought, with serious results in many parts of the province. Mr. Latley writes that there is already considerable distress, the wheat crop having been a failure excepting on watered land, and practically no autumn grain having been sown. Writing on July 27th, he says:—“Unless we have plentiful rains within the next few days, the situation will be most acute.” All this suggests need of prayer that the Adversary may be prevented from taking advantage of the opportunity to create unrest and trouble. Happily in many parts of the country the harvest prospects are unusually good.

The health of the Mission as a whole seems to be more than usually good for this time of the year, there being, to our knowledge, few cases of serious sickness.

Since I last wrote to you three hundred and thirty five baptisms have been recorded, and many cheering reports have been received from the field. Mr. Page, who was hoping to start at the end of July on a tour of all the distant out-stations in the Anhunfu district, writes that amongst the Miao a number are looking for baptism. I would bespeak your special prayers for our brother on this journey that wisdom and guidance may be given him in the important work of examining candidates amongst the tribes-people. We are hoping to hear of a considerable in-gathering as the result of this visit.

In a previous letter I made reference to a summer camp for boys which Mr. Graham Anderson with the help of Deacon Wang had in contemplation in the province of Shansi. Our brother now writes:—

“On Monday morning, the 17th July, the boys began to gather, till by evening seventy-three had arrived, all but seven, who came from Pingyang, being from our own schools. Our morning and evening meetings were devoted to personal religion, such subjects as sin, redemption, new birth, faith and prayer, being dealt with in a way as it was hoped the lads could understand. In the forenoons, they memorized two verses of scripture each day, and I took them for an hour on Old Testament stories, followed, after an interval, by Deacon Wang on New Testament stories, both series being well illustrated by pictures. All series, morning, forenoon and evening, were planned to lead up to a decision meeting on Saturday evening, when those willing to give their hearts to the Lord were asked to come to the front. The response was immediate, seventy pressing forward, and all that could be done was to commit them to the Lord’s care. From other
China's Millions.

centres we receive news of converts suffering because of their interest in the Gospel. At Chenyuan, in the province of Zzechwan. There is a lack of response to the truth preached, and some of the church members manifest little interest in the unsaved around them, whilst inconsistency of life too often robs testimony of power.

Mr. Funnell writes of the need of revival and quickening at Wanhsien, in the province of Szechwan. There is a lack of response to the truth preached, and some of the church members manifest little interest in the unsaved around them, whilst inconsistency of life too often robs testimony of power.

Mr. Orr writes of a special effort to reach the thousands of pilgrims who annually go to the Temple of the Goddess of Mercy at Yangchow for ten days in July. He engaged a whole house, instead of one room as on previous occasions, which made it possible to receive the men and women separately. The plan of the workers was to have conversations with individuals or groups, rather than preaching to a congregation. The Baptist friends had a tent, and adopted the latter method. As only a very small proportion of the pilgrims were willing to stop and listen, tracts were freely distributed. As usual there were some who refused to take them, but these were quite a minority. Most of the pilgrims accepted them readily, many of them even refusing to take them. In all twenty-two thousand six hundred and fifty tracts were given away, and prayer is asked that these, silent messengers may be used of God to atone for his sins, and accepted Christ. This is one of many cheering instances which have come to our notice of men being converted the first time they have heard the Divine message, and this should encourage us to expect greater spiritual increase as the result of the daily heralding of the Gospel.

Mr. Learner mentions the case of a man of thirty-five years of age, who has a small business in the city, having made his way to the chapel one Sunday, having been invited by a member of the Church during the week to attend the services. He took his place in one of the back seats, and there listened to the Gospel story for the first time. Mr. Learner's subject on that occasion was "The Day of Opportunity," and as the message was proclaimed the man saw his great need of a Saviour to atone for his sins, and accepted Christ. This is one of many cheering instances which have come to our notice of men being converted the first time they have heard the Divine message, and this should encourage us to expect greater spiritual increase as the result of the daily heralding of the Gospel.

Sept. 7th.—I am glad to be able to report improvement in the political situation in Southern and Western China since writing to you on the 10th ultimo. In Kwangtung the outlook has become much more reassuring, the new Civil Governor having taken office, and hostilities having ceased. In Szechwan the conditions appear to be more peaceful. Bishop Cassels' latest letters report that the Eastern part of the province is now less disturbed, whilst letters received from two or three stations in the Western section refer hopefully to the progress of events. The city of Tatsienlu, however, was looted by soldiers on August 11th, indicating that the Central Authorities have not the control of their troops which they should have. Dr. Parry, writing from Chungking on August 18th, says:—"Things seem to be steadying somewhat at the centre of Government in Chengtu, but there is not much to say yet as to improvement in regard to the brigandage in many parts of the province." Letters received from workers in the other provinces occupied by our Mission show that order is in a large measure being maintained, and that there are unlimited opportunities for preaching the Gospel, for which we are most thankful to God.

On August 15th, Mr. J. N. G. Anderson, of the Swedish
Holiness Union, and Miss B. Nilson, of the Swedish Alliance Mission, were united in marriage here. By arrangement between their Home Committees, Mr. Anderson then became a member of the Swedish Alliance Mission.

On the 5th instant, Mr. M. Graham Anderson was married to Miss F. L. Morris, and left in the evening of the same day for Shansi, where they will spend a week or ten days before returning to Shansi.

Since the date of my last letter 125 baptisms have been reported, bringing the total for the year thus far up to 1,985.

Mr. A. G. Nicholls and Mr. Gladstone Porteous recently paid a visit to Chaotongfu, the centre from which the Miao work of the United Methodist Mission is controlled. The journey occupied thirteen days' travelling on horseback, and a most interesting fact is mentioned, showing how the knowledge of the Gospel has spread in this part of Yunnan, namely, that every night excepting three they were able to stay at a Christian village. On the return journey Mr. Porteous baptized thirteen men and fourteen women, who had been previously examined by Mr. Nicholls, their ages ranging between eighteen and fifty-six years. A month's Bible School has since been held at Sapushan, for the purpose of increasing the Scripture knowledge and the efficiency of the evangelists and other Christian workers who were able to attend.

Mr. D. J. Harding mentions a visit which he paid to Chukia-tsh, an out-station of Hsinking, in the same province. On the Sunday there were 'good congregations, and Mr. Harding writes:—' One of the things that struck me was the fact that at the prayer meeting prior to the service there were over thirty people waiting to pray, and though we did not have time enough for all, yet I think over twenty must have engaged in prayer.'

Mr. Arthur Polhill writes of a spiritual movement in the district of Chengkow, an unoccupied part of Eastern Szechwan. Many of the wealthy in all directions are destroying their idols. Writing on August 7th, Mr. Polhill mentions that on the previous Sunday over one hundred men and sixty women were present at the service, and that the meeting-place was literally crowded out. He and Mrs. Polhill had just received an invitation to go to a large country house, about seven miles distant, to spend three days, teaching a wealthy family who want to give up idolatry and identify themselves with the Church. Mr. and Mrs. Polhill will value prayer that Divine guidance may be given them in dealing with the large number of men and women who are showing interest in the Gospel.

Mr. Williston sends an interesting account of a Bible School, held at Ingling, in the district of Pachow, also in Eastern Szechwan, during the school vacation, when he and Mrs. Williston went to this mountain retreat for a few days' rest. The meetings lasted six days, and were attended by thirty-six baptized Christians. Further meetings were held for enquirers, and the number who responded to the invitation sent out was also thirty-six. While the Bible School was in session, the Annual Festival at the Temple of the Goddess of Mercy was held, and the Christians gave up the day to a definite evangelistic effort with a view to reaching the thousands of pilgrims and sightseers who came from all parts.

Mr. Parsons, during the vacation of the Diocesan Training...
China's Millions.

187

College at Paoning, made a journey round some of the centres in Eastern Szechuan, where his ministry was much appreciated. At Taishchen, a large market in the district of Kwangan, a new out-station was opened, as the result of the testimony of Mr. Wang, to whom I have frequently made reference in my letters to you. Mr. Parsons writes:— "This man has exerted a wonderful influence. I understand some thirty families have put away their idols. He is truly a man of faith and prayer, and one whom God has been pleased to use." Mr. Wang has now having a course of training at Paoning. Mr. Parsons asks special prayer on his behalf.

Mr. Witte reports the baptism of one man and five women at Yuanchow in Hunan. The man has believed the Gospel for three years, and rejoices in the salvation of the eight and one whom God has been pleased to use." Mr. Wang is known to others. The secret of their strength was to be found in the long hours of prayer spent before daybreak, and the Lord wonderfully He can do impossible things for them." Miss Smirnoff writes:— "She is a very earnest little woman, always ready to speak for her Lord. It was an inspiration to me to see how bravely she and the others met the hardships of the journey. It was not easy for them to climb high passes and walk rough paths among the hills, where no barrow could take them. In the evening their tiny feet ached with fatigue; but nothing could quench their joy and willingness to make ' the only true peace to them.'"

Miss Fowle sends an interesting report of the Girls' School at Suiting for the first half of this year. She writes:— "We reopened school on February 18th, and continued until July 31st, with four days' break during the term. One hundred and fifteen girls entered the School, of whom thirty-one are boarders, and the attendance has been very good until within six weeks of the vacation, when some of the elder day scholars were prevented from coming through the presence of soldiers in the city. A great cause for thankfulness has been the peaceful and happy spirit amongst our boarders. This is due largely to the influence of our head teacher, who is a true Christian. She lives in the School compound, and has in a wonderful way won the affection and respect of her scholars. The School matron, who, too, is a Christian, has also laid herself out especially to help the girls. We do praise God for the faithful service of these two servants of His, and would bespeak prayer for them."

I would ask you to couple with this request, prayer for all the children who are under Christian instruction in our Mission Schools.

A letter from Miss Smirnoff, which has been delayed in transmission, mentions an itinerary in which she was joined by a party of seventeen women volunteers in the mountain region north-west of Yushan, Kiangsi. Every market, village and hamlet was visited, and a Scripture portion was left with each family. Among those who volunteered was a Mrs. Lee, who was baptized about two years ago. Miss Smirnoff writes:— "She is a very earnest little woman, always ready to speak for her Lord. It was an inspiration to me to see how bravely she and the others met the hardships of the journey. It was not easy for them to climb high passes and walk rough paths among the hills, where no barrow could take them. In the evening their tiny feet ached with fatigue; but nothing could quench their joy and willingness to make 'the only true peace to them.'"

Baptisms.

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- **Total reported to August 1916.**
The Central Shansi Church Conference was held at Hwochow from the evening of May 19th to the morning of May 25th. Twenty Church Districts were represented by 32 missionaries and 74 Chinese delegates, whose operations extend over an area of 20,000 square miles.

The opening meeting of the Conference took place on the evening of May 19th, commencing at 7.30 p.m. After a few introductory words by Mr. Lutley, the Superintendent of the province, Mr. C. H. S. Green, of Hwailu, gave a most helpful message on John xx. 19. Pastor Wang, of Hwochow, followed with words of welcome to the delegates. The Chairmen of the Conference (Chinese and Foreign) were subsequently elected, Mr. Lutley being chosen as Foreign Chairman, and Elder Liu, of Chaocheng, as Chinese Chairman.

The meetings on Saturday, May 20th, were largely devoted to the consideration of business connected with the Conference, for which purpose the Foreigners and Chinese met separately.

Sunday was a day to be remembered. Commencing with a prayer meeting at 7 a.m., conducted by Pastor Wang, meetings continued with little intermission until nearly 10 p.m. At the public service in the morning the large Church was crowded, when Mr. Dreyer preached a telling sermon on ‘Sowing and Reaping.’ In the afternoon, Chinese delegates from the twenty different Churches gathered together for prayer, at the conclusion of which they formed into a procession, the majority carrying banners inscribed with the name of their church. Then they proceeded to parade the streets of the city singing Gospel hymns, separating finally into twelve bands, each band holding an open-air meeting in different parts of the city. About four o’clock they returned to the church for an evangelistic service. The building on this occasion was crowded with outsiders, who listened for upwards of two hours to the message of Salvation. Foreigners were absent from both outdoor and indoor services, this special evangelistic effort being left entirely in the hands of the Chinese, by whom it was carried out with great enthusiasm.

Reports from the Churches.

The meetings on Saturday and Sunday evenings were largely given up to hearing reports from the Churches. It is with much thankfulness we record that in the majority of the churches there has been, during the last few years, a steady and substantial increase in numbers and contributions. Real progress has been made along the lines of self-support and self-propagation. Several Churches have formed Evangelistic Societies, supported by their own funds and entirely under their own administration. Through this means a very large number of towns and villages, which it would be impossible for the missionary to visit, are being reached with the Gospel.

“The Independence of the Native Church” was a matter apparently very much upon their minds. Delegates from practically all the churches took part in the discussion, which we think was conducted with commendable moderation and true appreciation of the many difficulties involved. It was generally realized that while there was much cause for thankfulness that the church desired true independence, this end would be best attained by gradual development, and by teaching and example seeking to stir up the Church members to appreciate their duty and privilege in this important matter.

The subject—“How to help young men to witness for Christ” called forth many suggestions. “Start early,” said a brother, “gather the children together daily for family worship, encourage them to witness in the home, and when they grow up they will witness outside the home.” “Let them get a living experience of Christ,” quoted another, “and then they will be compelled to say with Peter ‘we cannot but speak the things which we have seen and heard.’” C.E. Societies were strongly recommended as a very effective agency in leading young people to open their mouths for the Lord. A very helpful suggestion was the organization of conventions for the elder lads in our schools, having for its main object the definite leading of these lads to the Lord and assisting them to commence witnessing for Him. It was subsequently announced that it had been decided to hold a convention of this character during the summer of the present year.

“Seventh Day Adventism” excited lively interest. Unfortunately, the agents of this Mission are pretty busy in the south of the province, and the Churches there are alive to the necessity of combating this heresy. After the subject had been exhaustively treated by the opener, the Churches were urged to secure copies of books refuting this mischievous error, and circulate them freely among Christians and enquirers. No doubt this suggestion will be acted upon.

A Difficult Question.

The question of “Marriage and Funeral Ceremonies” is one bristling with difficulties. Nevertheless, the keenness with which this subject was discussed certainly evinced a desire on the part of the delegates for this matter to be carefully considered. More than one brother mentioned some of the many objectionable customs permitted at Christian marriages and funerals, and pleaded for a thorough reform. Such exhortations as “Walk worthy of your vocation,” “Come out from among them, be separate and touch not the unclean thing,” indicated that there was an earnest wish to avoid everything inconsistent with a Christian profession. Alas! at these times the old heathen pull is strong and the stress of temptation great. How much we need to pray for and help our Christians on these occasions.

In addition to the consideration of the important subjects mentioned, reports were given during the Conference on Evangelistic service amongst men and women, Educational, Medical and Bible School work, etc.

Each day of the Conference commenced at 7 a.m. with a season of waiting upon God. The morning and afternoon sessions were preceded by half-an-hour’s devotional meetings, when heart to heart messages were given by Foreign and Chinese brethren. On Wednesday evening all the delegates met together round the Lord’s Table. The service conducted by Mr. Green, assisted by the elders of various churches, was a season of hallowed communion and a fitting close to a helpful and memorable Conference.

The Conference throughout was marked by a spirit of earnestness and brotherly love. Unanimity prevailed in practically all the meetings, while perhaps its most encouraging feature was the growing interest which our Chinese brethren are manifesting in the many problems confronting the Church and their evident desire to take a larger share in the administration of its affairs. It is becoming increasingly apparent that the missionary will need to work more and more behind the scenes, helping by prayer, guiding by counsel, encouraging by example and committing his knowledge to faithful men and women who shall be able to teach others also, ever striving for the ideal of a self-supporting, self-governing and self-propagating Church. For the lessons learned during this Conference and for blessings received we thank God and take courage for the future.
Mrs. D. E. Hoste.—After a visit of about three months to this country, a visit filled with many pressing and important duties, Mr. Hoste is due, as we write, to sail again for China, America, on Oct. 20th. We gratefully record that he has been upheld under no small burden of work and responsibility, and that God has blessed his ministry among us. It need hardly be said that a Mission, international and inter-denominational in character, has many complex and far-reaching problems connected with its administration which can only be solved by the continued blessing and guidance of God. And probably these problems were never more emphasized than they are to-day by reason of the war on the one hand and by the prominence now given to co-operative work on the other. We therefore earnestly commend Mr. Hoste as General Director of the Mission to the prayers of God's people, associating with him the Directors and Councils in the several Home countries, that God would continue to make plain what is His will, and that He may grant unto us all to be like-minded one toward another in all those practical questions which cannot but arise as the work develops and conditions change.

Ere this paper is in the hands of our readers we trust Mr. Hoste will be nearing the shores of Canada, if he has not already landed, but we would none the less ask for him the prayers of our friends that he may have journeying mercies and that he may be so blessed in his office and ministry that the end for which the Mission exists may be fulfilled.

Prayer with Thanksgiving.—In one of the Apostle Paul's exhortations to the Philippian Church he wrote: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." These days of war are naturally anxious days, but we desire to record, to the glory of God, how graciously prayer and supplication have been answered that the thanksgiving may not be forgotten. At the time of writing the funds of the Mission, received in Great Britain, are about £500 in advance of the sum received up to the same date last year. In view of all the difficulties of these days, this is no small cause for praise. It is hardly necessary to say that faith has had its times of severe testing. Day has succeeded day, and week has followed week, and the answer has been delayed: but, as the statement above proves, God has attended to the voice of our supplications in His own good time.

It may also be added that, in spite of considerable unrest in China, the opportunities for work are as great as ever. The baptisms reported to Shanghai up to August were approximately two thousand. This is about one hundred less than in the previous year at the same date. Shall we not continue to pray that this year may yet see a great ingathering?

The Bible in China.—The recently published Report of the British and Foreign Bible Society is full of encouraging reading, and proves again that "the Word of God is not bound." Last year no fewer than 6,136,920 copies of the Scriptures were distributed within the borders of the Chinese Republic. Of these 2,371,406 were issued by the British and Foreign Bible Society, 7,517,768 by the National Bible Society of Scotland, and 2,247,746 by the American Bible Society. During the year 1914 the highest circulation in China was reached, but last year's only fell short of those record figures by 74,080 copies. The figures given in the new issue of "The China Mission Year Book" vary from those given above, and make the circulation during 1915 about 150,490 above any previous record.

Some idea of the progress made during recent years is shown by the fact that, whereas the British and Foreign Bible Society has alone circulated 30,000,000 copies of the Scriptures in China since the issue of Dr. Morrison's New Testament in 1814, of this number more than 22,000,000 have been distributed during the present century. In other words, of the Scriptures disseminated in China during the last hundred years more than two-thirds have been issued during the last fifteen years. In these days, when we are apt—not unnaturally—to be oppressed by the terrible manifestations of evil in the earth, it is important that we should not forget how the Word of God "doth swiftly run" and how "it wins its widening way."

Opium in China.—The month of March, 1917, is a month of considerable importance in connection with the opium trade in China. According to agreements made between the last twenty-five per cent. of the opium shops in the Shanghai Municipal Settlement are to be closed next March; further, the period for which the Chinese Government stipulated that the three provinces, Kwangsi, Kiangsu, and Kwangtung should remain open (on condition of an extra tax of 3,000 taels per chest, on the 6,000 chests in stock, being paid) expires at the same time; and, finally, the eighteen months allowed for the sale in Kwangtung of the 1,200 chests in stock in Hongkong also terminates in the same month. For this last extension of eighteen months the Chinese Government were to receive an extra tax of 6,000 taels per chest. While we have deeply regretted these delays, obtained by the large sums of money promised, we look forward eagerly to next March with the hope of seeing the evil trade completely terminated. We are thankful to notice that an effort made by the Shanghai Opium Combine to obtain an extension of the time limit has been unsuccessful.

Items of Interest.—During the fifteen years "The Door of Hope" had been in existence in Shanghai some fourteen hundred Chinese girls have been rescued from lives of shame and lovingly cared for and placed out in useful spheres of service. The expenses of all this work have been met by voluntary subscriptions. The Municipal Council of Shanghai gives an annual grant of two thousand taels as an expression of appreciation. A valuable testimony to the good work of Missions in China has been contributed to the "Missionary Review of the World," by H. E. Dr. V. K. Wellington Koo, the Chinese Minister in the United States of America.

One of the special correspondents at the Front estimates that the total casualties in the great war now waging have already reached the appalling figure of more than fourteen million men. Of this number more
China's Millions.

November, 1916.

than five million have been killed. In contrast with this only about twelve thousand men are now in the Mission fields of the world engaged in the greater war against sin.

A contract has been signed by China and an American Company for the building of eleven hundred miles of railway in China, the total cost of which is estimated at £25,000,000. It is understood that the following routes have been specified in the agreement: Fengchen, Shansi—the present terminus of the Peking-Suiyuan line—to Ningalou in Kansu, and thence to Hanchow, the capital of that province; from Hanchow in Hunan to join the Hankow-Canton trunk line; from Hangchow, in Chekiang, to Wenchow in the same province, and a line is also proposed to cross the island of Hainan. The operations of these roads are to be in American hands.

Books on Prayer in Chinese.—The Rev. Cheng Chung-yi, Secretary of the China Continuation Committee, has recently collected and examined all the books and pamphlets on prayer which he could find in the Chinese language. A list of these has been published by the Committee for the promotion of intercession. It will probably astonish many friends to be told that the list contains the titles of no fewer than thirty-seven books. Among these are some of the well-known books and brochures by Dr. S. D. Gordon, Dr. R. A. Torrey, Dr. J. R. Mott, and Mr. E. M. Bounds. It is gratifying to know that such a wealth of literature on this all-important subject is available for the Chinese Church.

“The Missionary Review of the World.”—With the October issue this well-known review passes under new management. It was established in 1878 by the Rev. R. G. Wilder, passed into the hands of the Rev. A. T. Pierson in 1888, and was continued by Mr. Delevan L. Pierson after the death of his father. The Review has now been purchased from Messrs. Funk & Wagnall, and will in the future be published by the Missionary Review Publishing Company, for which offices have been opened at 156, Fifth Avenue, New York. A strong Board of Directors and a good editorial staff have been appointed; and, judging by the first issue under this new arrangement, we anticipate a more useful mission for the magazine than ever. The subscription rates are ten shillings per annum.

Among the Tribes.

BY H. PARKER, HSINSIAO.

Wutingchow, YUNNAN.

In company with Dr. Chang, of Yunnanfu, I had recently the pleasure of spending a fortnight among the tribespeople in the populous district of Sha-pa, and of holding services in eight different chapels, some completed, some with walls only half way up, and others just buildings that have been adapted to use as chapels, being fitted up with pulpits and forms. Of these chapels the smallest would hold about seventy or eighty people and the largest five hundred or more. In equipping these places for worship the pulpit is a very indispensable article, and the tribespeople not having had much knowledge of the architectural structure of such a piece of furniture, one came across some unique specimens. Perhaps the most interesting one was at the small village of Keh-ta, where they had failed to leave any entrance, and so we had to duck down under the preaching board to get in. Once in, we found it both more comfortable and more convenient to use the top rail for a seat and the supposed seat for a foot-board and a place from which to preach, for the pulpit was bottomless. Yet one could appreciate the devotion which had led to the construction of this strange Inquisition-like frame. At Ts’u-chü, the first place reached by us, we found the people busy building a chapel to hold three hundred people. The walls were over half-way up and the roof almost fully covered, so here we tarried for week-end services, it being somewhat of a central place. We had very hearty services all the time we were there, one hundred and fifty persons being present at most of the meetings, and three hundred to the main service on Sunday morning, the chapel being packed. Ha-po-keh, a place seven miles from Ts’u-chü, has been formed into a centre for a wide stretching district, taking in twenty or thirty villages, and here it is that the largest chapel to hold five hundred is already half built, and a school house is completed. The school before the chapel is apt to be the order with these people if not directed aright.

Rather an interesting sight in this village is the old sacred temple, which the people all used to worship. There are still a few families of unbelievers who object to this tree being utterly demolished, so the believers have compromised with them in this way. The old tree had two trunks, and the believers have cut down one half of the tree, using it for firewood, whilst the other half is still left standing for the unbelievers to make their sacrifices to. A village temple also, containing rock-carved images, has undergone a similar operation, two-thirds of it being demolished and the remainder left standing for the sake of the unbelieving families. Some of the rafters and stones of this temple have found their way into the school house.

At most of the villages the people came out a mile or two to meet us, having also sent men on ahead to the previous village with horses to receive us and to carry out our belongings. The enemy has been at work by deceit and lying, and some have fallen into his snare. He is seeking by persecution to turn others aside. Some have had to bear patiently from unbelievers not only threats, but blows, because they cast aside all their heathenish customs, in the burial of a relative. At another place, after having suffered the loss of certain crops at the hands of unbelievers, the Christians are now being sued at law by these same enemies. But the LORD protected them last year in similar circumstances and He will not fail them now. We had general gatherings of the Ko-pu and I-pien in May. It was a busy time for the people in the fields, and many came at personal sacrifice; but I should think we had between six and seven hundred people with us at those gatherings. They extended over two days.

“O h! the depth of the preciousness of the words, ‘He maketh me to lie down.’ Do we not know all too well what it is to be too weary to lie down—too restless to be able to take the needed quiet. But when He giveth quietness, who then can make trouble? When He maketh us to lie down, who can harass and distress?” —J. HUDSON TAYLOR.
"MORE THAN CONQUERORS."

By REV. WM. H. FINDLAY, M.A.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London, N.
## DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING OCTOBER, 1916.

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**Total for Special Purposes:** £4,472 19 8

**Total for General Purposes:** £3,924 14 9

**Total for All Purposes:** £8,396 2 8

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**SUMMARY:**

- **General Purposes:** £3,924 14 9
- **Special Purposes:** £1,448 4 11
- **Total for October:** £4,472 19 8
- **Brought forward:** 25,410 9 1
- **Total:** £30,883 8 9

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**Friends' War Economies:** £3,024 14 9

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**The Jubilee Story of the China Inland Mission.**

2/- NET.

**By MARSHALL BROOKHALL, M.A.**

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THIRD sphere in which I want to challenge you to super-victory lies in what St. Paul speaks of at the end of 1 Corinthians xv. as the work of the Lord. Can the work of the Lord escape serious detriment in such times as ours? Already, before the war, its burden seemed almost greater than the Church could bear, and its progress seemed painfully uncertain and slow. And now suddenly has it become clear that our labour is not in vain in the Lord, this enormous new call on mind and heart and strength. Is it not inevitable that the old enterprises of the Kingdom of God should be hampered, crippled, drained of life-blood? Must we not endure to see grievous delay, if not disaster, befailing those great efforts for the welfare of man and the glory of God that were the business and the passion of our life? Here on the mission-field, how many hopes have already vanished at the touch of the war, how many cherished plans have gone into the waste-paper basket, or at best into the pigeon-hole! how many new fears and threats have been added to the ever present swarm of such! By the goodness of God the income of the Missionary Society has been wonderfully maintained; but in the lean years stretching before us, where is the money to come from? With the young manhood of the home-lands so terribly depleted, where are the recruits to be found? What least hope is there of the new armies that, before the war, we were insisting that the home Church must send us? And the problem is no less serious for our people at home. In all regions of church life, shortage of workers is compelling resort to make-shifts which two years ago would have been scouted as fatal to the existence of the Church. A multitude of embarrassments and disabilities are already felt; and while the present situation is strange to the point of bewilderment, the future is uncertain past all conjecture. What is to happen to the work of the Lord? Concerning all this, hear the word of the Lord by the mouth of His servant Paul. "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In the distractions and threatenings of these days, it may be reckoned victory to persist in the work of the Lord with any heart, any faith, any hope; but the Apostle summons us to a super-victory; he challenges us to be, in face of it all, "steadfast, unmoveable, abounding"—running over, exuberant, buoyant, exultant—in the work of the Lord. Have you mettle—that is to say, grace—for this abounding, brethren? or would you rather argue that such words cannot have been meant for the unparalleled extremity of to-day? But remember where those words stand. In 1 Corinthians xv. St. Paul confronts the work of the Lord with its mightiest enemy—death. The worst that human mischief can do to hinder that work is gathered up, and exceeded, in the pervasive, perpetual, inexorable operations of that "last enemy," the Grand Interferer in all labours for the good of mankind. Yet when St. Paul in this chapter measures, analyses, follows to its ultimate issues, the work of Death, the result is a shout of triumph: "Thanks be to God, which giveth us the victory!" For what has he seen?—he has seen that through Christ's triumph over death, that consummate product of sin is no longer a defeater of God's purposes and destroyer of His handiwork, but an agent and fulfiller of them. So far from spoiling our human endeavours, Death has become a messenger for transmitting them to a higher plane of achievement, for transfiguring them to immeasurably nobler uses. Death the Barrier, Death the Frustrator, is gone; and instead we are introduced in this chapter to Death the Sower, Death the Quickener, Death the liveried servant and apparitor of Life! No need to lose heart, says the Apostle, through fear of the doings of Death. He is ultimately to be "swallowed up"; and meanwhile he is forced to further the work of the Kingdom. However death may seem to spoil it, "your labour is not in vain in the Lord." Brethren, all the perils and the trials which confront the work of the Lord to-day were faced, by implication, in 1 Corinthians xv. If death, the greatest product of sin, has been subdued to be a helper of the Kingdom, shall not the minor manifestations of evil, tremendous though they seem in their present onset, be also forced to contribute to the furtherance of the gospel? He that conquered death on the Cross, how did He not, with death, utterly conquer all things? Brethren, Christ's triumph on Calvary covers all that is happening in Europe to-day; every horror, every threat of it was in that "sin of the world," which the Lamb of God so wondrously "took away," transforming it from hinderer into baffled, unwilling furtherer of the progress of the gospel. Taking full measure of the present insurgence of evil, we may yet join in Paul's triumph-shout: "Thanks be to God, which giveth us the victory!" we may abound in the work of the Lord, assured that our labour is not in vain in the Lord. There is a fundamental fallacy underlying all the calculations we were making a few minutes back about the prospects of God's work, abroad or at home. It may be called the Fallacy of Limited Resources. We were reckoning as if the old resources of pre-war days had now to be applied to the enormously increased task; aye, as if even those old resources were being terribly reduced by death and destruction. That is a

* Part of a sermon preached before the Wesleyan General Synod of Ceylon and India at Bangalore on February 6th, 1916. The whole sermon, which is a most heartening message, is published under the title "Super-Victory—a sermon for the times." by Charles Kelly, 25-35, City Road, London, E.C. Price threepence. Published by kind permission.

DECEMBER, 1916.
crude, unspiritual way of reckoning. Get St. Paul's wide perspective, and you will discern that there are always unlimited reserves available for the Divine campaign: and this outbreak of evil and suffering, if it uses up some of the old resources, must needs (Calvary means no less) operate mainly in calling out the overwhelming reserves of the Lord of Hosts. In how many directions the war-upheaval has discovered to us spiritual powers and possibilities, in ourselves and others, we had never suspected before; how many a youth we had written off as wastrel has proved to have the makings of a hero! How the nation, that many who loved it feared was vitally infected with the materialism of wealth and pleasure and pride, has proved, when the call came, capable of high resolve and costly self-sacrifice and hard self-repression and stern determination! How the other nations, larger and smaller, have amazed us by the revelation of moral and spiritual capacities, which their most sanguine admirers would not have cared to claim for them two years ago! I have found it a good cure for the doubts and fears that assail one in this strange new time, to compile a "Windows of Heaven" list—a list, that is, of the happenings of this past eighteen months, public and private, individual and collective, regarding which, if any wild dreamer had suggested them two years ago, we should all have said, "If the Lord should make windows in heaven, might these things be?" Into that list, for instance, at the tail of scores of other "impossibilities," goes the fact that the Wesleyan Missionary Society, after eighteen months of war, has an income that breaks all records! This catalogue of wonders cries aloud, in every item, how inexhaustible are the resources which God has at command for our deliverance and for His Kingdom's work.

The Potentialities of the Atom.

One of the greatest scientific discoveries of recent years is that of the potentialities of the atom. The atom used to be reckoned the limit of all that was negative, empty, inert; modern research has found it to be a miracle of compressed energy, a mere speck of radium, for instance, having the work-capacity that we had associated with tons of coal. This is a parable for the spiritual realm. Have you been reckoning yourself a thing of infinitesimal capacity? reckoning thyself an effete, great new demand is made upon them, it is that the Lord is Unfailing Master of the Situation. He "wanted" this war as little as we did; but do you suppose it took Him by surprise, or found Him unprepared? His munitions are always ready, stored—little as we dreamt it—in us, in His Church, in His manifold creation. In His Great War the "initiative" (to use to-day's jargon) never passes to His enemies; every movement of events is a step toward His victory. Our strategists count much on the "attrition" of our enemies' forces; they look eagerly for the day when their numbers shall be too few for their far-extended line. In God's warfare such calculations are always irrelevant. Let the line stretch wide as it may, let the assault intensify to the utmost that the powers of hell can do, He still has the overwhelmingly superior forces; and "He that sitteth in the heavens shall laugh!"

A Word not Needed.

"Shortage," then, is a word not needed in the vocabulary of God's work. If it be the case that what we have reckoned the regular channels of missionary income are to run low, who knows what hitherto hidden springs of income He designs to open? or what more likely than that He means to give us a much-needed lesson in the insignificance of money—means to show us that He can gloriously prosper His work, show us how what we have been lacking is lacking? Does it seem that for years to come the Home Churches will be able to spare few men and women from their depleted ranks to carry on the campaign of the Kingdom abroad? "God is able from these stones to raise up" workers for His cause; or He is able to make thee—"thou worm Jacob"—worth a hundred workers, where thou hast been barely worth one! In our Old Testament lesson-book of His ways, we find Him once reducing His army to a mere handful before He would use it, and more than once or twice winning great victories while His human armies "stood still and saw the salvation of God." Does it appear that, through the world-revolution that is happening, the routine of church order and work is being startlingly upset, machinery that we had painfully constructed for our needs thrown out of gear and perhaps doomed to the scrap-heap, religious life taking new shapes, speaking with new accents, maintaining itself by all sorts of make-shifts? Is the whole garden of our pre-war plans and hopes withered to a barren, uncharted land of bewilderment? But what were our petty hopes and plans to the infinitely various resources of His mind and His power? What do our methods and machinery and routine matter, while "in Him is life"? Certainly it is that in recent generations we have come to attach monstrously exaggerated importance in God's work to the human factor; and it may well be that one of the uses He designs to make of this outbreak of evil is, to give us lessons in the majesty and the might of His sole, sovereign working.

All this region, it is true, is one of conjecture; but there are some things Paul would bid us firmly hold as certainty and not conjecture. That God can provide for His work, and purposes to provide for it, if not just as we ask and think, then "exceeding abundantly above all that we ask or think." That all the stress and distraction and change of this time need not mean—cannot mean—damage to any real interest of the Kingdom. That, on the contrary, the more the powers of evil stir themselves up to war against God, the more swiftly and mightily His victory is on the way to be won. That, as the war has revealed, in a score of directions, there are reserves of spiritual capacity, in us and in humanity, vastly beyond all that the service of God and man has yet called forth from us. That, to sum it
all up, in a redeemed world the utmost raging of the
hosts of wickedness is turned about to hasten that
very consummation of redemption which it seeks to
hinder. These, brethren, are "days of the right hand
of the Most High," and "Thy right hand, O LORD, is
glorious in power." Nothing is here for dismay, nothing
for faltering; so far from assuming defeat and disaster,
or even stagnation and delay, for the work of God,
these are the very days to "expect great things from
God and attempt great things for God." "Wherefore,
my beloved brethren, be ye steadfast, unmoveable,
always abounding"—with the energy of exultant,
expectant confidence—"in the work of the LORD";
and so shall ye be more than conquerors.

A Glimpse of the Work at Siningfu, Kansu.
FROM THE JOURNAL OF H. FRENCH RIDLEY.

The Annual Gatherings at Siningfu were held from June
5th to June 7th inclusive. The Christians attended in
goodly numbers and went away spiritually refreshed.
The crowning feature of the gatherings was the baptism
of ten converts—four men, three women and three boys—and
the enrolling of twenty-two enquirers. The total number of
baptisms since the commencement of the work is thus raised to
eighty-four. It is hoped that next year the first hundred will
be reached. There are now four schoolboys in the Church, and
three others have entered their names as enquirers.

On June 14th, Mr. Ridley, the Church elder, and two deacons
assisted the Christians at Heo-tsi-ho to erect the wooden frame
for their temporary church. The village is fifteen miles from
Siningfu, and there are four Christian families in it. The
little sanctuary is being built by the Christians themselves,
while the members of the city church are paying for the
timber, and any other expense. After the
erection of the wood-
work a service of
thanksgiving was held.
Mr. Ridley writes:

"This was a high day in
my missionary career
as Heo-tsi-ho is our
first out-station—my
first spiritual 'grand-
daughter.' Only those
who have experienced
it can realize the joy
that thrills the soul on
such an occasion as
this."

It was expected that
the new church would
be opened in August.
After the opening ser-
VICES, some of the
Christians from the
city, it is intended,
shall go every alternate
Sunday and conduct
the services in the vil-
lage chapel. This will
not only be a help to the little Christian community at Heo-
tsi-ho, but will also provide a good opportunity for the young
Christians to have some training as speakers or preachers.
The new church year opens full of hopefulness.

One of the ten converts whose baptism is referred to above is
a man named Ting-fah-kwo. He is thirty-three years of age,
and first heard the Gospel from the Siningfu colporteur, who
lodged in his house for two nights. This man lives thirty-three
miles north-west of the city. After the colporteur's visit, and his
conversation with him, he came to the city church two or three
times last year. The colporteur and two other Christians visited
him again in the spring of the present year, and found him an
earnest seeker after the Truth. Because of his refusal to give
money to the local temple, for the maintenance, of course, of
idolatrous worship, he was severely beaten by his fellow-villagers,
and had, in consequence, to take to his bed. But so eager was
he to attend the meetings of the church, that, weak though he
was, he rose from his bed and gathered with his fellow-
Christians. His is the first case of physical ill-treatment in con-
nection with the church there. He is the eldest of five brothers,
all of whom are favourable to the Gospel.

Another of the converts baptized on the same occasion as
Ting-fah-kwo is Ch'u-
tsong, the husband of
one of the most earnest
Christians in the
church. He is fifty
years of age. His wife
has been a church
member for nine years,
and during all that
time her husband has
been teaching her, to
read. He is a writer
in the magistrates'
Yamen. His parents
were the first to wel-
come Mr. and Mrs.
Ridley to Siningfu
twenty-two years ago,
and the family have
continued good friends
to the missionaries ever
since. His youngest son
is also in the church.
He is well-known in
the city.

A third convert
among the ten is Yuen-sung-fuh, thirty-six years of age.
He first became interested in the Gospel through the efforts
of a Christian pedlar who finally succeeded in bringing him
to the Sunday services. He is an earnest student of the
Scriptures, and so interested his mother in the Truth that she
too came to worship, and was baptized on the same day as her
son.
The Out-Stations round Yunnanfu.

Compiled from the Journal of H. A. C. Allen, Yunnanfu.

It was therefore with deep gratitude to God that Mr. Allen, following the usual Chinese custom, was able to arrange, with the most kind consent and help of the United Methodist Mission, a marriage between Mr. Tsen and this young woman. They were married on January 26th, and at once began their ministry in Tunghai. They are both very happy in each other, and their work is very happy in each other, and the work. Wherever Mr. Tsen goes to preach, Mrs. Tsen accompanies him, and speaks with force and power. There are always women, as well as men, in the crowds who everywhere gather to hear them. In the short space of ten months, the Lord has blessed their ministry to the conversion of fifty-seven men and women, many of whom are earnest and intelligent Christians. As many as thirty to forty attend the Saturday prayer meeting held in the large room over the chapel. Every month Mr. Tsen sends Mr. Allen a list of new converts. He is a most faithful and unsatiable worker, and being so ably helped by his wife the work done is incomparably better than if he laboured alone...

There are more women than men enquirers at Tunghai, and the converts are poor. Notwithstanding, however, they were recently so deeply moved by reading an account of the Armenian massacres that they collected among themselves the sum of 5s. 1d. to send to the poor sufferers. At the city of Ningchow there are two earnest Christians, Mr. and Mrs. Kao. Prayer is asked for the work in this important district.

Tsinning—Another city opened more recently to the Gospel is Tsinningchow. This city is situated about three miles inland from the south-east shore of the Great Lake, at the head of which stands the provincial capital. It is twenty-seven miles south of the capital. Several miles of that distance, however, can be travelled by train; or there are boats which leave, by night, from a boat-mart just outside the capital and which, with favourable winds, arrive at Tsinningchow in the morning. Like most of the cities within eight or ten days' journey from Yunnanfu, this city was visited, at intervals, by the missionaries for thirty years without any definite result. But in the spring of the present year (March 7th) a new effort was made to reach the people there with the Gospel. One of the most useful workers in the Church at Yunnanfu, Mr. Chang-hwang, was set free, with his wife, for work in this city. After about a month's labour there, the landlord from
whom the property had been rented wanted it again. Mrs. Allen was there at the time, and much prayer was made unto God for fresh premises. The people are reluctant to rent property to foreigners, to be used for preaching purposes. But the Lord heard prayer, and a friendly teacher rented the missionaries two shops adjoining each other, which were not only in a better position for the work but more commodious than the premises they had to vacate. Crowds came. A Mr. Wang, B.A., was sent to help Mr. Chang and his wife, and the Lord has put His seal to the work, and souls have been saved. As elsewhere, so in this city, there has been a good deal of opposition. One form this opposition has taken has been the posting of a most scurrilous placard in the four gates of the city, with the result that for a few days the attendance at the meetings was reduced by one-half. But Mr. Wang, when he saw the placard, said, "Whereas I went to the Jesus Hall once a day, now I will go twenty times."

The results of only three months' preaching in this centre are very encouraging. Prayer is asked for the city of Tsanningchow, and for Mr. and Mrs. Chang, and Mr. and Mrs. Wang at work there. Mrs. Wang is a great trophy of grace. For over ten years she was a slave to opium smoking, and her deliverance from this evil habit is the result of long months of earnest prayer.

Kwantu. Another place where there is a promising work is the little town of Kwantu, about ten miles from Yunnanfu, and on the railway. Here, too, the preaching premises consist of two shops adjoining, with a couple of upstairs rooms and a small kitchen at the back. A year's work there has resulted in the ingathering of several earnest Christians. Mr. Allen was hoping to baptize eight or ten there at an early date. The converts are principally young men. Mr. Chang-chung-yen has laboured in the Gospel there for about twelve months. He was recently set free to help Mr. Nicholls in the work amongst the Tribes. The mainstay of the work in Kwantu is Mr. Ho, a doctor and an examiner of the schools in the district. He is a man well-known and highly esteemed. He preaches in the evenings and is always listened to with deference and respect. His wife has also been baptized. He has a family of six children, all of whom by their deportment commend the Gospel of Christ.

Yanglin. Another of the out-stations, Yanglin, a town of inns, is a very busy place. There was considerable difficulty in renting premises here. At first the only place obtainable was an upstairs room over an inn; later, however, Mr. Liang-chuen-fah, the evangelist, joyfully reported that the Lord had provided more suitable accommodation, namely, two rooms—one on the ground floor and one above—with a well at the back, while the rent was merely nominal. This evangelist is a man of much power in prayer, and frequently receives remarkable answers to his prayers. Two such answers he reported recently. One the case of a man who seems to have been wonderfully healed of dysentery as was "the father of Publius." He was very ill, but was prayed for during the night, and in the morning came to say he was quite well. Another is the case of a man at Makai who attempted to kill his wife, because she attended the services at the Mission Hall. Immediately following this attempt at murder this man was afflicted with a very bad growth on one of his eyes. The evangelist, speaking with him about it, said, "This surely is a judgment from God, and if you do not repent the other eye will be similarly affected. If, however, you will honestly repent, I will pray the Lord to heal this eye." Well, the man repented, was prayed for, and his eye was healed. Later on he broke off opium smoking, and now he goes with his wife to the services. There is a little group of eight or ten believers at Yanglin, whose regular attendance at the Sunday and week-night services shows "that they have tasted..."
that the Lord is gracious." A number of adherents also are more or less interested.

Makai. Thirteen miles west of Yanglin, situated amongst the hills, is the busy market town of Makai. This town is a more than ordinarily lawless place, and is under the jurisdiction of no less than four magistrates. No taxes can be collected, as avoidance of payment is easily effected by the simple expedient of crossing the street and so coming under the jurisdiction of another official. Gambling is the great curse in this place. It is the out-station that has caused the most anxiety to the workers. Mr. Chen-yuen-taen, the eldest evangelist in the Yunnanfu district, is stationed at Makai. Many of its people have turned to the Lord.

In the month of April Mr. Allen took a twenty-days' journey south of the capital. He had with him as companion and helper, Evangelist Chen from Makai. Their objective was the village of Sinkai, where they were to open a new chapel for the aborigines. Sinkai is three days' journey south-west of Yunnanfu, and is situated on the top of a range of high hills. The travellers first crossed the Great Lake of Yunnan by steamer, from north to south, a distance of about thirty miles. Ordinarily the crossing is accomplished in about four hours, but on this occasion the wind was adverse so that their arrival was considerably delayed. On the steamer they met, amongst other passengers, a Christian trader named Mr. Ma. The meeting was a mutual delight.

Kunyang-chow. From the southern end of the lake an hour's sail in a small boat up the canal brought them to the city of Kunyangchow. The delay on the lake had made it impossible for them to reach their destination before dark, so they decided to remain at Kunyangchow for the night, where they had a good time preaching on the street. Mr. Ma was with them. The city consists of one street two-thirds of a mile in length. As yet there is not a single enquirer after the Truth in that place, which is only five hours' journey from Yunnanfu. Mr. Allen appeals for prayer for that city. "Pray ye, therefore, the Lord of the harvest, that He will send workers and funds to open Kunyangchow."

Pehchen. The next day they reached the town of Pehchen, their first opened out-station, "the busiest place on the choicest plain in the whole province." Here they spent the night, and started early on Saturday morning, accompanied by Mr. Wang-kueh-fu, the Pehchen evangelist, for Sinkai. The little missionary party now numbered four. After fifteen miles' tramp across the level plain, they commenced a precipitous climb of ten miles over the mountains. They frequently had to call a halt to take breath, so steep was the ascent. Yet up and down these hills the tribes-people climb like goats, carrying heavy loads of firewood sixty to eighty pounds in weight, for which labour, involving a twenty miles journey, they are paid from 6d. to 9d. per day.

In the afternoon the travellers reached the highest point of the hills, and thence descending a short distance came upon the village of Sinkai most picturesquely situated, embowered in trees. The little chapel—capable of seating two hundred worshippers—is perched on a small spur, 200 yards from the village itself, and overlooks a most magnificent stretch of mountain scenery. Away down in the valley below, hidden from the village itself, and overlooking a most magnificent stretch of mountain scenery. Away down in the valley below, hidden in a deep gorge, flows a river. Facing the chapel, on the other side, there rises a fine range of towering mountains, along the slopes of which, and in the valleys, are numerous little villages, nestling here and there. The prospect is wonderfully beautiful.

When the missionary party arrived they found the people in a state of eager expectation, anticipating "A great day on the morrow." That night they held a prayer meeting attended by about sixty—an encouraging beginning. The next morning the services began at seven o'clock and continued, with intervals, throughout the day until 10 p.m. One feature of the morning services was the baptism of sixteen converts—aborigines. Three had been previously baptized. It was a time of great rejoicing. These are the first-fruits of the work among the tribes carried on in connection with Yunnanfu. Out of a community of thirty families, which compose the village, twenty-four have already turned to the Lord. Not only so, but converts from several other villages worship at this centre. On this occasion half-a-dozen climbed the hill from the out-station of Chao-kwamba, to take part in these services. They were Chinese, not tribes-people. A contingent also of thirteen enquirers came as representatives from another tribe centre, Howai—a village thirty miles further inland over the hills—where they too are talking of building a chapel. And so the chapel at Sinkai was opened for worship, and the glory of God.

Howai. It was Mr. Allen's intention to return to Yunnanfu immediately after the conclusion of the chapel-opening services, but the friends from Howai most earnestly besought him to visit their village also, and he, having long had a desire to do so, but lacking the opportunity, was glad to respond to their urgent appeal and go. The village lies at the junction of two rivers, and being hemmed in on every side by high hills the enclosed tract of land forms a delta where much rice is grown. The district is very hot in summer, and is, moreover, at certain periods dangerous to live in. The villagers are well-to-do and better educated than most of the tribes-people.

Lukeo. From Howai Mr. Allen went to the village of tsuen. Lukeotsuen. There he found, as it had been told him, that a number of families were halting between two opinions, undecided whether to believe the Gospel, or continue in their idolatry. His visit was fruitful in leading them to a decision. During his week's stay there over fourteen families destroyed their idols. So numerous were the idols and idolatrous paraphernalia that were burnt, that seven men were needed to carry them down to the river bed, where they were heaped into a huge pile and set on fire. It was market day, and the people, some pleased and others obviously displeased, all hurried from the market to see the great bonfire. There are now twenty-five families in and around that centre who have definitely broken with idolatry. As Mr. Allen left the village, these new converts besought him to send them, as soon as he reached the capital, thirty Bibles, and ten New Testaments, as well as other Christian literature.

The missionary band, on their return journey, stayed a day at Chao-kwamba. The Sunday was spent at Pehchen, and was a red-letter day, fourteen converts being received into church fellowship, the first-fruits of the work in that town. Later reports from the evangelist there speak of the converts as "full of joy." It is significant that the opening of these out-stations—nine in all—crosed out of a catastrophe that happened four years ago—a great earthquake at Siuh-hsien which caused the death of nearly 1,000 people.

The opening of these nine out-stations in two years, as Mr. Allen justly remarks, "a great venture of faith," and he looks to the readers of this report, and to other friends of the work, for their prayerful support, that the work so hopefully maintained with ever-growing fruitfulness throughout the coming years.

"Go where you will, your soul will find no rest but in Christ's bosom. Inquire for Him, come to Him, and rest you on Christ the Son of God. I sought Him and found in Him all I can wish or want."—Rutherford.
Itinerating in Shansi.

SOME time ago I went with a Chinese helper to attend a two-days' fair at Li-ch'eng. We preached forenoon and afternoon on the street. Our opportunities were good.

Big crowds gathered to hear us each time we talked, and they listened with great good humour and bought some of the books. The spirit of the people was very friendly, as I have usually found it at Li-ch'eng, but as concerning how much of our message was taken in I do not care to express any opinion. One man asked us to our inn to enquire more about our religion, and I observed several persons listening with close attention to our words while we were talking.

From Li-ch'eng I went to an out-station at the village of K'iu-peh north-west of this town, where I spent about ten days evangelizing among the villages in that district, accompanied by the same helper who was with me at Li-ch'eng. On the whole we were favoured with good opportunities for making known the Truth. The first village we visited is noted for the number of vegetarians who inhabit it. We had very few people to hear us there, and only one or two of those few gave attention to our message. I was told that the people of that village, though they had been more to be trusted in what they said about religion than others in neighbouring regions, for the reason that they had some real feeling of responsibility to unseen powers, and were more or less sincere in their vegetarianism.

Next day we went to a village where a play was to be enacted, and before it began we had a fair number of hearers. My fellow-worker displayed a picture illustrating the Broad and Narrow Way and preached from it a very good sermon. Toward the end of his discourse, a sporting-looking young fellow called out: "And where am I?" He was echoed, in the same words, by an old peasant, but neither of them seemed to have any other idea than simply to get some amusement out of the preacher. An old "Teacher," who has always been opposed to the Truth in that village, came up and began to argue in a laughing way, using plenty of vile language. He presently walked away leaving the field, but not much attention was given after this, and as the play began we moved home. It was not much of a "meeting," but a good number of people heard, and who knows but that they may have heard to some purpose? A little bit of opposition and ridicule does not prove a bad thing often.

At the other villages visited we had it all our own way, and many had the opportunity of learning the way of salvation. Once, after a long turn on a village street, when nearly all the people had gone, and we were moving off, a blacksmith who had seemed to find much diversion in our doctrine, to judge from his smiles and good-natured laughter, asked to have another look at the pictures we had used to illustrate our talk, and began to ask very intelligent questions about the truths of Christianity. We stayed quite a time with him and a few others; really that small assembly seemed far more worth giving time to than the big one which preceded it.

Later, I went to the out-station of Hsia-to. This is a big village in the Li-ch'eng district. For about ten days I had what I considered a time to be thankful for, conducting Bible study for Christians and enquirers, and going around the villages preaching to the heathen. The first part of each day was given to Bible study, the afternoon to evangelization. The Bible classes were small, amounting to not more than from six to ten but they were of the spiritual sort, and one felt that time was well spent in talking to those of whom they were composed. I had an interesting time there in the spring, and on this later visit found two new inquirers who have been attracted by the testimony of the local believers. Apparently they are earnest about the matter, but it will be necessary to wait a while to see how they turn out. One is a young fellow whose parents bitterly oppose him, throwing all kinds of obstacles in the way of his visiting the chapel. His father tries with blows and menaces to force him to worship the idols, but without avail. The lad does not always behave wisely, but one can hardly wonder at it. To speak disparagingly of the gods, in his parents' presence, or, as he has done, to begin eating a sacrifice himself instead of offering it reverently to the deities by his father's orders, are not wise ways of winning his parents' favour, but he will learn later on, and meanwhile let us pray that his interest may be a true interest in Christ, and that he may hold to it.
The Late S. R. Clarke.

Up to the time of his first furlough he was in the Province of Szechwan, at first in the city of Chungking, then the only station in the whole province, and afterwards in the capital city of Chengtu, where he succeeded in renting premises and taking up residence in 1881, being the first Protestant missionary to commence work in that city. On returning to China in 1888 he and Mrs. Clarke went to the province of Kwichow, and that continued to be the sphere of his labours until he passed to his reward.

In the year 1895 he began the study of the Miao language, and from that time onwards he took an increasing interest in the work amongst the Tribes; his share of the work was described by himself as follows, when speaking at the Annual Meeting in London in 1899: "Between four and five years ago I was asked to commence work amongst the tribes studying their language and finding out what I could about them, in order to complete a dictionary and grammar for the help of those who might subsequently work amongst them. With the help of a Miao Christian I compiled a primer containing about five thousand phrases and sentences, and a dictionary of two thousand different words. They have no written language, so I had to devise a form of writing. There are now ready (in manuscript) for others, who wish to work amongst these people, dictionaries and primers and also translations of the catechism and several hymns."

So he had his own share in laying the foundations for the work amongst the Tribes which has grown to such remarkable proportions.

In company with Mr. Adam he made a journey in 1900 through the district which centres in Anshunfu, and he writes of the candidates for baptism: "It is wonderful how much some of them know, and they are all quite clear regarding the way of salvation . . . .

And when one thinks of what these same people were a few years ago, ignorant and immoral, now forming decent Christian communities and living consistent Christian lives, we can only exclaim: 'What hath God wrought?'"

In 1911 he published his book, "Among the Tribes in South-West China," which contains the results of his studies and observation of these interesting people, and a description of the remarkable spiritual awakening and ingathering which has taken place amongst them in recent years.

Mr. Clarke was for a time a member of the Committee appointed to revise the Mandarin New Testament, but owing to his distance from the coast and the delay in communication with the far interior, he felt it best to discontinue this service.

During this summer he baptized sixteen men and two women at one of the Tsunyifu out-stations, so we can rejoice that the fruitfulness of his ministry continued to the last.

We would ask for prayer on behalf of Mrs. Clarke, and her family, all now grown up, and the only son serving his country in the R.A.M.C.

W.B.S.

Items of Interest. — The Reform Church in America has generously agreed to the Rev. A. L. Warnshuis becoming General Evangelistic Secretary for all China. As with Dr. Zwemer, who belongs to the same Church, and who is serving all Churches in his work for the Moslems, it is believed that Mr. Warnshuis will in this capacity fulfil a much larger ministry than if his services had been retained for his own Mission only.

The October issue of "The East in the West," an interesting magazine published by the Chinese students in this country, gives the names of no fewer than twenty-one Chinese students who have recently graduated at one or other of our British Universities. Two of these successful candidates have gained gold medals, two have secured scholarships, and several others have obtained honours. We offer them our warm congratulations.

We are glad to note that steps are being taken for the restoration of the Grand Canal. A preliminary contract has been signed with an American company for three million dollars gold for the repairing of the Shantung section. If this work is efficiently carried through it will prevent much flooding of territory where there has been in past times great suffering.

The Anglican Church in China, composed of eleven dioceses of the English, American and Canadian branches of the Anglican communion, purposes starting a missionary diocese in the north of the province of Shensi. Three Chinese clergy have recently left to open up work in this new district. This new departure is to be entirely supported by Chinese contributions and eventually a Chinese Bishop is to be appointed.

Departure for China.

On Dec. 18th, via Siberia, Rev. Thos. and Mrs. Darlington (returning) and three children.
T
THE CHEFOO SCHOOLS.—The results of the Oxford examinations for another year are now to hand and are of a most gratifying nature.

According to the information received from Chefoo we believe that forty-six scholars from the C.I.M. schools there, viz., forty boys and six girls, sat for the examinations. The published lists show that thirty-seven boys and six girls passed. The successes are as follows:—In the senior division nine boys and two girls, eight of whom took honours, one gaining distinction in Scripture knowledge; in the junior division, fifteen boys and four girls, three of whom obtained honours and four distinction in Scripture knowledge; in the preliminary thirteen boys secured the pass. Unless some unexpec
ted circumstance prevented some of the boys who entered from sitting, we infer that three must have failed in the junior division.

Summarizing the results of the Oxford examinations since they were held for the first time in Chefoo in 1908, we find that 386 scholars—264 boys and 122 girls—have sat for these examinations. Of this number all have passed with the exception of five boys and four girls. That there should be only nine failures out of 386 entries over a period of nine years is a record of which the school may well be proud. We heartily congratulate the teachers and scholars.

Unrest in China.—Although unrest has more or less continued in China since the outbreak of the revolution in the autumn of 1911, it appears probable that at no period during these last few years has the province of Szechwan experienced such turmoil as during recent months. During the past summer no fewer than seven or eight big armies with their respective generals, each somewhat independent, have held different sections of that large province. Nominally there have been five different Governors in as many weeks, and each Gover
nor's proclamation has had little or no authority beyond the capital itself. Every county town and market
town has been almost a law unto itself. Happily, foreigners have been regarded as a privileged class, though in one case at least a missionary was for a short time held to ransom. Fortunately, he was released unexpect
edly by the Chinese and sometimes speak of themselves as Nosu and sometimes as Nasu. They are more local than other tribes and are to be found mainly in the Lüchuan and Siintien districts. The people are called Kang-yi by the Chinese and sometimes speak of themselves as Nosu and sometimes as Nasu. They are more local than other tribes and are to be found mainly in the Lüchuan and Siintien districts. The majority own their own land. They dress in hemp
dressed clothes with nicely worked tunics. They are really a branch of the great Nosu race but are lower down in the social scale than the Black Nosu, and are simple and hospitable like the Miao.

The Kopu have promised our friends of the United Methodist Mission $1,000 towards the support of schools, and seven hundred families have voluntarily accepted a levy of half a dollar each towards the carrying on of the work. Five and a-half tons of corn also were contributed at the harvest festival. We are also glad to note from this report that the official of Yilianghsien travelled two days' journey to be present at the sports connected with one of the Miao schools, and to give certificates to the boys who had been successful in their examinations. This is the first time the Chinese authorities have recog
nized this work, and we trust it augurs better things for the days to come so far as the tribes are concerned.

The C.I.M. in Canada.—We are glad to report that a new C.I.M. Centre has been opened in Vancouver at 544, Burrard Street. This locality is conveniently situated both for the steamship and railway services, and it is quiet though central. The work at this centre will be under the care of Mr. and Mrs. Charles Thomson, who have each had more than twenty years' experience in China. A weekly prayer meeting has already been established. Mr. and Mrs. Thomson will conduct the work. We trust that now H. E. Yuan-heng has been

The China Mission Year Book for 1916.—This Year Book, which is really indispensable for all who would keep au courant with the progress of Mission work in China, is a great advance on any previous issue. It has now been taken over by the China Continuation Committee, and has been edited by Rev. E. C. Lobenstine, the secretary, with the able assistance of the Rev. C. L. Boynton, who has been appointed Statistical Secretary to that Committee. It is a real pleasure to study this volume and to examine the carefully compiled statistics which are based upon more uniform returns than have been accessible in past years. The diagrams in particular are of considerable value and are alone worth the price of the whole volume to those who desire full and accurate information. The book can be had in this country only from the Religious Tract Society. We hope, if space permits, to summarize in subsequent issues some of the outstanding facts presented in this important Year Book.

Developments Among the Tribes.—From the recently issued Annual Report of the United Methodists, we note that Siintienchow, a city halfway between Tung
dwich and Yunnanfu, has been opened as a new station for work among the Kopu. This city is not very far distant from the C.I.M. out-station of Hsinshao, where Mr. H. Parker is at work among the same tribe. These people are called Kang-yi by the Chinese and sometimes speak of themselves as Nosu and sometimes as Nasu. They are more local than other tribes and are to be found mainly in the Lüchuan and Siintien districts. The majority own their own land. They dress in hemp
dressed clothes with nicely worked tunics. They are really a branch of the great Nosu race but are lower down in the social scale than the Black Nosu, and are simple and hospitable like the Miao.

A Summer Normal School.—From July 15th to September 10th a Summer Normal School was held at Hangchow by Mr. G. W. Gibb, M.A., when twenty-one teachers from various C.I.M. schools attended. Much good work was done and a harmonious spirit was manifest throughout the session. The good results of this work both this year and in previous years encourage the
hope that it may become a regular institution. We would ask for the prayers of our readers for the teachers who have been present on these occasions, also for Mr. and Mrs. Gibb in their important ministry, remembering also the prolonged sickness of their son.

A Mission for Women.—We are glad to note that Miss Gregg, who has been so much blessed in her special work, has recently conducted a mission for women at the Baptist Missionary Society’s station of Sinchow, Shansi. There were on this occasion as many as 460 women sleeping on the Mission compound, and on the first day 800 women crowded into the chapel, an overflow meeting of 250 having to be held elsewhere. During the services ninety-nine women in all passed through the enquiry room. As one illustration of progress Miss Gregg recalls the fact that when she visited this station in March, 1900, there were only about one dozen women attending the services.

Postage of Parcels to China.—To avoid trouble and delay it is most important that friends at home, when sending parcels to C.I.M. stations in China, should also send an invoice or other description of the goods with their value, made out in the name of the recipient, to the C.I.M. postal department in Shanghai. If this is not done parcels will be opened and their value assessed by the Customs Authorities. We would draw special attention to the fact that parcels containing medicine will be detained in the Custom House in Shanghai until a detailed invoice from the manufacturer or his agent is produced. Failure to comply with these conditions will inevitably cause much delay and trouble, and may occasion great and even serious inconvenience to those awaiting the goods, especially in the event of the goods being much-needed medicines.

The Door of Hope, Shanghai.—Only last month we referred to the splendid work which has been done in connection with this rescue work in Shanghai during the last fifteen years. More recently we have learned with deep regret that Miss Bonnell, the founder and leader of this work, has passed away. She was a remarkable and gifted woman and one in whom the grace of God abounded. Though physically weak she was in labours more abundant, which labours were blessed when sending parcels to C.I.M. stations in China, should in March, 1900, there were only about one dozen women present on these occasions, also for Mr. Clarke from first-hand knowledge. We hope this cheap re-issue will secure for this book a much wider circulation than it has yet received. Two other volumes “My Father’s Business,” by Miss Marian Fishe, and “The Marches of the Mantze,” by Mr. Huston Edgar, which were originally published at 1s. 6d., are now issued at 7s. 6d. each. There are only a few hundred copies of these books left, and in view of the increased cost of paper and production it will be quite impossible to publish them again at a similar figure.

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## Index

<table>
<thead>
<tr>
<th>Aborigines:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antique Chapel</td>
<td>17</td>
</tr>
<tr>
<td>Baptisms in Sapshan</td>
<td>17</td>
</tr>
<tr>
<td>Faithfulness of Evangelists</td>
<td>17</td>
</tr>
<tr>
<td>Installation of a Miao Preacher</td>
<td>6</td>
</tr>
<tr>
<td>Itinerary, A Long</td>
<td>16</td>
</tr>
<tr>
<td>Praying for Missionary</td>
<td>17</td>
</tr>
<tr>
<td>Poverty, Their</td>
<td>6</td>
</tr>
<tr>
<td>School Work at Anping</td>
<td>6</td>
</tr>
<tr>
<td>Solicitude of Elders</td>
<td>17</td>
</tr>
<tr>
<td>Work Among</td>
<td>52, 54, 96, 102, 108</td>
</tr>
</tbody>
</table>

| Accident to Mr. Ford | 18 |
| Administrative Difficulty of Union Schemes | 12 |
| Admiral Li Ho—A Personal Testimony | 24 |
| All Manner of Service | 78 |
| Among the Mountains of Shensi | 8 |
| Anhwei Bible School, 1916 | 33 |
| Anhwei First Chinese Provincial Conference | 35 |
| Anhwei Churches—Sustentation and Augmentation Fund | 36 |
| Anjen Ki, Station Work in | 60 |
| Annual Meetings | 23, 32, 45, 57, 63-72, 75-83 |
| Appreciation of Chinese Christians, New | 69 |
| Argento (Alphonso), Death of | 89 |
| Arrival of New Workers | 6 |
| Attitude Towards Missionaries, Chinese | 68 |

| Baby Boy’s Charm, A | 9 |
| Baby Girls, not Drowned | 93 |
| B. & F. B. Society, Collection | 60 |
| Baptisms 6, 7, 18, 20, 29, 43, 44, 54, 59, 60, 92, 94, 102, 106, 110 | 93 |
| Baring-Gould (Rev. Baring), Death of | 96 |
| Bible Revision | 90 |

<table>
<thead>
<tr>
<th>Bible Schools:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anhwei</td>
<td>33</td>
</tr>
<tr>
<td>Anhwei’s (Mr.’s) School Report</td>
<td>92</td>
</tr>
<tr>
<td>Hakan</td>
<td>55</td>
</tr>
<tr>
<td>Hwali, At</td>
<td>59</td>
</tr>
<tr>
<td>Knight’s (Perry) Classes</td>
<td>55, 106</td>
</tr>
<tr>
<td>Paching</td>
<td>30</td>
</tr>
<tr>
<td>Bible Study Classes</td>
<td>106</td>
</tr>
<tr>
<td>Bibles—Old Merchant Purchases 11,000 Cash</td>
<td>117</td>
</tr>
<tr>
<td>Blessing in “Grindstone Gully,” Shansi</td>
<td>125</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Book Notices:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church and World Papers (S.P.C.K.)</td>
<td>36</td>
</tr>
<tr>
<td>Half An Idea—Some Thoughts for Women. By the Misses M. C &amp; G. A. Gollock</td>
<td>48</td>
</tr>
<tr>
<td>Historical Development of Religion in China. By W. J. Clemen</td>
<td>44</td>
</tr>
<tr>
<td>Jesus Christ and the World’s Religions. By William Patton, M.A</td>
<td>11</td>
</tr>
<tr>
<td>Rowland Bateman, Nineteenth Century Apostle. By R. Maconachie</td>
<td>44</td>
</tr>
<tr>
<td>Borden Memorial Hospital Report</td>
<td>126</td>
</tr>
<tr>
<td>Buddha (A Living), Hymn</td>
<td>120</td>
</tr>
<tr>
<td>Business Men, Attitude of Chinese</td>
<td>29</td>
</tr>
<tr>
<td>Butter, Decorations in</td>
<td>5</td>
</tr>
<tr>
<td>Butter Festival at Kumbum</td>
<td>4</td>
</tr>
<tr>
<td>Chamber of Commerce (Chinese)</td>
<td>29</td>
</tr>
<tr>
<td>Changes in China</td>
<td>12</td>
</tr>
<tr>
<td>Chefoo Boys and the War</td>
<td>19</td>
</tr>
<tr>
<td>Chekiang Chinese Foreign Conference</td>
<td>30</td>
</tr>
<tr>
<td>Chengtu, The Burning of</td>
<td>137</td>
</tr>
<tr>
<td>Chicken Claw God, The</td>
<td>118</td>
</tr>
<tr>
<td>China Christian Educational Association</td>
<td>12</td>
</tr>
<tr>
<td>China’s Children for CHRIST</td>
<td>70</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>China Continuation Committee:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Suggestion</td>
<td>10</td>
</tr>
<tr>
<td>Relation of Chinese and Foreign Members</td>
<td>24</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>China Mission Year Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHINA’S MILLIONS</td>
<td>142</td>
</tr>
</tbody>
</table>

| Chinese Admiral’s Testimony for CHRIST | 24 |
| Chinese Church, The | 107 |
| Chinese Medical Association’s First Meeting | 12 |
| Chinese Press and Church Life | 12 |

<table>
<thead>
<tr>
<th>Christians and Enquirers:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Admiral Li Ho</td>
<td>24</td>
</tr>
<tr>
<td>Cases of Discipline</td>
<td>19</td>
</tr>
<tr>
<td>Chen (Mrs.), an Undoubted Leader</td>
<td>21</td>
</tr>
<tr>
<td>Degree of “D.D.” to Pastor Cheng-Ching</td>
<td>8</td>
</tr>
<tr>
<td>Ex-Soldier Evangelist</td>
<td>19</td>
</tr>
<tr>
<td>Farmer, An Interested</td>
<td>19</td>
</tr>
<tr>
<td>First Convert in Large Market Town</td>
<td>117</td>
</tr>
<tr>
<td>Fruitful Testimony in Hotsin District</td>
<td>7</td>
</tr>
<tr>
<td>Gambler, A Converted</td>
<td>44</td>
</tr>
<tr>
<td>Generous Convert, A</td>
<td>36</td>
</tr>
<tr>
<td>Generous Giving</td>
<td>19</td>
</tr>
<tr>
<td>Head of the Local Post Office</td>
<td>94</td>
</tr>
<tr>
<td>Hsiung (Mr.)</td>
<td>30</td>
</tr>
<tr>
<td>Idols Burnt</td>
<td>56</td>
</tr>
<tr>
<td>Lady and Daughter</td>
<td>79</td>
</tr>
<tr>
<td>Lady, An Influential</td>
<td>59</td>
</tr>
<tr>
<td>Li Tseng-long</td>
<td>92</td>
</tr>
<tr>
<td>Listeners, An Eager</td>
<td>19</td>
</tr>
<tr>
<td>Man with a Literary Degree, A</td>
<td>44</td>
</tr>
<tr>
<td>Mei (Mr.), A Teacher</td>
<td>21</td>
</tr>
<tr>
<td>Merchant (Old) Purchases 11,000 Cash</td>
<td>19</td>
</tr>
<tr>
<td>Worth of Bibles</td>
<td>117</td>
</tr>
<tr>
<td>Christian Endeavour Rally in Kiangsi (First)</td>
<td>125</td>
</tr>
<tr>
<td>Christian Missionary Alliance</td>
<td>6</td>
</tr>
<tr>
<td>Christ’s Legacy to His Church</td>
<td>135</td>
</tr>
<tr>
<td>Church and World Papers (S.P.C.K.)</td>
<td>36</td>
</tr>
<tr>
<td>Clarke (S. R.)—Date of his Death</td>
<td>23</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Colportage Work:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. Keller in Hunan</td>
<td>44</td>
</tr>
<tr>
<td>Gospel of Matthew, A</td>
<td>105</td>
</tr>
<tr>
<td>23,000 Scriptures Circulated</td>
<td>56</td>
</tr>
<tr>
<td>Conference in Anhwei (First Provincial)</td>
<td>35</td>
</tr>
</tbody>
</table>
INDEX.

Conferences:
- Anhwei—First Provincial
  Biennial Conference in Yushan 35
  Chekiang Chinese—Foreign Conference 46
  Chowklakow 19

Confucian Party, Active 23

Conscience in China, Freedom of 22, 24

Continuation (China) Committee 107
Continuation Committee (Chinese) 10, 24

Cost of Union Schemes, Heavy 12

"D.D." Degree to Chinese Pastor 96

Deaths of the Year 64

Decision Day, A 56

Deputation Work 96

Decorations in Butter 5

Demoniac, A Supposed 118

Departures for China 12, 17, 103

Deputation Work in Hangchow and Pastor Haydn 31

Demoniac, A 118

Departures for China 12

Deputation Work 96

Designations 6, 92

Donor's Letters 143

Dreams, Influence of 7

Editorial Notes—continued—

Affliction 36

Meek will He guide 114

"All your Need" 94

Mission Resolve, A 43

Endure Hardness 141

MONEY 129

Faith's Simplicity 106

"The Seed of the Hidden Life, The 36 Church " 56

Faith and Haste 123

Faith and Sight—a Priest's Word 5

"Fear Not"—A New Year's Message 3

Ferns used as Vegetables 8

Fires, Mission 22, 65, 76, 119, 132, 142

Financial Problems (Exchange, &c.) 119, 132, 142

Fire, A Disastrous 43

Flooding in China 131

Flora of Shensi, The 8

Forward Movement 108

Funds, Sustentation and Augmentation (Anhwei Churches) 36

Gambler, A Converted 103

Glimpse of the Work at Yuanchow Ki 20

Government (Chinese) Rules for Mission Schools 12

Gregg's Meetings (Miss) 50, 90, 101, 116

Haigh (Dr. Hy.), Death of 96

Hampson (W. E.), Death of 130

Hangchow—Jubilee of C.I.M. Entry 31

Happenings in a Chinese Inn 8

Heart, and Mind, and Strength 70

Here and There 102, 144

Honan, Systematic Evangelistic Effort 41

Hope in God 131

Hospital Report, Borden Memorial 127

HUNAN, Dr. Keller's Work 44

Hwaillu and District, Work in 50

Hwachow, Progress at 102

Hymn—A Living Buddha's 120

Idolism versus Efficiency 12

I idol Burning 60

Idols—Refusal to Worship 30

Hrol Worship 118

Income, Mission 22, 65, 142
INDEX.

Independence, Growing Chinese Church .................................................. 69
Industrial Conditions in Shanghai ........................................................... 24

In Memoriam:—
Argento (Alphonso) .................................................................................. 89
Baring-Gould (Rev.) ................................................................................... 64
Barlow (Rev.) ............................................................................................... 96
Black (Miss S.) ............................................................................................ 56
Carver (Mrs. J.) ........................................................................................... 43
Davis (Dr. J. W.) .......................................................................................... 58
Englund (Mrs. W.) ....................................................................................... 45
Farnham (Dr. J. M. W.) ................................................................................ 58
Fish (Mrs. E. S.) ........................................................................................... 54, 58
Haden (Robt. A.) ......................................................................................... 54
Hargreaves .................................................................................................... 46
Haigh (Dr. H.) ............................................................................................... 96, E.H.
Hampson (W. E.) ......................................................................................... 130

Inn, Discomfort of Chinese .......................................................................... 8
" In Quietness and Confidence " ..................................................................... 27
Itinerating in Kiangsi .................................................................................... 93
Itinerary Among the Tribespeople, A Long .................................................. 16

Jordan (Sir John) and Missions in China
Journal, A Young Missionary’s ..................................................................... 118
Jubilee of C.I.M. in Hangchow ..................................................................... 61

Karen (Percy), Death of.................................................................................. 130
Kong Village, How the Good News Came to ............................................. 105
Kumbum Sacred City, Visit to ................................................................. 24

Lamsery at Kumbum, The
Landlady, A Friendly ................................................................................... 93
Lawlessness .................................................................................................... 18
Leaves of Healing—A Sacred Tree ............................................................... 5
Leprosy, Working Among .......................................................................... 20
Letter-Writing under Difficulties ................................................................. 9
Liberty, Religious (in China) ........................................................................ 24
Libraries, Military Missionary ....................................................................... 23
Li Ho (Admiral), A Personal Testimony ...................................................... 24
Literature, Christian (Chinese) ..................................................................... 24
Living Buddha’s Hymn, A .......................................................................... 120
Living Buddhas Beheaded .......................................................................... 5

" LORD, if Thou hast been here " .................................................................... 96

Leading and Spiritual Articles:
CHRIST’s Legacy to His Church— By Dr. Stuart Holden ......................... 135
Ephesians 4:11,12. By W. B. Sloan ................................................................. 39
Faith and Haste— By Rev. P. C. Ainsworth ............................................... 123
" Fear Not "— a New Year’s Message. By M.B. ........................................ 3
" God over all, Blessed for ever. " By Dr. J. Stuart ..................................... 75
In Quietness and Confidence. By M.B. ..................................................... 27
In the Active Service of the Gospel—the Annual Report for 1917 ........... 63
" LORD, if Thou hast been here "— By John Southey ................................. 99
" Not Now, But... Hereafter. By Dr. Stuart .............................................. 111
Hollen
Prayer for To-day, A. By M.B. ................................................................. 51
The Price of Power— By Dr. Stuart Holden ............................................... 15
" The Splendour of God. "— By Rev. R.C. Gillie, M.A. ............................ 87
Tribe, A Gentleman. By Rev. Dinsdale T. ............................................... 82

Magistrate, A Friendly.................................................................................. 44
Manchu Dynasty and Christian Missions ................................................... 24
Martin (Dr. W. A. P.), Death of ................................................................. 32

Medical Work:—
Borden Memorial Hospital Report ............................................................. 126
Bibewoman, Training as a .......................................................................... 79
Chinese in Charge ........................................................................................ 12
Chinese Medical Association’s First Meeting ............................................ 12
Hospital Work Opens Many Doors ............................................................ 91
Iyung—a local friend .................................................................................... 44
Luchow ......................................................................................................... 29
Medical Missionaries and Red Cross Work ................................................ 12
Rockefeller China Medical Board ......................................................... 12

Military Work—continued
Some Interesting Figures ............................................................................ 11
Spiritual Results ........................................................................................... 105
Tibetans, Among .......................................................................................... 114
Tibetan, A Terrible ....................................................................................... 20
Military and Naval Oath of Allegiance ...................................................... 24
Military Missionary Libraries ...................................................................... 23
Mills (Mrs. D. J.), Death of .......................................................................... 143

Missionaries, References to:
Ablis, W. H. ................................................................................................. 68
Allen, A. C. ................................................................................................... 44
Allen, Miss R. ............................................................................................... 92
Andrew, Alfred ............................................................................................. 10
Andrew, C. P. ............................................................................................... 78
Argento, A. .................................................................................................... 48
Back, Miss G. A ............................................................................................ 6, 92
Bailey, Miss Annie ........................................................................................ 54
Bailey, Miss Grace ....................................................................................... 6, 43
Baker, Miss F. A. R. ..................................................................................... 90
Ballantine, K. H. .......................................................................................... 29, 102
Ball, F. W. ..................................................................................................... 90
Banks, Miss ................................................................................................... 29
Barclay, P. S. ................................................................................................ 92
Beaufond, Granville ..................................................................................... 70
Beegle, Miss R. J. .......................................................................................... 92
Berg, A. .......................................................................................................... 90, 127
Bergery, A. R. ............................................................................................. 117
Berr, P. H. .................................................................................................... 43
Black, Miss Jane ............................................................................................ 94
Black, Miss Mary .......................................................................................... 36
Blackmore, Miss L. ...................................................................................... 53
Blon, C. F. ..................................................................................................... 129, 144
Bond, Miss H. M. ........................................................................................ 12, 92
Botham, Mark .............................................................................................. 116
Brook, Miss Jessie ......................................................................................... 57
Brown, Fredk. ............................................................................................... 5
Cable, Miss A. M. ........................................................................................ 129
Carver, Mrs. J. ............................................................................................. 45
Caswell, Bishop ............................................................................................ 10
Clarke, Leonard W. ..................................................................................... 10
Clarke, Miss A. H. L. ................................................................................... 6, 92
Clarke, S. R. .................................................................................................. 23
Ching-yi, Rev. Cheng, A. ........................................................................... 12
Clough, Miss E. S. ....................................................................................... 129
Cooper, E. J. ................................................................................................. 121
Cunningham, R. ........................................................................................... 44
Davies, T. ....................................................................................................... 68
Denham, G. T. .............................................................................................. 30, 91, 144
Dickie, F. ....................................................................................................... 31
Dreyer, F. C. H. ........................................................................................... 129
Dugan Miss Grace ........................................................................................ 60
Duffy, Noel .................................................................................................... 35
Easton, Fred ................................................................................................... 118
Eaton, Stanley ............................................................................................... 18, 92
Edgar, Mr. and Mrs. ..................................................................................... 18
Emgund, W. and Mrs. ................................................................................ 10
Englund, W. and Mrs. ................................................................................ 4, 127
Evans, A. E. .................................................................................................. 92
Fairthough, C. .............................................................................................. 40
Farnham, Miss H. E. .................................................................................... 12, 92
Ferguson, Miss Annie ................................................................................... 47
Fiddler, Mr. and Mrs. .................................................................................. 18
Fish, Mrs. E. S. ............................................................................................. 54, 58
Plaggio, B. A. R. .......................................................................................... 29, 92
Ferd, H. T. and Mrs. .................................................................................. 18, 104
Forrest, Miss S. ............................................................................................ 6, 92
French, Miss J. ............................................................................................ 52, 0
French, Miss E. F. ....................................................................................... 102
Frost, Hy. W. ............................................................................................... 23
Gamble, Miss B. M. .................................................................................... 6, 92
Garland, Miss Susie .................................................................................... 55
Gibb, G. W. .................................................................................................. 36, 90, 116
Gibson, Dr. ................................................................................................... 128
Gilles, Robt. ................................................................................................. 106
Gold, R. K. .................................................................................................... 59
Gold, Mrs. A. ................................................................................................. 64
Gordon, Miss M. E. .................................................................................... 6, 92
Gracie, Arch. ............................................................................................... 6, 31
Grady, A. ....................................................................................................... 52, 106
Grant, Miss Edith ........................................................................................ 30

Medical Work—continued
Some Interesting Figures ............................................................................ 11
Spiritual Results ........................................................................................... 105
Tibetans, Among .......................................................................................... 144
Tibetan, A Terrible ....................................................................................... 20

Military and Naval Oath of Allegiance ...................................................... 24
Military Missionary Libraries ...................................................................... 23
Mills (Mrs. D. J.), Death of .......................................................................... 143
**INDEX.**

- Pneumonic Plague in Pilgrim Worshippers—Their Reverence — 4
- Missionaries’ Sons and the War — 10
- Pilgrims, Work Amongst — 4
- Political Situation in China — 6, 12, 18, 29, 32, 90, 95, 106, 131, 144
- Moslem Work — 116
- Morphine, Menace of — 120
- Oath of Allegiance (Chinese) — 24
- Notes from the China Mission Year Book — n, 24
- Moslem Work in Sianfu — *... 103
- Palmer (Miss Eva), Death of — 131
- Palmer, Miss Eva — 131
- Parker, David L. — 20
- Parry, Miss E. M. — 92
- Parry, Dr. Robt. 0, 18, 66, 126
- Paton, Wm. — 11
- Pearson, Ed. and Mrs. 107, 115
- Polhill, A. T. and Mrs. — 92
- Porter, R. B. — 30
- Porteous, R. W. and Mrs. — 7, 20, 91
- Potts, Dr. Hawks — 12
- Pytly, Miss F. — 129
- Ramsay, Miss I. W. — 45
- Reid, Jno. T. — 64, 95
- Ridley, H. F. — 4
- Robinson, T. E. — 19, 117
- Romcke, Miss S. — 92
- Rugg, Miss G. — 20
- Saunders, A. R. and Mrs. — 6, 29, 55, 91, 144
- Saunders, George — 10
- Scott, Miss J. T. — 6, 92
- Sharp, Miss A. — 70
- Sinton, J. R. — 80
- Slichter, Morris — 16
- Smith, W. B. — 30, 46
- Snart, Miss J. B. — 24, 47
- Smirnoff, Miss A. — 19, 92
- Smith, Dr. Arthur — 12
- Smith, Dr. E. Dansey — 43, 54
- Smith, Mr. British — 43, 54, 117
- Smith, Mr., British — 43, 54, 117
- Conul-General at Chengtu — 18
- Smith, Miss Edith M.13,92,118
- Soltau, Miss M. — 128
- Sothill, Dr. — 11
- Sorensen, T. — 120
- Southey, Jno. — 99
- Missionaries, Number of — 64
- Missionaries’ Sons and the War — 70
- Morphia in China — 84
- Morphine, Menace of — 120
- Moslems in China — 95
- Moslem Work — 116
- Moslem Work in Sianfu — 103

**Notes from the China Mission Year Book** — 11, 24

**Oath of Allegiance (Chinese)** — 24

- Offerings, Consecrated — 143
- Opium in China — 31, 44
- Oriental Students Abroad — 120
- Out-Stations of Taichoufu, Among the — 47

**Palmer (Miss Eva), Death of** — 131

- Parish, A Big — 144
- Parody of Divine Things, Devil’s — 144
- Peace, A Prayer for — 119
- People, A Friendly — 93
- Periodicals, Chinese Christian — 12
- Personalia — 92
- Pilgrims, Work Amongst — 4
- Pilgrim Worshippers—Their Reverence — 4
- Plague in KANSU, Dr. King and the — 127
- Pneumonic Plague in KANSU — 6, 18
- Poetry—“ He is Counting on You” — 71
- Political Situation in China 0, 12, 18, 63, 83, 90, 95, 106, 131, 144
- Postal Alterations — 45

**Prayer, Answers to:**

- Opium-Smoking, Cured of — 19
- Safe Arrival of a Missionary — 17
- Tau (Mrs.) — 79
- Prayer, Call to United — 57
- Prayer Centre, A New — 12, 90
- Prayer for China — 132
- Prayer for To-day, A — 51
- Prayer List, The New — 46, 58, 108
- Prayer, The Fruitfulness of — 52
- "Preach the Gospel Society," A — 144

**Premises—Rented, Repaired, Built, etc.:**

- Anjen Ki District House Rented — 60
- Hwailu, At — 59
- Sanatorium at Kikungshan, New — 18
- Press of China and Church Life — 12
- Price of Power, The — 15

**Provinces, The:**

- ANHUI — 7, 33, 35, 55, 56, 131
- CHINGHAI — 6, 49, 47, 92, 144
- CHUHII Freedom in China — 59, 131
- HONAN 49, 47, 54, 89, 91, 103, 104, 128
- HUMAN — 44, 90, 131
- HUPH — 7, 55
- KANTSI 4, 18, 80, 92, 103, 117, 125
- KUANGSU — 76, 91, 131
- K'INCHOW — 16, 119, 131
- SHANSI 6, 7, 9, 30, 39, 55, 90, 91, 92, 102, 105, 113, 117
- SHANTUNG — 117, 125, 129, 144
- SHENSI — 7, 22
- SICHUAN — 7, 5, 18, 29, 90, 101, 103, 117, 118
- SIECHOWAN 6, 18, 19, 29, 30, 68, 80, 90, 92, 102, 106, 117, 131, 132, 144
- SICHOWAN — 4, 144
- TIENT — 6, 132, 72
- MONGOLIA — 4
- MANCHURIA — 4

**Quazas, Among the** — 11

**Rain, Blessing Through** — 94

- Reception, A Friendly — 93
- Republics Freedom in China — 22, 24, 108
- Ren's (Pastor), Fortieth Anniversary — 117
- Repentance and Prayer, A Day of — 31
- Report, Annual — 63-06
- Retrospect, A Thirty Years’ — 72
- Reverence of Pilgrim Worshippers — 4
- Revival, Revolution and Re-organization — 68
- River Perils — 43
- Rockefeller China Medical Board — 12
- Roman Catholic Missions in China — 58

**Sacrifice for Victory** — 66

- Saunders (A. R.), Special Meetings — 29, 91
- His Return to America — 144

**School Work:**

- Aim, A Threefold — 71
- Aim — 79
- Baptisms at Sising — 57
- City School for Girls, Preaching in — 91
- Famine Conditions, Hindered by — 94
- Fengtsiang, At — 9
- Government (Chinese) and Mission Schools — 12
- Hangchow Summer Normal School — 116
- Kweichow, At — 21
- Kweichow Summer Normal School — 116
- Macao School at Aiping — 6
- Paying — 32
- Value of School Work — 81
- Yuanchow Kl. At — 21
Statistics:

- Finances
- Medical Work in China
- Missions in China
- World Statistics of Christian Missions
- Year 1916
- Statistics, Some C.I.M.
- Statistics—Yearly
- Stewardship, The Mission's
- Successful Pupils
- Sunday Observance
- Supreme Sacrifice, The
- Survey and Occupation (China)
- Sustentation and Augmentation Fund (AUMWEI Churches)
- Systematic Evangelistic Effort in HONAN...

Temple, Visit to a...
- Tent Missions
- Testimony, A Young Man's
- Thanksgiving, A Call to...
- Thomson (Archdeacon E. H.), Death of...
- Through Chinese Spectacles
- Tibetans, Among the
- Tibetans—Changed Attitude Towards Missionaries
- Tibetans Driven Out of KANSU, When ?...
- Tibetans, Medical Work Among...
- Ting Li-mei (Pastor)—His Visit to HONAN...
- Tipple's (Miss), Special Meetings...
- Training Home, Anking, Temporarily Closed...
- Tree, A Wonderful Sacred...
- Tribes, Work Among the...
- Triumph for Religious Liberty
- Triumphs of the Gospel
- Troops and Foreign Missions, Our...

Union Schemes—their Heavy Cost
- Unrest in China

Value of School Work
- Visit to China (Miss Edith Smith)
- Visit to a Temple

War, China and the
- War, C.I.M. and the
- Week, A Special...
## Illustrations

**Frontispiece.**—Miss Gregg’s Mission in Fengsiangfu, Shensi.

<table>
<thead>
<tr>
<th>Illustration Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aborigines in KANSU</td>
<td>102</td>
</tr>
<tr>
<td>Aborigines in YUNNAN—Christian Girls...</td>
<td>53</td>
</tr>
<tr>
<td>Aborigines Three YUNNAN Women</td>
<td>53</td>
</tr>
<tr>
<td>Aborigines—Two Pictures</td>
<td>17</td>
</tr>
<tr>
<td>Argento, Mr. and Mrs.</td>
<td>89</td>
</tr>
<tr>
<td>Black, Mary (Miss)</td>
<td>56</td>
</tr>
<tr>
<td>Blank Form (Plan) for Marking the Villages Round Shekichen</td>
<td>42</td>
</tr>
<tr>
<td>Boats at Yencheng Railway Bridge</td>
<td>105</td>
</tr>
<tr>
<td>Bond, H. M. (Miss)</td>
<td>30</td>
</tr>
<tr>
<td>Bridge near Ichang</td>
<td>55</td>
</tr>
<tr>
<td>Buddhist Shrine, A</td>
<td>102</td>
</tr>
<tr>
<td>Carver, J. (Mrs.)</td>
<td>46</td>
</tr>
<tr>
<td>Chengtu, Map of</td>
<td>December cover</td>
</tr>
<tr>
<td>Chinese Boat Under Sail</td>
<td>91</td>
</tr>
<tr>
<td>Chinese Christian Doctor and Family</td>
<td>116</td>
</tr>
<tr>
<td>Chinese Prisoners in Cangue</td>
<td>November cover</td>
</tr>
<tr>
<td>Chinhai, Ningpo, Scene Outside</td>
<td>21</td>
</tr>
<tr>
<td>Conference, C.I.M. Workers’, in ANHWEI—Third Provincial</td>
<td>35</td>
</tr>
<tr>
<td>Conference in ANHWEI—First Chinese Provincial</td>
<td>34</td>
</tr>
<tr>
<td>Deacon and Schoolboys, Miss Gregg’s Mission</td>
<td>101</td>
</tr>
<tr>
<td>Diagram showing Results of Work in Shekichen District</td>
<td>47</td>
</tr>
<tr>
<td>Entrance to the Main Gold-Roofed Temple at Kumbum</td>
<td>5</td>
</tr>
<tr>
<td>Entrance to Main Street of Nanyohkiao</td>
<td>April cover</td>
</tr>
<tr>
<td>Fan Drill</td>
<td>October cover</td>
</tr>
<tr>
<td>Farman, H. E. (Miss)</td>
<td>39</td>
</tr>
<tr>
<td>Fish, E. S. (Mrs.)</td>
<td>58</td>
</tr>
<tr>
<td>Gartside-Tippinge, Rev. G.</td>
<td>29</td>
</tr>
<tr>
<td>Girls’ Normal School at Hwochow...</td>
<td>81</td>
</tr>
<tr>
<td>Grass Hut in the Mountains of SHENSI</td>
<td>9</td>
</tr>
<tr>
<td>Great Wall, Corner of</td>
<td>117</td>
</tr>
<tr>
<td>Gregg’s (Miss) Mission in Fengsiangfu</td>
<td>September cover</td>
</tr>
<tr>
<td>Group of Dr. Keller’s House-to-House Evangelists</td>
<td>64</td>
</tr>
<tr>
<td>Group of Educational Workers in KANSU</td>
<td>66</td>
</tr>
<tr>
<td>Helmer, Joshua S.</td>
<td>23</td>
</tr>
<tr>
<td>Houseboats (Chinese) at Anchor</td>
<td>54</td>
</tr>
<tr>
<td>In Memoriam—</td>
<td></td>
</tr>
<tr>
<td>Miss Eva Palmer, W. Percy Knight, W. E.</td>
<td>130</td>
</tr>
<tr>
<td>Hampson, Mrs. Wiltshire</td>
<td>19</td>
</tr>
<tr>
<td>Inn near border of YUNNAN and Burmah</td>
<td>May cover</td>
</tr>
<tr>
<td>Irrigation, Chinese Method</td>
<td>6</td>
</tr>
<tr>
<td>Itinerant Crockery Mender in KIANGSI</td>
<td>6</td>
</tr>
<tr>
<td>Junk (initial)</td>
<td>89</td>
</tr>
<tr>
<td>Map of Shekichen District</td>
<td></td>
</tr>
<tr>
<td>Memorial Arch in Nankangfu</td>
<td>40</td>
</tr>
<tr>
<td>Memorial Tablet to Fulshi</td>
<td>104</td>
</tr>
<tr>
<td>Mills, Mrs. D. J.</td>
<td>143</td>
</tr>
<tr>
<td>Mongol “Yurts”—One in Process of Erection</td>
<td>January cover</td>
</tr>
<tr>
<td>Mule Litter in SHANSI</td>
<td>116</td>
</tr>
<tr>
<td>Pagoda (initial)</td>
<td>93</td>
</tr>
<tr>
<td>Paoning New Church</td>
<td>66</td>
</tr>
<tr>
<td>Pastor and Deacons and Children—Miss Gregg’s Mission</td>
<td>103</td>
</tr>
<tr>
<td>Pearse, Mr. and Mrs.</td>
<td>115</td>
</tr>
<tr>
<td>Pilgrims Worshipping in Nanyoh Temple</td>
<td>March cover</td>
</tr>
<tr>
<td>Rainsay, I. W. (Miss)</td>
<td>45</td>
</tr>
<tr>
<td>Reid, J. T.</td>
<td>95</td>
</tr>
<tr>
<td>Ren Nai-ch’eng (Pastor)</td>
<td>31</td>
</tr>
<tr>
<td>River Scene</td>
<td>February cover</td>
</tr>
<tr>
<td>Sacred Tree at Kumbum Lamasery</td>
<td>5</td>
</tr>
<tr>
<td>Schoolboy, A Christian</td>
<td>117</td>
</tr>
<tr>
<td>Seeker After God, A</td>
<td>92</td>
</tr>
<tr>
<td>SHANSI Gully</td>
<td>128</td>
</tr>
<tr>
<td>Sitting Room in the C.I.M. Shanghai Home</td>
<td>July cover</td>
</tr>
<tr>
<td>Stevens (Mr.) and Two Chinese Helpers</td>
<td>8</td>
</tr>
<tr>
<td>Stone Tablets at Noted Temple in SHENSI</td>
<td>7</td>
</tr>
<tr>
<td>Swedish Mission in China—Conference Group</td>
<td>June cover</td>
</tr>
<tr>
<td>Szechwan Road, A.</td>
<td>106</td>
</tr>
<tr>
<td>Taoist Priests from Konkong, Presenting Banner to Mr. Tornvall</td>
<td>August cover</td>
</tr>
<tr>
<td>Taylor’s (Miss), Sunday School Class</td>
<td>128</td>
</tr>
<tr>
<td>Travelling in China</td>
<td>33</td>
</tr>
<tr>
<td>Travelling in HONAN</td>
<td>129</td>
</tr>
<tr>
<td>Treasurer’s Department, Shanghai</td>
<td>77</td>
</tr>
<tr>
<td>Tung Ting Lake, View of</td>
<td>18</td>
</tr>
<tr>
<td>Veteran Missionaries, Three</td>
<td>32</td>
</tr>
<tr>
<td>View of Whampoo River and Soochow Creek</td>
<td>79</td>
</tr>
<tr>
<td>Water-Carrier, Woman</td>
<td>59</td>
</tr>
<tr>
<td>West China Union University</td>
<td>139</td>
</tr>
<tr>
<td>Women’s Bible Class, Shekichen</td>
<td>43</td>
</tr>
<tr>
<td>Workers Engaged in Miss Gregg’s Mission</td>
<td>100</td>
</tr>
<tr>
<td>Yangtse Gorge</td>
<td>138</td>
</tr>
</tbody>
</table>
China's Millions.

"FEAR NOT."
A New Year's Message.

Photo by]
MONGOL "YURTS" (TENTS). ONE IN PROCESS OF ERECTION.
[Frederick Brown.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London, N.
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<table>
<thead>
<tr>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>10th</td>
<td>£1,948</td>
</tr>
<tr>
<td>21st</td>
<td>£7,000</td>
</tr>
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<td>23rd</td>
<td>£2,000</td>
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<td>27th</td>
<td>£1,000</td>
</tr>
</tbody>
</table>


The Jubilee Story of the China Inland Mission.

By MARSHALL BROOKHALL, M.A.

CHINA'S MILLIONS.

"Fear Not."

A New Year's Message.

"Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."—Rev. i., 17, 18.

Without doubt fear has a large place in the life of man. This is at once seen by a reference to any literature which accurately reflects human experience. In the Holy Scriptures, for instance, the word "fear," either as a noun or verb, will be found something like five hundred times, not to speak of cognate words which express a somewhat similar emotion. The study of biography confirms the conviction that, speaking generally, fear in one form or another is common to man. Its forms are many as its causes are manifold.

There is the fear which is caused by sin, first experienced by Adam, "I heard Thy voice and I was afraid," and since inherited by the race, for "Consciences doth make cowards of us all." There is the fear of our enemies — "And David arose and fled that day for fear of Saul." There is the dread of the great unknown, the fear of death by which some are all their lifetime subject to bondage. There is the awe inspired by God's mighty manifestations, as with Moses, who said, "I exceedingly fear and quake"; and there is apprehension caused by ignorance or misinterpretation as when the disciples mistook Jesus Himself walking upon the sea for an apparition and "cried out for great fear."

Illustrations abound of every shade and variety of emotion denoted by our word "fear." It is sometimes ignoble, nothing less than cowardice; it is sometimes natural and found in the greatest of men; and it is sometimes the sign of love and solicitude when it is the cause in the earth. It may be remarked in passing that sometimes an entirely different word is employed in the original, as when exhortations to courage with little solid trial but rather what the root of the word "comfort" signifies are given us, "be not afraid, for thou hast found favour with God." Are the shepherds sore afraid when the glory of the Lord shone around them, the comforting words are, "Be not afraid, for behold I bring you tidings of great joy which shall be to all people." Is Peter amazed at his own sinfulness in the light of Messiah's power, the words of Jesus are, "Fear not, of henceforth thou shalt catch men." Is there death in the home, the death of the beloved and only daughter, He Who is the Resurrection and the Life interposes with His consolations, "Fear not, only believe." Is Paul amazed at his own ignoble, nothing less than cowardice; it is sometimes conscious of fears within and fightings without, the Lord Whose servant he is and Whom he serves stands by him and says, "Be of good cheer." It is the same with John the beloved disciple, and with Daniel the man greatly beloved, when the vision of God's glory overwhelmeth them. To them the words of strength are respectively,—"Fear not; peace be unto thee, be strong, yea, be strong," and "Fear not; I am the first and the last, and the Living One, and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

We have chosen these words as a New Year message at a time when "men's hearts are failing them for fear and for expectation of the things which are coming on the world." In what spirit shall the coming year be faced? That it will be a time of trial is all too evident. There will be personal sorrows and personal anxieties, but what is more than these there will be temptations to fear for the ark of God itself. How can God's work continue with the home countries pouring out their blood and treasure in this exhausting struggle? It is the old cry of Elijah: "I have been very jealous for the Lord's hosts," or of the Psalmist: "If the foundations be destroyed what shall the righteous do?"

Through lack of faith or through inability to interpret aright the history of our own day, it is only too easy for such a spirit of fear to lay hold upon us. Nothing less than a firm belief in God's supremacy can cheer our hearts in these times, and for this purpose God has given us "the comfort of the Scriptures." It is well to remember that this does not mean exemption from trial but rather what the root of the word "comfort" implies, the fortifying of those tried. We are not unfamiliar with exhortations to courage with little solid support behind. We may exhort our children not to be afraid when we ourselves are really as helpless as they. It is not so with Christ; behind His word He stands Himself clad in all the plenitude of a conqueror. Let us briefly consider His self-revelation.

"Fear not, I am the first and the last." This title is evidently borrowed from the Old Testament where...
it occurs several times. God Himself, in proving His control of the nations and their affairs, says "Keep silence before me, O islands, and let the people renew their strength. . . . Who hath wrought and done it, calling the generations from the beginning? I the Lord the first and the last, I am He." Or again, "Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts, I am the first and I am the last, and beside me there is no God. . . . Fear ye not, neither be afraid, have I not declared unto thee of old and showed it? And ye are my witnesses. Is there a God beside me? Yea, there is no Rock, I know not any."

How timely are these thoughts to-day. Nothing has happened but what God has foreseen and foretold. In the beginning He laid the foundations of the earth, and when as a mantle they are rolled up and changed God will be ever the same, His years shall not fail. "Before Me was no God formed, neither shall there be after Me." He encompasseth us behind and before, and all history, personal and national, is in His hands. That nation should rise against nation and kingdom against kingdom, He declared from of old. The happenings of to-day are no blind chance or ungoverned fury. Our peace is to be in Him—"In Me peace," "in the world tribulation." He Who is the first and the last has Himself promised "Lo, I am with you alway."

But He shows Himself to us as a conqueror, as the Living One Who has overcome death and holds the keys of death and of Hades. It is necessary to live in a non-Christian country to realize how greatly death is feared. There even the word is taboo. Yet to us it means bereavement and sorrow, the broken heart and buried hopes, and in war it indicates the bitter animosities of men as well as the hatred of a more than mortal foe. Yet in face of all this as we confront another year which will, unless God graciously intervenes, bring much dreaded sorrow to many a home, Christ's word is, "Fear not. . . . I am the Living One, I was dead, and behold, I am alive for evermore and have the keys of death and of Hades." Let the worst come that man or devil can achieve, our times are in the hands of Him Who has conquered and holds, with hands once wounded for us, the insignia of His supreme and final authority.

"What though a thousand hosts engage,
A thousand worlds, my soul to shake?
I have a shield shall quell their rage,
And drive the alien armies back;
Portrayed it bears a bleeding Lamb;
I dare believe in Jesus' Name.

Salvation in His Name there is,
Salvation from sin, death, and hell,
Salvation into glorious bliss,
How great salvation, who can tell!
But all He hath for mine I claim;
I dare believe in Jesus' Name." — M. B.

A Visit to the Tibetan Sacred City of Kumbum.

By F. D. Learner, Siningfu, Kansu.

I RECENTLY paid a visit to the Sacred City of Kumbum, in company with my colleague and fellow-worker, Mr. Ridley.

The time we chose to go was on the 15th day of the 1st Chinese Moon, the day of the Great Butter Festival. Kumbum is situated about twenty miles south-west of the city of Siningfu. It is just over the Tibetan border, thus being a very hard place to reach with the Gospel. It is the largest monastery next to the famous Lhasa, there being some 4,500 lamás, and very nearly a hundred Living Buddhas actually living in the monastery.

This was my third visit to Kumbum, but I believe one might go a hundred times, and on each visit see some fresh item of interest and something worthy of note.

The day of the Great Butter Festival is the great day of the year for Kumbum, and I might say that literally tens of thousands and even hundreds of thousands of people collect together, thus affording a splendid opportunity for preaching the Gospel and distributing the Word of God. Let me mention some of the chief items of interest in the city.

The principal temple stands very high on a steep slope. Its roof is of pure gold and must have cost thousands and thousands of taels. To see this massive gold roof in a brightly shining sun is a sight never to be forgotten, and were it not for the nearness of the surrounding high mountains, the mass of flaming fire might be seen for hundreds of miles round. Many attempts have been made on various occasions to storm and capture this temple, but all have failed, it being almost impregnable. Nothing can dislodge these priests, who fight like tigers in defence of their precious golden roof.

The huge prayer-hall is also worthy of note. This is a massive building and the decorations are beautiful. Silks and tapestries are hung here and there on the walls, round the pillars and from the roof. The numerous paintings very much attract one's eye. It is in this hall that all these priests and Living Buddhas meet two or three times daily for prayers, and to hear them reminds one of the humming of swarms of bees, a sound never to be forgotten. All who enter this sacred hall must leave their shoes outside in the open courtyard. At times one sees thousands of pairs of shoes covering this large courtyard, and strange to say, the wrong shoes are never taken by mistake. I suppose that superstitious fear is the reason for this.

The huge image of Buddha is also one of the chief attractions. It is about forty feet high and is gold plated. It is only unveiled twice in the year, these two occasions being special feast days, one of which is the 15th day of the 1st Chinese Moon.

Their sincere reverence is very noticeable in these pilgrims who come by the thousand on this great feast day. Some come from thousands of miles away, starting their journey months before, so as to be in time. It is wonderful how exactly they calculate it, for just the day before the festival, thousands of them arrive from the north, south, east and west, coming from Baikal, Manchuria, Lhasa, Leh, Tarboghatai, Mongolia, etc., etc. Many of these pilgrims measure miles and miles of road with their persons. They go down on their hands, knock their foreheads on the ground, and then stretch out their arms to the full length, making a mark with their finger-tips. Then again rising up, they toe this mark and repeat the actions. They also circle the monastery in this fashion before entering it. In front of the veiled Buddha they again repeat this ceremony many thousands of times. I was much struck when I saw deep
holes in the boards which had been worn in this way. It is indeed sad to see these people sosteped in heathen darkness and devil worship. That many professing Christians were even half as earnest as these Eastern pilgrims, who thus worshipping this dead Buddha. Truly our God is a Living God and deserves our whole-hearted worship.

A big sacred tree is growing just in front of the Temple. It is said to have sprung up from the horn hair of Tsong Kaka, the reformer of Tibet, whose body was buried somewhere near at hand. This tree is worth considering. A priest stands under it and every leaf that falls he carefully picks up and puts in a little box. "Aro" (friend) I said to him: "Why don't you pick the leaves off the tree, instead of waiting until they fall?" "Oh," he replied, "that would be a great sin. No one is allowed to pick a single leaf. As the wind blows they fall down and then I may pick them up, but not otherwise." "And why do you look so carefully at each leaf?" I asked. "Don't you know," said he, "that on every leaf I can see the character for Buddha?" "Can you, indeed?" I answered, "let me have a look." He thereupon handed me one leaf, and then another, and another; but I looked in vain. "Can you not see the character?" he asked, and when I replied "No," he said, "You are not a believer, only believers can see."

These leaves are sold to the returning pilgrims, who pound them into dust and make medicine, which is said to cure every kind of disease.

Other items of interest are the eight "chortens" (or reliquaries) which contain the ashes of certain Living Buddhas who were beheaded over five hundred years ago. That was during the time when Hung-a and his soldiers drove the Tibetans out of Kansu. After weeks of severe fighting they seized the monastery. Eight of the Living Buddhas were brought out before the Commander who said to them, "You being living gods have prophetic powers, have you not? Can you tell me the day of your death?" They answered, "We are going to die to-morrow." "You are liars," said he, "you are going to die to-day." He at once cut off their heads, thus showing that he could out-prophecy them, even though only a layman.

Now just a word or two about the great Butter Festival. This is a wonderful sight. The festival is at night time, so about 6 p.m. we made our way again to the monastery. Many thousands of people had collected together by this time, and when once in the crowd, we had to go along with them. I counted in all thirty-eight pieces of the decorations all in butter. The centre of each piece was a huge image of Buddha, surrounded by all kinds of fancy designs, all colours of the rainbow. Each piece was lit up with hundreds of brightly burning butter lamps, and truly the light was dazzling to the eye. Each piece of work measured about fifty feet in height by twenty feet wide. It is wonderful to see how such lovely colours could be put into butter. They were all beautifully and tastefully blended together; no want of harmony whatever. Some of the figures are made to work, there being someone inside and behind the scenes, and the effect, though simple, is truly very pretty. These huge butter masterpieces take months to prepare, and after the festival is over (it continues for just the one evening) the butter is all melted down again and put by for another year.

Mr. Ridley and I, besides three other foreign gentlemen visitors who happened to be up here at the time, went round the place twice and then returned to our room, feeling very tired and worn out, having had a long day of it.

Mr. Ridley and I had a splendid time preaching during this little visit. We set up a book and preaching stall in the busiest part of the fair, which we made our headquarters. Mr. Ridley and Mr. Chin (our colporteur) stayed at the stall all the time while I went in and out amongst the people. We both had splendid sales. What a great change has come about with regard to these Tibetans. In past years they would have nothing to do with our books, would not have them even as a gift. Now they seem quite willing to buy a Gospel for ten cash. I also distributed a great many picture tracts, which were very willingly received. Praise God! I would specially ask prayer for the work amongst these people. To see the intense interest and earnestness of these poor heathen is truly impressive. That we Christians, who worship the living Christ, were even half as earnest as these heathen people who worship a dead Buddha.

THE SACRED TREE AT KUMBUM LAMASEERY. The faithful are supposed to be able to discern pictures of a Buddha on each leaf. On the back are traced Chinese and Tibetan characters, said to have grown in the tree. In front is a large stone said to have fallen from the skies (a meteorite); it is smeared with tallow, on which worshippers stick "cash" coins.
Our Shanghai Letter, Containing the Latest News from the Field.

By James Stark.

October 27th—Politically, the situation throughout the provinces is now practically normal, for which we are most thankful, though brigandage is still prevalent, especially in Shensi, and in consequence the postal authorities are refusing to accept parcels of value for transmission to Western China.

A fortnight ago we learned by telegram from Lanchow that pneumonic plague had broken out at Yenchow, in Kansu, where the Christian Missionary Alliance have a station, and that Dr. Robert Parry was proceeding thither to render help. We have been praying much that this fell disease may not spread, as it is specially liable to do during the cold season of the year.

In a previous letter I referred to serious difficulties which had arisen in the Church at Wenchow, and threatened to divide it. You will be glad to hear that the leaders have now been fully reconciled, and the evil which was so much dreaded has been averted. There is still need of prayer that the present happy and harmonious relationships may be maintained.

Mr. and Mrs. A. R. Saunders leave Yangchow to-morrow on a visit to Shanhs, in response to an invitation from the Chinese Church at Pinyayah, their former station, to be present at a conference to be held there on November 10th to 12th. Mr. Saunders will conduct an evangelistic mission for the business men of the city from November 13th to 17th inclusive.

A special mission for women, to be conducted by Miss Jessie Gregg, has been arranged at Hwailu on December 19th to 21st inclusive: Printed invitations will be circulated by the Christian women in the city and near villages, and prayer is asked that the preaching of the Gospel may result in many conversions.

It has given us pleasure to welcome the following eleven new lady workers from the homelands this autumn:—Miss A. G. Hunter from North America, Misses L. J. T. Scott, S. Forrest, G. K. Palmer, L. Horobin, A. H. L. Clarke and G. A. Back from Great Britain, Misses M. E. Gordon and B. M. Gamble from Australasia, Miss J. M. Hultqvist from Sweden and Miss A. M. Hauff from Norway.

Miss Horobin is remaining in Shanghai to give needed stenographic help, thus freeing Miss Grace Bailey to proceed to Anshunfu, with a view to acting as nurse in the hospital there.

Since the date of my last letter 665 baptisms have been reported, including 136 among the tribespeople at the out-stations in the Anshunfu district. At the time of writing Mr. Page had still candidates to examine, and we look forward to receiving further returns on the completion of his journey.

The following glimpse of the Miao school at Anping given by Miss Annie Bailey, who has been visiting the station, will, I think, be of interest to you. Our sister refers to the great poverty of the people, and says that it is difficult for anyone who has not seen them to imagine their condition. She writes:

"They often have nothing to eat but bark and leaves, and in many cases their clothing, even in the bitterest snowy weather, is a ragged loin cloth. Picture what it means to lads to be taken from such surroundings and placed in a clean, airy school building, clothed, fed and educated. The school is not a charity institution; the scholars work their way through. Many of them when they first come know nothing about the Bible, are dirty, ragged and uncouth. In the school, where the whole atmosphere is Christian, they learn to know the Gospel; for the Bible is their main textbook. They become thoughtful and polite, and take an interest in the things of God. In their own little evening meetings, they lead in prayer, and they often go out selling Gospels and books on the street. I cannot tell you, nor can anyone who has not seen them, what the Gospel and Christ's power has meant to these boys."

In reporting twelve further baptisms amongst the tribespeople in the district of Sapushan, in the province of Yunnan, Mr. A. G. Nicholls writes:

"Seven of these were baptized in a private house. The Church meets in the leader's house. The congregation sit one side, with the cattle-pen separated by only a few poles. This does not prevent the Lord's presence being with us. While in that northern district, I installed a Miao preacher to take the oversight of the work there. It is not an easy matter to find suitable men. Whilst visiting the western out-station, I stayed four days, and had some of the leaders of evening worship in for study each day. This was a means of help to them."

A special series of meetings was recently held at Fu-ni, an out-station of Yungkang, in the province of Chekiang, with a view to giving spiritual help and encouragement to the Christians in the district. The inhabitants of Fu-ni, Mr. Gracie informs me, have always shown an anti-foreign spirit, and have been extremely opposed to the Gospel. For years effort has been made to obtain suitable premises there for the work, but it has failed. On this occasion, three leading Christians managed to secure the loan of the Kwan-ting, a public building used for officials passing through the place. Eighty members and enquirers, representing three out-stations, were present. Mr. Gracie says:

"The days were very full, four meetings being held each day. The speakers were all our own men, with the exception of Mr. Yao, of Chichowfu, who had come several days' journey to help us. The addresses were all very helpful, and gave evidence of much growth in grace and in the knowledge of Christ on the
part of those who spoke. What answers to prayer, what spiritual victories they were able to relate!"

Sixteen candidates for Church fellowship were examined, of whom eight men and four women were accepted and baptized.

Mr. Englund, of the Scandinavian Alliance Mission in Shensi, conducted a ten days' special united evangelistic mission at Laohokow, Hupen, in September, when about five hundred people attended the services. Dr. Lagerquist writes:

"From the beginning we felt the Holy Spirit's power. The second day, several professing Christians confessed their sins with tears and asked for prayer; on the third day there were a large number of confessions, with tears and much anguish, by church members. In the Norwegian Lutheran Mission Boys' School a mighty work was done amongst the Christian boys as well as the heathen. Many confessed to having done things which they had denied before, whilst others confessed to things of which no one had thought them guilty. On the fourth day Mr. Englund had not finished reading his text before one after the other began to confess their sins and ask for prayer, so the service was turned into a prayer meeting. Some of the workers and evangelists confessed to their coldness and other shortcomings; backsliders came forward crying for mercy; inquirers stood up asking for prayer and said henceforth they would serve the Lord Jesus; others confessed to having stolen money, and made public restitution; Christians who had quarrelled and offended others publicly asked each other's forgiveness. One schoolgirl who had taken about two cents (gold), with tears rolling down her cheeks, went in the big audience and gave it back to the one from whom she had stolen it, asking forgiveness, and so did others, day by day, in the meetings. It was truly, as one man said, the Holy Spirit's power that made them do it, as 'even the official by beating them could not have made them confess to these things. On the tenth day Mr. Englund had a special service for the missionaries and Chinese workers, as well as deacons and elders. He spoke from Ezek.xxxiii., and we all felt the importance of being the Lord's watchmen, many resolving henceforth to be more faithful. On the eleventh day we had a Praise and Thanksgiving service in the morning, when one after the other stood up and thanked God for what He had done for them. In the afternoon we had an 'offertory service,' at which some promised part of their time, whilst others gave money to the Lord's work. Pray for some of the Chinese helpers, who though they did not come forward, were mightily moved but resisted. As we look back upon the meetings we join in the thanksgiving service for the Church. The other day his son-in-law came to see him, and when they visited eleven centres, making a total of thirty-three cities, towns and markets where the Gospel was preached. Several tens of thousands have thus been influenced by the spoken or printed message.

Miss A. Harrison, who spent a few weeks in the country in July and August, writes from Siangshih, Shensi:

"Since our return we have had the joy of receiving ten new members into the Church, among them three of our schoolgirls. Others wished to be baptized, and we thought it better for them to wait a little longer. While we rejoice over these ten, we feel the number is very small, especially as we have had no baptisms for two years, and we long to see greater blessing. So very many seemingly promising enquirers disappoint us in the end."

Mr. A. B. Lewis mentions that one of two men converted in a temple near Wan-ch'ien, in the Hotsin district, Shansi, where he and Mrs. Lewis were spending part of the hot season two years ago, went this summer to the temple to the yearly feast to preach the Gospel. The man said, "I could not exactly preach, but I could bear testimony," and Mr. Lewis writes:

"He reports that he had a splendid time among his former friends of the vegetarian cult. Quite a few came to him privately to enquire more closely about the Way."

The following extract from a letter, written by Miss V. M. Ward, of Shucheng, Anhwei, will be read with interest:

"We praise God that sickness has been used to bring at least one soul to Christ. An old man of over sixty years, blind in one eye, and lame in one leg, the naughty, bad-tempered old husband of one of our newly-baptized old women, has found peace and rest in believing, while lying sick and helpless in his miserable little home. He had a dream, in which a large rooster caught his hand in its beak, saying, 'You are wanting to go north, I am for going south, but if your heart is not quite sincere you won't find the door when you get there.' When he could free his hand from this terrible bird, he fled north, but alas! could find no door, whereupon he awoke in a great fright and perspiration, and determined to be sincere and true, and now he says that Jesus has quite cleansed his heart and has given him peace. The old woman's testimony is that he doesn't curse her now or get cross, and it is pathetic to hear her tell how he prays for us, for Miss Smith and for the Church. The other day his son-in-law came to see him, and when the meal was ready the old man hesitated, not quite at ease about asking the blessing before others, but she rebuked him for being ashamed of the Lord who had done so much for him. She is very troubled because he will pray unorthodox prayers and will not remember to say ' through the merits of our Lord Jesus.' You will rejoice with us over this 'one sinner that repenteth.' We are looking for very many more soon."
Among the Mountains of Shensi.

BY MRS. STEVENS, PEINGSHANGFU, SHENSI.

I AM right away in the "Peh-ling" mountains. We are rained up in a very dark and lonely thatched hut into which torrents of rain drove us for shelter some five days ago. This inn is really like a tiny Noah's Ark. You would hardly think it possible that so many kinds of living creatures, biped and quadruped, could be packed into such small compass—one great comfort is that none of our mixed party smoke opium!

The persona grata is Mr. Peh, my Christian Chinese teacher, who so willingly adapts himself to circumstances, and gladly takes any discomfort as part of the lot of a Chinese missionary. He is a big, stout man, and only with great difficulty manages to arrange himself on the edge of a very dirty brick "Kang," where rough chair-bearers and muleteers have also to find a bed. A broad board from a set of coffin planks lying near widens out a little the ledge where this man spreads his thin wadded mattress and saddle-bag. At home he is very neat and clean both in person and room, and these men around him must be a trial.

Divided from this party by a thicket of reeds I have my corner. The roof is very neat, and clean great lumps of mud plaster, by a thicket of reeds I... (text continues with various descriptions and experiences of the inn and the innkeeper.)
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old, who keeps so happy and good-tempered, shut up with us older folk. He is a very dirty little bundle. I think all the ragged clothing he possesses must be piled on him these cold days. He was quite afraid of me at first, but now spends most of his time in my corner, and is near me while I am writing. It is too dark to see even at mid-day without a candle, and of the latter luxury I must be careful, for according to Chinese reckoning the rain may continue a few days yet, so we may still have some time to stay on the "Five Star Mountain."

The baby boy has a chain and lock of iron which is always worn around his neck to ward off evil spirits, and a tiny, rough crock shoe hanging on the string of his blue bib to ensure "good luck," so that from a Chinese standpoint he is well protected against evil. Two kind grown-up "Pagoda Branch" members have sent me a nice hot-water bottle. This I have with me, and the little lad delights in feeling under my rug for this wonderful bag, calling out so regularly to his mother that it is "still very warm."

At times the smoke is almost unbearable: two brick beds are heated, clothing dried and food cooked by wood fires. Then we have a mule and a donkey who favour us with duets, being accompanied by a donkey next door. Two pigs are fed close to my bed, and are not very generous, leaving very little for the rats who follow. I do not mind this, and can watch the pigs by day, but they seem to have a decided liking for my "holdall," and I fear they may tear it to pieces some night. I tried putting it under my pillow last night for safety, but they were grumbling around my head so often that I had to take it away.

I wish you could have heard the innkeeper's wife yesterday morning, when Mr. Peh, from his dark corner, suddenly started the hymn "A charge to keep I have," on his accordion. She jumped straight up in the air, then bundling across the room on her tiny feet, exclaimed: "Well, I never; how can a musical box make so much noise without your using your mouth to blow?"

She has never seen any kind of musical instrument other than a bamboo flute. Later several men and women waded through water, having been sent for to hear the noise from the wonderful box, and we have had the joy of a rare opportunity to tell these poor people of the love of God in Christ Jesus our Lord.

Now the people have separated and the maize is being ground for dinner, while the little doughy man is preparing the potatoes. His wife is very angry just now, for one of her twenty chickens is lost, having been struck by the visitor of a neighbour, the bride of the son of their great aunt two doors to the north of us. The injured bird when last seen was struggling on the edge of the south bank unable to raise the left wing which had been injured by the blow. No doubt the fowl has found a quiet corner and is resting while our landlady is generating her lecture to be delivered on the first fine day to the visitor two doors to the north. The nineteen remaining chickens are constantly being chased by two big dogs who guard the establishment from thieves. I wish the dogs would let the fowl alone, for they bring down no end of dust and soot from the old beams and roof. Two men are cutting straw for the animals, another chopping wood, and the fourth carrying water which has drained from the dirty thatched roof, and is the only water available for kitchen use while the storm lasts. The old spinning wheel, weaver, farm implements and many other necessities of these rural people comprise the furniture of the room, together with two paper idols, the "God of Riches" over the counter, and the "Kitchen God" over the cooking stove, each with their little pots where incense is burnt on the 1st and 15th of each month. Mr. Peh has just pasted up in the most prominent place in the room one of the beautiful posters given us from the "Bible House, Los Angeles." This certainly is a striking contrast to anything else in the inn, and the precious message it bears more lovely still. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." These sheets are excellently printed in Chinese.

I have just taken a peep outside before finishing my letter, hoping to find a dry corner out of doors. I quite envy the shepherd boys in a cave opposite who, while watching their sheep and buffalo, have made a big fire. It is impossible to get across to them, for what was only a dear mountain stream a few days ago is now a roaring river, across which not even the brave postmen dare attempt to wade.

We are grateful for the generous help you have sent for our school in Fengsiangfu. We have over thirty boys in regular attendance, and a brighter, happier set it would be hard to find. Those from a distance are really helping the work forward by their testimony when they return home for the holidays. Others have brought parents or relatives to the services, several of whom are converted.

Please pray that each of these boys may soon be brought to Christ, serving and honouring Him as some who have passed out of the school are doing both in their homes and business. One of our two first scholars is now definitely set apart as an evangelist, and is a great help in the work. He has the best of all assets, a knowledge of God's Word known and learnt from early childhood.

Within two days' travelling we have visited twenty places in these mountains, some hardly big enough to be called villages, others like small towns. Everywhere the natives have received us kindly, and listened willingly to the old, old story. Not once have we offered portions of Scripture for sale and been refused. The ample stock we brought with us was exhausted before our journey was half done.
The Coming Year.—It needs no prophet to tell us that the year 1917 will be one of trial both to faith and patience. If the war should unexpectedly cease great problems of reconstruction will confront the nations, and if the war continues, as seems probable, there will be increasing hardship and more stringent conditions. No one can foresee what will really happen, but as we face the stormy seas of the future there is, thank God, one safe and peace-giving attitude to be adopted, namely, that of fixing our eyes upon Him whom the winds and seas obey. Life is so full of sorrows and anxieties that it is Jesus only Who can keep His people buoyant, hopeful and equal to the glorious task of proclaiming the unsearchable riches of Christ, of making known the good tidings of great joy which are for all people even in these days of war.

There are so many uncertainties before and around us that we need to dwell more upon the one great certainty, even God Himself, and to remember His Word, "Be still and know that I am God." The future may appear a dark unknown, but "Jesus we know, and He is on the throne." He is "Head over all things to His Church," He is "Ruler of the kings of the earth" though appearances may be to the contrary, and thank God we can still in faith say, "Hallelujah, for the Lord God Omnipotent reigneth." In this confidence then we go forward believing it unquestionably to be His Will that the Gospel should be preached to every creature, and knowing that "He that doeth the will of God abideth for ever."

A Special Week.—The China Continuation Committee has suggested that during the week January 28th to February 4th, special evangelistic meetings should be held throughout China. This week is the first full week after the Chinese New Year. Though local conditions may not make it possible for all stations to respond to this suggestion, there is no doubt that the response will be fairly wide and general. We should, therefore, like to ask that this effort be supported at home by earnest and believing prayer.

Sons of Missionaries and the War.—In the present great war there is a wide fellowship of sorrow and suffering. All classes of the country are affected alike, the rich and poor, those at home and those abroad. In the case of our missionaries, though engaged in work for God in a land far distant from the fields of conflict, their homes have not been exempted from the general call upon the manhood of the nation. In all more than 120 "Old Boys" of the Chefoo schools have joined the colours, and of these sixteen have given their lives for King and country, while four more are among the missing of whom so seldom further news is heard. Besides these one was drowned through the torpedoing of the "Lusitania," one engaged in the Royal Army Medical Corps is a prisoner of war, while several others have been wounded, some, we regret to say, seriously. Of these 120, eighty-eight are the sons of C.I.M. missionaries, either now or in former years, and in response to the request of friends we record here the names of those brave lads who have given their lives for their country's cause:—

Alfred Andrew Granville Beauchamp
Noel Duffy Beaufort Hardman
Edward J. Hayward Alexander Hogg
G. J. Heal David L. Parker
George Saunders Frank Williams

Killed. Killed.
China's Millions.

This list is eloquent enough without any words of ours. They have not counted their lives as dear unto themselves, and their sacrifice we hold in sacred and loving memory. And our sympathy and prayers go forth for the parents bereaved, for those kept in painful suspense as well as for all whose loved ones still stand in jeopardy every hour.

Among the Quzaqs.—Mr. George Hunter, who has for more than ten years been working in Sinkiang, has recently been itinerating among the Quzaq tribes in the Bogdo mountains, situated to the east of Urumchi, the capital. These people, who number several millions, still wander, as of old, from the Altai Mountains all over the Steppes of Asia to the shores of the Caspian Sea. In recent years they have been found in large numbers on the northern slopes of the Tien shan and in Zungaria. In regard to their language Mr. Hunter writes:—"Their language seems to be much the same everywhere, though the Western Quzaqs use many Russian words and the eastern or Altai Quzaqs have adopted some Mongolian phrases. The latter, however, speak mostly the pure old Turki language with less mixture of Persian and Arabic than the Sart of Ch'ant'eo Turks.

When Mr. Hunter first visited Turkestan he heard many terrible stories about the Quzaqs, so that when travelling among the mountains he sought to avoid them. Now, however, he finds them most kind and hospitable, and feels far safer among them in the mountains than when in the plains among the Chinese or Tungan Mohammedans. When left to themselves they do not show hostility to the Gospel, nor do they burn or destroy the books as the Turki Ch'ant'eo do. They also seem to be more healthy than, and morally superior to, the other Turki races, and are mostly free from the use of strong drink, hemp, and opium. They have no written history. Mr. Hunter, with the help of a converted mullah, has translated the Gospel according to Matthew into their language. This is the first attempt to translate the Scriptures into the Altai Quzaq colloquial. We would specially ask prayer for Mr. Hunter in his arduous labour in far-away Sinkiang. For some time he has been far from well.

Book Notice.

"Jesus Christ and the World's Religions" By William Paton, M.A. United Council for Missionary Education. 7d. net.

This little book is intended for those who desire a brief statement of the principal features of the non-Christian religions. Considerable care has evidently been taken in covering so wide a field, but as it is a textbook for study some slight revision is necessary. We shall confine our remarks to the China section. The common diminutive is spelled sometimes tse and sometimes tze. "The Great Learning" is spelled Ta Heo, a quite impossible way, unless it represents some local dialect. It should be Ta Hiox. The Fourth Book is called, The Mang-tse. It should be simply Mong-tse, which is Mencius' Chinese name; we do not say "the Shakespeare." It is repeatedly stated that idols and idolatry existed in China before Confucius, and that Confucius set his face against this. As a matter of fact, idolatry does not seem to have existed in China in pre-Confucian times, but entered with Buddhism some hundreds of years later.' Dr. Soothill's book, the only one on Chinese religions mentioned in the biolobiography, confirms this statement. Apart from these few small slips the work is admirably done.

Notes from the China Mission Year Book.—I.

In the early days of the China Inland Mission it was possible to publish in China's Millions a conjecture showing all the stations and missionaries in Protestant missions in China. In the annual volume for 1882, for instance, every Protestant missionary, British, American and Continental, was mentioned by name. To-day the directory of Protestant Missions in China is a volume of 289 pages, while the statistics occupy four large sheets, roughly 25 ins. by 15 ins. Thus has the work grown. Though the moving of the Spirit of God cannot be ascertained by the mere enumeration of figures, figures are none the less full of instruction and inspiration. As we are enabled to grasp some idea of the wonders wrought on the day of Pentecost and subsequently, by the facts and figures stated in the Acts of the Apostles, so to-day we can gain an intelligent appreciation of God's work in the world by the study of carefully compiled statistics.

Some Statistics.

The following are some of the outstanding figures concerning Missions in China. In reading them let us praise God for all that has been accomplished. There are in all 5,335 missionaries in China, 2,103 of these being men and 3,232 women, wives included. These workers reside at 891 central stations with 5,825 out-stations. In addition there are 20,460 Chinese workers, women included. There are 3,880 properly organized churches with 3,386 other places of worship, so that on each Lord's Day divine service is probably conducted in more than 7,000 centres. Among all the churches there are 269,652 communicants with more than another quarter of a million under instruction. From the diagram which accompany the Year Book we learn that the proportion of men converts to women is about seven to three. In the Sunday Schools there are also 165,282 scholars, while the total Chinese contributions towards church work for the year were approximately £60,000.

Medical Work.

To refer specially to medical work we learn that there are 383 medical missionaries in the field, of whom 277 are men and 106 women. There are also 142 trained foreign nurses with 159 fully qualified Chinese physicians. In addition there are 504 Chinese medical assistants and 734 Chinese nurses. The work is carried on in 330 hospitals with a total of 13,455 beds. In addition to the hospitals there are 223 dispensaries. The annual number of individuals treated is more than one and a half millions, the total number of treatments being more than three million. For the training of Chinese medical men there are twenty-three medical schools with 505 students, of whom 67 are women. There are also 33 schools for nurses. The total Chinese contributions towards medical expenses amount to roughly £50,000.

Not to weary the reader with details as to educational work we would only add that there are approximately 175,000 scholars
China's Millions.

in Mission Schools and that roughly $38,000 was contributed by the Chinese towards the expenses of this educational work. Such figures as these may appear to many as little more than dry bones, but they will suggest to those who ponder them some idea of living realities.

Changes in China.

In an interesting chapter Dr. Arthur Smith summarizes some of the great changes which have taken place in China during the last twenty years. The chief points referred to are, the remarkable growth of the missionary body; the arrival of many small missions on the field, there being as many as forty-five societies with an average of less than ten workers each; the increased use of summer resorts; the rapid development of railway and postal facilities; the spread of newspapers; the advent of the "new woman"; the habit of lectures; the larger recognition of hygiene; the increased number of able and influential men within the Church; large and sometimes united evangelistic campaigns; the acceptance of responsibility by the Chinese Christian leaders; and the more perfect organizing and coordinating of the work through the helpful labours of the China Continuation Committee.

Effects of the War.

Dr. MacGillivray, writing on the effects of the war on Missions in China, gives a most encouraging report after having made careful enquiries from British, American, and Continental Societies. In some cases it appears that limitations on the home side have stimulated self-support on the part of the Chinese. The effect seems to have been most keenly felt by the literary societies, largely through the increased cost of paper. In Manchuria two hospitals have had to be left in the hands of partially trained Chinese assistants, and up to January 1st, 1916, twenty-eight medical missionaries had left the field for Red Cross work at home, while the increased cost of drugs had been a serious problem. Some of the schools of the Continental Missions have had to be closed. There has been an increase in the spirit of self-sacrifice, and there has been less appeal to the prosperity of Western lands as a proof of Christianity, and more emphasis laid on spiritual realities.

Evangelism.

In the report of the special committee on a forward evangelistic campaign, attention is called to the fact that educational, medical, and administrative work are absorbing a large proportion of the missionary body, thus leaving few free for direct evangelistic work. It has been felt necessary to call the attention of Mission Councils and Boards to these facts, so that men may be definitely set aside for evangelistic service.

Educational Work.

In an instructive chapter on educational work Dr. Hawks Potts comments on the difficulties connected with union institutions and notes some significant words of Dr. Robert Speer in his report of a deputation to the field. Dr. Speer's words will surprise many, he says, "It seems clear from experience that union in higher educational work does not reduce expense..." The united effort attempts what the separate effort would not attempt, and the obligation of the union draws the different participants on to expense on its account to which they would not have felt so necessarily constrained otherwise. The union schemes are not only financially more expensive, they demand also an amount of time in conference and managers' meetings which make them administratively a heavier burden than a purely denominational institution." Dr. Potts says that they still wonder whether the best solution has been found to this problem, and he also raises the important question, "How far should the missionary college undertake to develop?" The vexed question of how to become a part of the general educational effort without losing any of the Christian character of their work is still unanswered. His following words are worthy of special note, "There has been much to teach us lately that efficiency is not everything, and it would be a fatal mistake to sacrifice the Christian idealism which is the mainspring of Missions to the desire for efficiency." On January 1st, 1916, the Educational Association of China assumed its new name, "The China Christian Educational Association."

Rockefeller China Medical Board.

A new situation has been created in medical work in China by the taking over of the Rockefeller China Medical Board, which has already assumed the conduct of two medical schools, one at Peking and one at Shanghai. This Board has also made grants to the medical schools at Taian and Changsha. It is also a noteworthy fact that the Chinese Medical Association met for the first time in February, 1916, this association being composed of Chinese physicians trained in Western methods. About eighty members were present. It is a good sign that this Chinese Association purposes holding its future meetings at the same time and place as the China Medical Missionary Association, so as to gain the benefit of joint meetings for the discussion of professional subjects.

Through Chinese Spectacles.

The Rev. Cheng Ching-yi contributes a most interesting chapter on Church activities as reflected in Chinese Christian periodicals. One of the most significant items in this chapter is that dealing with independent Church activities, details being given of independent Churches at Peking, Tientsin, Taian, Changsha, and Amoy, etc. It is good to learn that the Chinese press has given a large place to the evangelistic side of Church life, to the questions of Bible distribution and prayer. Perhaps the most important topic has reference to Chinese schools. It appears that the Ministry of Education in Peking has adopted seven rules, some of which, if put into force, would place Mission schools in a most difficult position. One or two of these rules may be quoted so as to call forth prayer on this subject:—

1. No name of "Mission" or "Church" shall be attached to the school.
2. The school grounds shall be separated from those of the Mission or Church.
3. No religious teaching or ceremony shall be required in the school.

The wording of the last rule is somewhat ambiguous, but some further light on this important subject is to be found in Les Missions de Chine, 1916. From this book we gather that a Mohammedan Mullah of Peking had applied for permission to insert certain extracts from the Koran into the educational books approved by the Chinese Government, on the ground that Mohammedanism was one of the ancient religions and had long been propagated in China. The Mullah's arguments and the Government's reply, which declined this request, are of much interest and great importance.

A New Prayer Centre.

A Prayer Meeting for China is held at 3.30 p.m. on the first Saturday of each month in the Bible Hall, Slater Street (off Bold Street), Liverpool.

Departures for China.

Miss Edith M. Smith (on a visit), Miss H. E. Farman, Miss H. M. Bond.
*Rev. A. E. Evans, Rev. G. Gartside-Tippinge, B.A.
*Returning.
China's Millions.

A CHINESE RIVER SCENE.

THE PRICE OF POWER.

By the REV. J. STUART HOLDEN, M.A., D.D.

Morgan & Scott Ltd., 12, Paternoster Buildings, London, E.C., or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London N
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**Note:** All donations are to be addressed to the Secretary. Money Orders (payable at G.P.O.) and Cheques to be made payable to the China Inland Mission, and crossed "London County and Westminster Bank." It is specially requested that on every occasion when money is sent for the support of, or for the work of, any particular Missionary, or for any Mission object such as the support of a Chinese Helper, a Helperwoman or a Scholar, the object in view be clearly stated. If, on the other hand, money be sent for a Missionary, as a personal gift, or for any private purpose, this should also be clearly stated in the letter, and forwarded.
The Price of Power.

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

The great need of which Christians everywhere are conscious is that of power. Wherever a number of believers gather together for prayer, this is usually the burden of their cry. The need is so patent and so universal as not to require any insistence or emphasis, for it is on all hands attested by fruitlessness of life and by barrenness of service. The fact is that despite the promises of God, the majority of His people are living lives which are so powerless and ineffective as to be a standing contradiction of the ideals and endowments of His Word. Why is this? Obviously the cause is not to be sought in Him but in ourselves; and if we will honestly set ourselves to discover the secrets of personal powerlessness, He will not only show them to us, but will also effectually deal with them as we submit our lives to His judgment.

It is hardly necessary to say that the importance of this attitude upon our part cannot be over-estimated. For while we are bewailing our powerlessness, souls are dying and we are not reaching them. The direction and force of our efforts is vitiated. For must we not consider the possibility that the life we are leading, as we are conducting ourselves, is a hindrance and a check to the free flow of the Holy Spirit? If we would know, not in a general way, but in a very specific way, how we may be brought to an end, it is our manifest duty to pray: "Search me, O God," and to wait in the presence of God that He may do it. To such a one there will be neither delay nor uncertainty in God's answer as to that which must be renounced or readjusted as the price of power.

At the outset there are a few fundamental axioms which must be recognized, for they govern the whole subject in its personal bearings:

1) We can never have power until we are implicitly obedient to all that we know of God's will regarding our personal lives. The direction and force of our general aim is always determined by the action of inner life, and power is always according to purity. If there is anything known to be unholy, unclean, unworthy, yet wilfully persisted in, we shall pray in vain for an enduement with the power of God. The secret of powerlessness is very often to be found in indulgence already condemned by conscience, or in indifference to its imperious demand for renunciation of act or habit contrary to the Divine purpose of holiness. The one thing needed on the part of a man who realizes his lack of power is honestly to pray: "Search me, O God," and to wait in the presence of God that He may do it. To such a one there will be neither delay nor uncertainty in God's answer as to that which must be renounced or readjusted as the price of power.

There are few who do not realize the necessity of being "in the Spirit" for specific acts of service and ministry. But do we all realize that this necessitates living "in the Spirit" at all times, even when unseen by others and when engaged in the ordinary and so-called secular details of life? Some animals known to zoology, as amphibious, can live both in water and upon land as occasion may arise; but there is no analogy in the Christian life to such. We cannot live partly in the flesh and partly in the Spirit, partly "unto ourselves" and partly "unto Him." Labour must be the expression of life if it is to be truly effective, and all true and abiding influence is but the effluence of the Holy Spirit, Who dwells within to sanctify and control. Only His outflowing as a river of living water can help, and heal, and bless souls; and for this He must have clean channels. In this connection it is well to recognize the power of seeming trifles to hinder the free flow of His power. A trifling disobedience, a tiny sin, a microscopic indulgence may be enough to render the whole life powerless. Some time ago I saw a man who had lost the sight of an eye by reason of a small splinter of brass which had somehow gotten there as he worked at a lathe. It was only a tiny thing in itself, but upon the retina of his eye it was sufficiently mighty to deprive him for ever of sight, and to rob him of half the light of the sun for the rest of his life. Similarly, an act or habit of sin viewed by itself may not seem great, but when judged as it must be in its hindering relationship to the will of God, it is the most serious matter in life for the one to whom it pertains.

2) In order to know the fullest possible measure of power for service there must be a complete separation unto the Divine purpose for which power is bestowed. God does not invest a man with power for any other work than that of the Kingdom, and no man who does not renounce all forms of leadership other than the spiritual can ever know the enduement of a personal Pentecost. Politics, literature, the fine arts, intellectual pursuits, etc., have each their own legitimate sphere, but the power of the Holy Ghost is never bestowed merely to make a man a worker or a leader in these things. Only for the glory of Christ can the holy enduement be sought with any certainty of realization. And herein is the explanation of the failure of much desire and many prayers. Those who know anything about the laws which govern electrical power recognize the supreme importance of complete insulation, if electricity is to be conserved and applied to any useful purpose. And this fact is in the nature of a complete analogy with regard to spiritual power. Of course, this does not mean that the man who seeks to be filled with the Spirit is to have no contact with the world, for were that so, he could never become a means of blessing to it. All our necessary correspondence with the world in the social and commercial relationships of life, are but so many God-given opportunities of ministry to
the world's great need; and the one who would know the power of the Spirit must so regard all his daily dealings with men. It is a misconception to think that we can bring men to Christ, for the weight of the task is beyond us. Our real mission is to bring Christ to men, and life is our opportunity for its fulfilment. Everything must be subordinated to this end if the power of God is to be ours.

(3) Part of the price of power is time spent in secret communion with God. Those who will not take time for the study of the Word of God and for prayer, will never know the fulness of His power working in or through them. It is only by maintaining the attitude of waiting in His presence that we can learn to know ourselves and to know Him, and, seeing the things of our lives in His light, can judge them by His standards. All our public life before men is at its best a reflection and echo of our private life before God. As in a lamp every variation of flame and light is a record of the unseen assimilation of oil by the wick, so in our lives every variation of secret communion with God is faithfully recorded in our service before men. Much prayer means much power; little prayer means little power; no prayer means no power. And time thus spent is rightly regarded as part of the price of power, because in these busy days such time needs to be taken from other pursuits and enjoyments. Many lives are overrun, and it may mean less time spent in social enjoyments, in secular reading, or in the pursuit of pleasure or business, in order to maintain contact with Him, to Whom alone power belongs and from Whom it proceeds. But the sacrifice will be amply justified in its results. It is remarkable that one of the earliest testimonies to Christ was to the effect that "We know that Thou art a teacher come from God!" There was about our Lord that which instinctively convinced men that He came from God, and as His witnesses this quality should also characterize us in all our service. It is only when we come from God, that men will in response to our message come to Him.

(4) If we desire to know the fulness of God's power we must be willing for complete identification with Christ in the consequences of a Spirit-empowered life and service. The exercise of the power of God through Him involved Him in suffering, rejection, scorn, and death. And in the laying down of His life under such treatment, He blessed men to the full with the salvation of God. Are we willing to be so treated, if by the laying down of our lives in daily sacrifice, those among whom we live and work may come to know Him "Whom to know is life eternal"? We want a partnership in His power, but are we prepared for the fellowship of His sufferings? It has been truly said that "when we cease to bleed, we cease to bless," and this willingness to follow His steps is part of the price of power. Unpopularity is one of the last things which we naturally desire, and in itself one of the hardest things to bear, but since the world has not changed in its attitude towards Christ, He, living in us, will receive just the same treatment as was meted out to Him when he lived for us. There is no easier pathway possible to the one who seeks the power of God for the glory of God. It is always enough for the disciple that he be "as his Master."

Are we willing to pay such a price for power in view of all that an endured life means to God and to the world? Do we desire above all things that He should be magnified whether by life or by death? Has this desire become a burden upon us? Then cast that burden upon the Lord and hearken again to His word.—"If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Fulfil these conditions and you shall know that "He giveth power to the faint, and to them that have no might He increaseth strength."

A Long Itinerary Among the Tribespeople.

BY ISAAC PAGE.

I have just returned home from a long itinerary of the Anshunfu, Tating, Weinings, and Shucheng districts, and feel that you will be interested to have an account of the trip.

Mr. Slichter, a new worker, and I went together, and were on the road in all sixty-seven days. The trip was one of the most interesting I have ever taken. From a scenic point of view, the part of Kweichow we travelled through is most picturesque. Hills, that rival, if they do not excel, the Rocky Mountains, are seen rising their mighty old heads everywhere. Great ranges and isolated hills give one a sense of the greatness of the Creator, as the journey is pursued, sometimes round the base, but more often right over the very steepest parts of these mountains. How often we wondered as we went upward, ever upward, how much further we would need to climb before we reached the top, and it was with mixed feelings. I assure you, that having reached what seemed to us the summit, we gazed upon some great old hills, higher than anything we had yet crossed right in front, and along which our road wound.

One place is still vividly remembered. We had a long stage ahead of us, about fifty miles of very bad road. About an hour before daylight we set out on our way, and at nine o'clock the same night we were still on the road and negotiating one of the worst hills on the whole journey. It was a weird sight, and reminded one of the olden days in Scotland, when we were met by the people of the village to which we were going with huge torches to light our way, and we did justice indeed to our Miao cook's efforts that night.

We had a magnificent welcome at nearly every place we visited. Since the death of Mr. Adam, over a year ago, no foreigner had visited them, and the Christians were glad indeed to see a "Pastor" once again. They showed their delight in the ordinary Miao way, clubbing together to buy a pig, goat, or a cow, sometimes of uncertain age, and treating us in a right royal manner.

It was very fine to hear all the good things they had to say about their late Pastor, and one realized how great a man Mr. Adam was, especially when listening to their conversation, and sometimes to their prayers. "He being dead yet speaketh."

I rejoiced to see one old man whom I had not seen since Mr. Adam and I visited there together. When I met him he took hold of both my hands, and holding me at arm's length said: "Well, you are here. Do you know we have been praying for
you ever since we heard of your arrival in Shanghai, and now the Lord has answered our prayers, and—the people are waiting round the corner." He spoke abruptly, but his eyes were wet with tears as he spoke. It was truly touching to get such a reception in the far-away places of the earth.

I was very anxious to visit these great Miao districts, and to ascertain how the work stood at the present time. In all there are something like five thousand Christians in this district, and naturally there would be some cases of defection. But these were surprisingly few, and in the majority of cases the sins that were committed were sins of ignorance. At one place I had the great joy of receiving nine men back into fellowship. Last year they had engaged a wizard, and had become cold in the service for Christ.

After I had talked to them from 2 Cor. vi. 17, 18, I asked one of them what was the reason for this step, and how did they feel after it had been taken, and he told me they had lost thirty-four cattle in their village with the plague, and as there was no one there at the time to help and comfort them, they engaged this wizard. "But," he said, "we were very 'puh ping an'" (unrestful). On asking how this was he said, "Because the Lord gave us no peace while in sin, but now, when we have returned to Him, all is well." I thought this a good testimony.

The faithfulness of the evangelists and elders gave us great cause for thankfulness to God Who has kept them during these testing times. Some of these men, while not knowing very much, are an example to many of us possessed of more knowledge. They go out in dependence on the Holy Spirit, and with a great deal of earnestness proclaim the message of God.

It was very interesting, on one occasion in particular, to see the solicitude of the elders over the new converts. One old man was on tenter-hooks all the time the examination of candidates was going on, and it was a relief to him when they were accepted for baptism. These men are doing good work, and have been the means in God's hand, in many instances, in keeping the churches together.

There are several evidences in the Weihing district proving the work begun years ago to be the work of the Holy Spirit. While the district has not been visited by a foreigner for over a year, the work, instead of going back, as some would think, has gone forward, and new centres of work are being opened. Two such places I visited, one thirteen miles from Ko Pu, and the other two days away. These are both new places and both are wanting schools and chapels opened there. The people are willing to do what they can, but must have preacher and Christian teacher from us. The name of the first place is Dry River Bed, and the other River Fork. Nearly all the people in these places are Tu-su and Na-su (White and Black barbarians).

The one evidence to an outsider of a flourishing church, a good church building, is rarely met with here, due, in most cases, to lack of funds. One place we visited was different, however. Ta Song Shu, where there are 1,000 members, has a chapel that would pass muster as a genuine antique. When it is raining the chapel is flooded, and we had to worship in the open air the Lord's Day we were there. The sun was shining brightly, and we had a great audience, over 1,000 people. I mentioned the dilapidated state of the chapel, and we took promises for Mex. $105 in a short time, proving the people are willing to do what they can on an occasion like this.

At another place, I-chu-wan, they are hoping to build a school, as the old premises are not quite good enough for both chapel and school. And in yet another place the chief man of the district offered me a site for a chapel if only we would go and establish a chapel there. So you see the Lord is working.

On the trip we had the great joy of baptizing 155 new members, nearly all of whom are young and enthusiastic. A great many others were waiting, but these were hardly ready for baptism yet.

One place we passed where there are great numbers of Miao who are not yet reached, and who have shown some interest. One of our colporteurs went there, and eighty of them gathered to hear the Old Story, and to learn something of the love of Christ.

Departure for China.—In February (d.v.), via Canada, Miss L. Blackmore, returning.
Our Shanghai Letter, Containing the Latest News from the Field.

BY JAMES STARK

Nov. 24th.—In my last letter I referred to the prevalence of lawlessness in two or three provinces. Confirmation of this has since been received from Szechwan and Shensi. Mr. and Mrs. Edgar, who are now journeying to the coast from Weikiu, on the Tibetan frontier, had a trying experience on their way to Chungking. They were travelling in company with Mr. Smith, the British Consul-General at Chengtu, and when in the vicinity of Luchow, a band of brigand soldiers, between three and four hundred strong, ambushed on both sides of the river, began to fire on them, and continued to do so for ten minutes, as they ran the gauntlet. Not less than fifty bullets, or more than one hundred, fell near their boats, but in no case did any damage, although junks immediately behind reported some of their crew seriously wounded and the loss of all their belongings.

In the regions of Hoyang and Hanchung, Shensi, rumours are rife, and the conditions generally are reported by Mr. Bergling as bad, whilst Miss Villadsen writes from Sanchuei, in the same province, that a band of three hundred robbers recently looted the surrounding district; killing an official with two men, and wounding three others. Prompt action on the part of the Mandarin, however, resulted in a party of them being surprised, and thirty of their number being killed. These incidents are reminders of the continued need of prayer that the Central Government may be enabled to preserve order, and that all our fellow-workers exposed to danger may be kept from harm.

When last writing to you I referred to the outbreak of pneumonic plague at Taochow, in Kansu, and to Dr. Robert Parry’s proceeding thither to render help. The Provinvial Governor provided him with funds for the journey and the expenses involved in dealing with the epidemic. Dr. Parry reports that God has answered prayer, in preserving him and those with him in health, and in preventing the spreading of the plague. So far as is known only twenty-five deaths resulted from the disease.

Mr. H. T. Ford, who has been superintending the erection of a new sanatorium at Kitungshan, recently had a narrow escape. One evening, whilst standing on the verandah of the new house, two stone slabs under him gave way without warning, precipitating him into the cellar six feet below. He found himself lying on his back, with three pieces of stone, each weighing two or three cwt., on top of him. The workmen quickly came to his rescue, expecting to find him dead. Our brother writes:—“Imagine my glad surprise when they helped me on to my feet to find I was able to walk home without assistance. I went to bed at once, but spent a sleepless night. Dr. Skinsness, of the Lutheran Mission, examined me, but found no bones broken. I have been resting as much as possible all this week and am hoping to be able to start for Kwangchow in two days’ time.”

A VIEW OF TUNG TING LAKE.

We praise God for this merciful deliverance.

On the 20th instant we had the pleasure of welcoming Mr. Stanley Eaton, a new worker from Australia. As the Training Home at Anking has not been opened, owing to the absence of students, he will, for the present, go to Chinkiang, and study the Chinese language under the guidance of Mr. Arthur Moore.

Since the date of my last letter eight hundred and sixty baptisms have been recorded, including one hundred and forty-one at Kwangchow in Honan. In these returns fifty-six stations are represented. The total reported this year thus far exceeds by nearly six hundred that for the same period of the previous one. We are thankful for this increase, and I would ask your special prayers for these converts, as also on behalf of those who are responsible for their oversight and instruction.

Mr. G. F. Andrew writes of a visit which he paid in September to Ningala, Kansu, where Mrs. Nystrom has been holding the fort alone since Mr. and Mrs. Fiddler left for furlough. In spite of her isolation, Mr. Andrew found her well and happy. During the previous quarter she had been able to visit eighty-five homes, whilst something like two hundred and thirty women guests had called upon her. I am sure she will have a special place in your prayers. Mr. Andrew spent a day in the Manchu city, where the people have sunk into great poverty since the Republic was established. With an old evangelist he preached for two hours in the market-place to a large and attentive audience. He was entertained to a meal in the home of one of the wealthiest Manchus, a retired official, before whom they clearly put the plan of salvation. During the whole day he met with no evidence of antagonism either to the preachers or to the message they proclaimed.

Mr. E. J. Mann writes that with his Chinese helpers he hoped this autumn to preach the Gospel in every village in the long valley in which Fulpang, his station, is situated. Four centres had been chosen from which this effort was to be made. The Chinese New Year Conference will be used as the occasion for a special evangelistic campaign. He mentions that bad hailstorms had destroyed the crops in the north of the district. He writes:—“All grain is now higher in price than anyone alive has ever known it, except during the Mohammedan rebellion sixty years ago. It is nearly five times the price which was usual before the Revolution.”

In previous letters I have made mention of a Scripture
Mr. Yang was given up as hopeless, being a physical wreck when Mr. Yang met him. Liu besought Yang to help him with medicine. Mr. Yang responded by telling him that if he were willing to kneel down just where he was and in faith call upon the Lord to heal and help him, he could yet be saved. He did so, and to-day the man is free from opium, and physically stronger than many an ordinary individual who has never touched the drug. He bears testimony to the wonderful grace of God shown towards him. The other man, a Mr. Feng, comes of a wealthy family. His father was a scholar with a M.A. degree, and Mr. Feng himself has taught in a school. The father died some years ago, and alas! the home was finally ruined through opium. He bears testimony to the wonderful grace of God...
A Glimpse of the Work at Yuanchow Ki.

COPY OF A CIRCULAR LETTER FROM MRS. J. LAWSON.

It is long since I wrote my last circular letter, but it has been cheering to get from time to time letters showing that the work in Yuanchow KI has been kept before the Lord in prayer. Very many have been the gracious answers during the past months. We have proved again and again that "God is our refuge and strength, a very present help!"

Not only in matters connected directly with the Church have we realized this, but in these times of political unrest, and occasions when the city people have been almost on the verge of panic through fear of large bands of soldiers who were expected to pass through, we have been kept in peace. The dreaded soldiers came, were ordered to stay outside the city gates, procured boats, and left again, almost before we knew they had come. With fighting going on in Changsha, the capital of Hunan, only three days' journey from us, we have felt practically nothing of the stress. The worst that came to us was the call one night to help a wounded villager who had been shot through the thigh in some altercation with a passing soldier. His friends brought the poor man here on a door. Mr. Porteous was away—Mrs. Porteous told them she had no doctor's skill, but would do what she could. It was a terrible wound, the bone was shattered—dressing it was almost more than Mrs. Porteous could bear. We strongly advised taking him to the hospital at the Pinghsiang Collieries, but the men begged Mrs. Porteous to go on with her treatment. After a few days, however, they were willing to take the journey of fifty English miles to Pinghsiang. The doctor amputated the limb and the poor fellow died. His former employer, who first brought him here, an educated man, has become interested in the Gospel and comes regularly to Sunday services; and the wounded man heard the Truth each time the dressing was done, and who shall say that the good seed did not find a place in his heart too!

We have just held our Annual Women's Gathering. All our guests have left again but two. There were altogether fifty women here and the usual complement of babies, besides the men escorts (for many of them came from far), bringing up the number, including our own household and some schoolgirls, to 115, quite a party to be cared for. Representatives came from nine of the out-stations—Pinghsiang, Nanking, Lu-Ki, Chuchen, Chu-yan, Kuishui, Wantai, Siu-tien Kiao and Lutsuen; and from six of these some were baptized, as were some from the city also, altogether twenty women and twelve men. Of the women the oldest was Mrs. Huang, of seventy-one years, and the youngest Chang-mei, aged thirteen, many of you will remember her as our own little girl who was brought to school when she was only six years old. She has given evidence for some time of a change of heart, and you can imagine the joy it was to me to see her take her stand as a follower of Jesus Christ.

The baptisms took place on Saturday afternoon—the church was crowded to excess, several of the leading gentry were present to see the ceremony. This is the first time any have been baptized indoors. Formerly the baptistry was in the garden and any who were willing to behave respectfully were allowed to look on, so that there might be no suspicion of anything "uncanny" in the rite. Now we feel that the people understand us, and it is well to avail ourselves of the more convenient arrangements inside. All was quite orderly in spite of the number of heathen present. It is interesting, and quite as it should be, that almost all who thus confessed their faith in Christ are husbands, wives, or some other near relations of already baptized believers; and the majority are young—sixteen being under thirty years of age. Next to Chang-mei, who is thirteen years old, is Mrs. Uen, eighteen years; Mrs. Liao, nineteen years; Mr. Yen, the boys' school teacher, nineteen years; Mrs. Li, twenty years. Formerly the proportion of young people coming forward was very small.

Another pleasing feature of this gathering was the presence of three former school girls, all now happily married, and two of them with their babies in their arms, dear, sweet, well-cared-for babies; the third girl, Mrs. Liu, who is a great joy to us, being from an out-station where she is in Gospel work with her husband. Mrs. Liu brought with her a bright, intelligent woman named Shih, who has lately become interested. Her husband left her many years ago, and she has since been living with another man. He is glad to have her come here to be taught—we hope their matter may be properly cleared up through her stay with us.

The day meetings throughout were led by either the more advanced Christians, or by Mrs. Porteous, Miss Rugg and myself. The city women of course attended and took part. Evening meetings were open to men as well as women, and were led by Mr. Porteous or one of the evangelists. One evening was devoted to a lantern service. A friend in Canada had kindly made us a number of slides from photos my husband had taken here, and the delight of the audience at seeing either their own, or their friends' pictures, thrown on the screen was unmistakable.

Mr. Porteous took advantage of the presence of several of our leading evangelists to hold afternoon gospel services in the offices of the Board of Trade, which were kindly lent for the purpose. Bright, red banners and a large bell attracted a good crowd into the commodious hall, and God's own Word which He has promised shall not return to Him void was proclaimed to many.

On Sunday morning we remembered the Lord's death—over 200 sat down to partake of bread and wine, according to His
own Ordinance—" Till He come"— and surely that will not be long.

I want to ask praise and prayer for old Mrs. Liu—a country lady, sixty-one years old, who is one of the lately baptized. She comes from a large village called Lu-tsuen, about thirteen English miles from us. I notice that in a general letter of mine, written four years ago, I said, "A man has been coming every Sunday for several months from Lu-tsuen, where there are no other Christians, walking both ways the same day. He brings rice and cooks it between morning and afternoon services." At the present time there are sixteen Christians there and a good many enquirers—they have built their own place of worship, and plan to erect a school. One of the first converts there, and now undoubtedly a leader, is Mrs. Ch'en, a widow of about fifty years, simple, uneducated, but true—one room. We have lost two of our teachers, and also two of the older girls who helped with some classes. Please pray very specially for old Mrs. Liu—a country lady, with one and another of the evangelists. We trust the impression received has been good and will last.

Amongst the men, the acknowledged leader is a young man named Tseo. His quiet, strong face inspires confidence, and he certainly has, so far, proved worthy of our trust. He was attracted to Christianity by the way in which Mr. Porteous dealt with a case in which it was supposed Mr. Porteous' interference was necessary with threats of punishment—otherwise, it was said, the Gospel would be hindered in that place. Mr. Porteous spent some hours with the man who was suffering wrong, showing him the Christian way of dealing with an enemy. When Mr. Tseo saw this he was much impressed and has since become the active, trustworthy Christian that he is to-day.

To return to old Mrs. Liu—Miss Rugg was very pleased with what she saw of her in her house. As she was some distance from the general meeting place, she (Mrs. Liu) had arranged a loft for worship—a few mats on the floor, a chair and a box, comprized the furniture—the worshippers were Mrs. Liu, five or six other women and several girls. They could not read, but some of the older Christians had taught them some hymns which they repeated, and they prayed to the God of heaven in the name of Jesus. Since Mrs. Liu became interested in the Gospel, a young woman of the family and her baby died, and next, Mrs. Liu's own son, a young man over twenty years of age. Of course the heathen would say—" Where is now their God? " But even these trials have not moved the old lady, and her testimony at the examination was very bright. Her husband is a government officer, and asked if he could still keep on his calling and be a Christian. He seems quite a nice man—he came to escort his wife home from the Conference, and stayed some hours conversing with one and another of the evangelists. We trust the impression received has been good and will last.

As soon as the conference was over school re-opened. The scholars seem much to appreciate their nice, bright, new school-room. We have lost two of our teachers, and also two of the older girls who helped with some classes. Please pray very especially for the matron, Mrs. Liu. She is a nice woman, but we fear is not always quite faithful, and her example means so much to the scholars. The new school cook, a young woman of twenty-two years, seems to be settling in nicely. She is the neglected little wife of a weaver at Wantai. Mr. U, the evangelist there, and his wife have been very good to the girl, and she seems so grateful, calling them father and mother. At the beginning of the year she came to them with terrible sores on her face—from the left temple round to the right ear was one mass of disease and her back was in the same state. To judge from the scars she must have been in a dreadful condition. Mr. and Mrs. U washed and dressed the sores for nearly half a year and they are now perfectly healed. It has done me good to see the result of such patience—an unusual virtue in a matter of this kind amongst those who are not under the supervision of a foreign doctor. Mr. U paid for the medicine himself too, and he is far from being a rich man.

Pray for us. Pray for the evangelists—they have their special temptations. Mr. Porteous has still no brother missionary—the work is growing all the time and the strain is great. Some cases of very necessary discipline lately in the church have been hard for us all.

Asking—Mr. A. Mair writes as follows:—"You may remember that a teacher, named Mr. Mei, was baptized here last summer. His testimony has been made a means of blessing to more than one. He was a strict vegetarian for over twenty years, while others in his family were no less strict in seeking to accumulate merit in this way. An elder brother has been blessed through his testimony to the Lord's saving and keeping power, as also have several other members of his family circle. The young man whom we baptized last week—also a teacher—was Mr. Mei's friend. No sooner had Mr. Mei learned to trust the Lord than he got on Mr. Hsi's track and brought him to our services. The result was that Mr. Hsi continued to come regularly, until he too decided to put his trust in The Saviour."
FINANCIAL MERCIES.—Last month, in reviewing the year so recently closed, reference was made to some of the many tokens for good with which the Mission had been favoured in its work for God in China. Among these were the continuance of the day of opportunity in China, the encouraging number of baptisms—the largest in the Mission's history with one exception—and journeying mercies in these days of submarine peril, etc. This month it is possible to add a few notes on the income of the Mission as received in Great Britain, though some months must yet elapse ere a full financial statement, including the incomes received at other Home centres, can be published.

With glad and thankful hearts we record that the total income received by the Mission in Great Britain during 1916 was £37,608 13s. 4d. or £386 4s. 4d. more than in the previous year. Though there has been a fall in the donations for special purposes there has been a rise in the general funds, giving a net gain of £23,912 17s. 3d. as compared with the year 1915. This means that, if the two years be compared, the loss on exchange in the remittances from Great Britain alone amount to £7,198. This, it will be recognized, has been a serious hardship. So while we rejoice that in Great Britain the income has slightly increased, it must be recognized that the spending power of the money in China has fallen in a most embarrassing way.

Though we are not yet in a position to speak of the incomes received in North America and Australasia, we are most thankful to know that the realization of part of a legacy left in North America has already done not a little to relieve the pressure on the field caused by this serious loss on exchange.

As we thus seek to estimate the experiments of the year we can only marvel at the mercies and loving-kindness of God. With the dark background of war ever before us we feel that “It is of the Lord’s mercies that we are not consumed.” It is possible so to look at the clouds, which at times seem to obscure the sky, as to become despondent, but, thank God, it is possible also to look beyond the clouds at the glory which is ever breaking through them so as to realize all the more fully that all is of grace. As the disciples were reminded by their Lord and Master of “the five loaves of the five thousand,” and “the seven loaves of the four thousand,” so would we remember the past bounty of the Lord to us as we face the future with its unknown possibilities.

Freedom of Conscience in China.—The important questions of a State religion and freedom of conscience are greatly exercising the minds of many in China to-day. A strong effort is being made by the Confucian scholars of that country to have Confucianism made a State religion, and the Chinese Christians are naturally as strongly exercised the other way. We have before us a copy of a circular letter in Chinese signed by Mr. Hu Ch'i-ping, who has graduated in America and spent several years in study in Germany, we may quote a few lines. He writes as follows:—

According to telegrams in the news columns we learn that there have been hot discussions over the question of a State religion. We absolutely oppose the question of a State religion. We absolutely oppose the question of a State religion.
conscience should be maintained. We have decided to make a united effort to petition Parliament not to put in the second clause of Article IX, which reads: 'Public education should be based on the ethics of Confucius.' We must send telegrams and petitions to Parliament and if necessary elect one as delegate to go to Peking.

The letter then goes on to refer to the expenses involved in connection with such an agitation and the need of help. It then adds:

"Most important of all is your prayer and a list of the names of all your members, enquirers, day-school students, their relations, friends, and sympathisers—the more the better—in order to send in a petition," etc.

We understand that the Confucian party is very active. They have put up unofficial proclamations in the villages, towns, and cities of the province—and what is true of one province is probably true of all—and able speakers have been advocating the claims of Confucius. It is not unnatural that the Confucian party have obtained much support from all classes of the people.

It needs but the slightest knowledge of history to recognize that great issues may be involved in this matter. For instance, has France ever recovered from the revocation of the Edict of Nantes? It is important that we should not forget this and kindred subjects in our prayers for the Far East to-day. In the light of all the power for weal or woe vested in Governments we cannot pray too earnestly for those in authority whether at home or abroad.

Mr. Joshua S. Helmer.—With sincere sympathy with the relatives and with all the friends of the Mission in North America, we deeply regret to report the death of Mr. Joshua S. Helmer, for many years the beloved and mourned secretary of the Mission in Canada. Mr. Helmer was one of the original Council of the C.I.M. in North America formed by Mr. Hudson Taylor during his visit to that continent in 1889. Subsequently, in consequence of Mr. H. W. Frost's appointment as Home Director of the Mission in North America, Mr. Helmer became secretary and in 1897 he, with his wife, moved from Lockport to take up residence in the Mission Home in Toronto. Here they both continued to reside to the time of their deaths, Mrs. Helmer, beloved and mourned by many, passing to her reward on June 6th, 1913, and now Mr. Helmer on December 16th, 1916.

Previous to his connection with the Mission Mr. Helmer had been President of the Merchants' Bank at Lockport and elder of the First Presbyterian Church, while his deepest sympathies were at the same time in the Lord's work. He thus brought to the Mission good business capacity and experience as well as deep devotion to eternal things. As a man he was tall and attractive, dignified and gentle, and was possessed of a strong sense of duty. As a Christian he was prayerful and humble, his life being marked by its quiet walk with God. 'A man of few words, he was devoted to his task, in which he continued, in spite of years of suffering, up to within a few days of his death.

Mr. Frost, with whom he was associated in the service of the Mission for twenty-seven years, aptly characterizes his life and ministry by two passages of Scripture: They are these: "He was a good man and full of the Holy Spirit," and "His hands were steady until the going down of the sun." We do not think it would be possible in fewer lines to portray the man as he was both in his inner and outward life.

The home-call of our dear and honoured friend, following upon that of his beloved wife, makes a painful break outwardly with the early associations of the Mission in North America, but we pray that his son, Mr. Frederick Helmer, who for the last few years has assisted his father, and all others upon whom added responsibility must now inevitably fall, may be enriched with grace to maintain the traditions of the past. For all who are personally bereaved, as well as those officially affected, we pray that Divine comfort and sure guidance may be given.

"The battle is the Lord's."

Our Troops and Foreign Missions. —The Y.M.C.A., in co-operation with the leading Missionary Societies, has been arranging for missionary lectures to be given to thousands of the British troops in this country and abroad. In several camps study circles have been conducted. It is now desired to form five hundred small missionary libraries for the use of the men and to supplement these lectures. To launch this scheme a few books have been selected by a Sub-Committee from the large number of missionary volumes published. The following is the list:


If any of our readers have copies of any of these books that they can spare for this good object will they please address them to the Editorial Secretary, C.I.M., Newington Green, London, N., who will gladly acknowledge them and see that they are forwarded to the right section.

A Correction.—Recent letters from China state that Mr. Samuel R. Clarke died on October 27th, 1916, from acute pneumonia, and not on October 26th from pleurisy, as previously reported.

A Preliminary Announcement. — The Annual Meetings of the Mission will (p.v.) be held this year on the afternoon and evening of Tuesday, May 8th, at the Kingsway Hall, Kigsway, W.C. We shall be grateful if friends will kindly note the date.
A Personal Testimony.

The personal testimony of Admiral Li Ho, whose bold stand has helped to bring this new arrangement into power, will be read with much interest. It is as follows:

"In my early youth, I believed I was a man of perfect character. Though I had heard missionaries preach on the death of Caesar for the salvation of men, I believed that if I sincerely followed the teachings of Confucius, I could by that road reach the goal of a perfect life, and that even the Almighty God could not very well condemn a perfect man to eternal destruction. But somehow I also felt that such a self-made perfection did not last. During the time of the China-Japanese war in 1894 I was in command of a battleship in an action which ended in a great disaster. I recall the occasion with pain and shame till this day. Many battleships met their fate in most horrible ways before my eyes, and I myself was courting death and had over thirty narrow escapes from being killed. Though wounded I was able to return with life still in me. ‘At the moment when life and death were hanging in the balance I discovered that I was after all by no means a perfect man, and that if I were doomed to die, I could not calmly face the hereafter, and the Judgment Seat of God. Why was my life spared when so many of my comrades were killed? Was it not by the mercy of God that I might die with a heart trusting in the Lord Jesus Christ? Christ has loved me and died for me; how much I should love Him by loving my countrymen! The best way of showing our love to God and men is to preach the Word of God, and to lead men to the only way of salvation. Persecution and even death for Christ’s sake is our greatest glory and joy. Let this be a watchword for myself, and also for my brethren in the Lord Jesus Christ."

Christian Literature.

The question of Christian literature is rightly attracting much more attention than it has done in the past. The duty of providing suitable literature for the growing Christian community as well as for non-Christian readers can hardly be over emphasized. Yet it appears that of the whole missionary body in China only twenty-four men and women have been set apart for the production and editing of Christian literature. To these workers should be added thirty Chinese coadjutors. There is an urgent need for commentaries, devotional books, biographies of Christian men both Chinese and foreign, as well as for books especially fitted to refute the propaganda of materialistic, sceptical and heretical writers. There are few subjects which need more prayer at the present time than that the right men should be set apart for this work and that they may be divinely guided in the choice of the works to be translated or prepared for use in China.

The China Continuation Committee.

At the close of a report on the third year of its work, after drawing attention to the international and interdenominational character of its work and the way in which, in spite of the war, representatives of the various nations and denominations had been able to meet together, there is a paragraph concerning the relation of the Chinese and foreign members which deserves to be quoted in full. Few subjects are of more importance than the loving and sympathetic co-operation of the Chinese and foreign representatives of the Christian Church, and the China Continuation Committee is making an invaluable contribution to the work of God in China in this connection especially. The paragraph to which we refer is as follows:

"The increasing love and mutual understanding between the Chinese and foreign members is undoubtedly the aspect of the Committee’s work for which its members are most thankful. The Annual Meetings afford a unique opportunity, in the discussion of the great work to which all alike have dedicated their lives, for becoming acquainted. The frankness, the self-restraint, the courtesy, the faith in the sincerity of others, and the deference to those who hold different opinions, which have marked all the discussions, give cause for large helpfulness. The Christian Church in China has advanced to the period of young manhood, and there is need for the utmost tact and mutual trust in these years of co-operation between mission and Church, while the authority and leadership passes from one to the other. It is the hope of the members of the Continuation Committee that it may be able to assist both Chinese Christian leaders and missionaries during these critical years in the Church’s life."

Industrial Conditions in Shanghai.

An enquiry into the industrial conditions in Shanghai shows that the cotton mills are owned by nine different companies, two of which are British, two Japanese and five Chinese. Of the workers, one in every ten is a child, and of the adults eight in every ten are women. Most of the women are young or in the prime of life. The children earn the equivalent of 3d. a day and the young women from 3d. to 6d.; the loom fixers receive as much as 1s. per day. All mills run night and day, most people working twelve hours per diem and seven days a week. Including the time taken in travelling to and from the mills, the day’s work of the average workers is from 13 to 17 hours.

Christian Missions and the Manchu Dynasty.

In April, 1915, the Executive of the China Continuation Committee was informed that the Board in Peking engaged in the preparation of the official history of the late Manchu dynasty was destrous of having in outline a history of missionary work in China for the use of the official historiographers. Dr. MacGillivray was asked to undertake the preparation of an official outline and Mr. Zia was requested to translate this into suitable Chinese. Both the English draft and the Chinese text were to be submitted to Chinese assessors before the work was transmitted to Peking. At the Annual Meeting of 1916 it was stated that this work had been accomplished and forwarded to the Chinese secretary at Peking. As the "China Mission Year Book" states: "The promptness, thoroughness, and carefulness with which this work has been carried out is an illustration of the big service which the China Continuation Committee can render to the whole cause of Christian work in China."
China's Millions.

"IN QUIETNESS AND CONFIDENCE."
FIRST PROVINCIAL CHINESE CONFERENCE IN ANHWEI.

MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C., OR FROM ANY BOOKSELLER; OR POST FREE 1S. 6D. PER ANNUM FROM THE CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.
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**DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING JANUARY, 1917.**

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**For Special Purposes:**

- Cheques to be made payable to the Secretary. Money Orders (payable at G.P.O.) and Cheques to be addressed to the Secretary.
There was never anything but "quietness and confidence" in the life and teaching of Jesus Christ. He who "steadfastly set His face to go up to Jerusalem," in full knowledge of all that was involved, ever sought to inspire His disciples with the same calm spirit. In His teaching He never concealed the trials and difficulties of the way, yet His words were always heartening. With a wonderful frankness He spoke of the worst that could come to pass, but always in the light of the glory which was to be revealed. His followers were warned that they would be hated of all men for His sake and that some of them would be put to death—a warning placed, as not inconsistent, in startling juxtaposition to the words, "and not a hair of your head shall perish." He declared that there would be "distress of nations," with "men's hearts failing them for fear," and yet He adds, "When these things begin to come to pass, look up and lift up your heads, because your redemption draweth nigh." What was the secret of such firm and quiet assurance? There was, of course, absolute rest in the love and will of His Father. But was that all? Was there not also the knowledge that God had a plan for the ages and that that plan was being unrolled and fulfilled in spite of all that the wrath and malice of man or devil could do? The Lord God omnipotent, who had created the heavens, the earth, and man, reigned, and He had appointed to all their times and seasons. It was significant that Christ commenced His ministry by saying, "The time is fulfilled" (Mark i. 15), and concerning the nations He knew that God had determined their appointed seasons and the bounds of their habitation. To Him there was no such thing as chance. He Himself was "the Lamb slain from the foundation of the world," and though He was slain "by the hands of lawless men," He was "delivered up by the determined counsel and foreknowledge of God." He spoke freely of earthquakes, famines, pestilence, terrors and signs from heaven, but all in connection with the fulfilment of God's programme. And this confidence was, according to their measure, shared by all the prophets and apostles, especially by those who, like Daniel and John, received prophetic revelations from God.

The question arises: Are we in these days of "distress of nations" gaining that confidence which might be ours by the study of God's plan for the ages? "We have," says Peter, "the word of prophecy made more sure, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts." Even if men have erred in their interpretation of prophecy that has not destroyed the value of the prediction. It is not the interpretation that helps so much as the conviction that God has a plan which He is fulfilling, and this conviction is born of study of the prophetic word. The practical value of prophecy is to inspire and establish faith in certain and ultimate victory when conditions appear adverse. "There is something soothing and elevating," wrote Bishop Westcott, "in the thought of a scheme of Divine government reaching through all time and space. It teaches trust and hope when we are inclined to be dismayed. . . . We can afford to wait when God works." Such a faith raises the morale of the Christian warrior. It is like the telescope handed to Bunyan's Pilgrim through which "from the top of a high hill called Clear" he saw "some of the glory." We have been led to make these remarks in consequence of reading Dr. and Mrs. Grattan Guinness' work, "Light for the Last Days," a book published just thirty years ago. It has been strengthening faith to follow those distinguished authors in their endeavour to unfold God's plan of history as revealed in God's word, and even if the interpretation should not be as they adumbrate it would not lessen the assurance that God appointed the ancient people and the things that are coming and that shall come to pass.

Probably the most startling sentence in the whole book for the reader of to-day is the following:—"There can be no question that those who live to see this year 1917 will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis" (p. 224). As the book has long been out of print and is now very difficult to obtain, we venture to call our readers' attention to this significant passage. Let no one think that the authors make this statement in any presumptuous spirit. "While we almost shrink," they say, "from dwelling on anything but the facts of past history and the statements of Bible prophecy, and while we are unable as we are unwilling to attempt any indication of that day and that hour which no man knoweth, yet we dare not refuse to those who have accompanied us thus far in our study, any slight guidance and help which we can afford towards the formation of judicious opinion as regards the brief remainder of the 'times of the Gentiles' which lie still in the future. It is, of course, impossible in a brief article to summarise Dr. Guinness' remarks without serious loss and without doing injustice to the original statements. If the readers will make full allowance for this we will attempt to outline the argument which concerns the present year 1917. By two entirely different calculations Dr. Guinness arrives at the conclusion that the year 1917 "is astronomically a notable one." The one calculation measures the full times of the Gentiles from

March, 1917.
Nebuchadnezzar and the other is based upon the 1335 days of Dan. xii. 12, measured from the Mohammedan Hegira. Both these periods run out at the same date. The important question naturally arises, from what date or dates do the "times of the Gentiles" count? Dr. Guinness believes it must be from the first nineteen or twenty years of Nebuchadnezzar's reign, that is, from B.C. 605 to B.C. 587. "All through these years Babylon was steadily rising and with the accession of Nebuchadnezzar and his first campaign against Judah, it reached its climax." Three or four possible dates are indicated, but as B.C. 604 was the year of Nebuchadnezzar's accession to the throne that year is consequently, properly speaking, the first of Nebuchadnezzar, and it was probably also the year in which he saw the vision of the great image, in connection with which it was said to him, 'Thou art this head of gold!' If this should be the principal starting point the full solar measure of the "times of the Gentiles" would run out in 1917.

Again, if the 1335 days, or prophetic years, of Daniel xii. 12, "the ne plus ultra of prophetic chronology" (the "half-week" or 1,260 years plus the additional 75, i.e., the 30 plus 45 of prophecy, and the exact difference between seven times lunar and seven times solar), be counted from 622 A.D., the Hegira or starting point of the Mohammedan calendar, the year 1917 is also reached. This reckoning is lunar in accordance with Jewish and Mohammedan chronology. We are to-day in the year 1335 of the Mohammedan calendar, and it is a noteworthy fact, according to a telegram which appeared in the press on January 30th last, that the Ottoman Government has just sanctioned the adoption of the Gregorian calendar, so that the Turkish year 1335 becomes the year 1917. What can be the true inwardness of this change on the part of Turkey in beginning to count from "the year of our Lord" instead of from Mohammed?

It will thus be seen, to quote Dr. Guinness again, that "the year 1917 is doubly indicated as a final crisis date, in which the ' seven times ' run out, as measured from two opening events (Nebuchadnezzar and Mohammed) both of which are clearly most critical in connection with Israel and those dates are absolutely certain and unquestionable." The reader must be referred to the book for the full argument, but the author sums up by saying, "If the year B.C. 604 witnessed the rise of the typical Babylon and its supremacy over the typical Israel, what event is the corresponding year in this time of the end likely to witness. The fall of the anti-typical Babylon—the extinction of Gentile supremacy on earth, and the restoration of Judah's throne in the person of Christ? The secret things belong to God. It is not for us to say. But there can be no question that those who live to see this year 1917 will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis."

That history is proving this year 1917 to be one of the most momentous no one can dispute. That prophecy should point to the same conclusion is a comforting thought. The terrific outburst of savagery which staggers humanity to-day looks to us like so much blind fury, but if we can believe that "our times" and "the times" of the nations, or Gentiles, are in God's hands, that all these stormy winds are fulfilling His word, it will bring quietness and confidence to our souls. It is for us to consider one another to provoke to love and good works ... and so much the more as we see the day drawing near." It is for us to keep our eyes upon the glorious hope of His appearing, "nothing affrighted by the adversaries."

"It must be remembered," wrote Dr. Guinness, "that He comes not peacefully to ascend a vacant and waiting throne, welcomed by a willing people, but to dispossess a mighty usurper and to overthrow a great rebellion; to right the accumulated wrongs of ages, and to introduce moral order and righteous government into the moral chaos created by the long domination of the prince of darkness, the god of this world, the deceiver and destroyer of men."

"The second coming of Christ is associated with the work, the strange, sad work, of judgment—of the judgment of apostate Christendom, as well as with the rapture of His Church and the restoration of His ancient people Israel."

Therefore, in these days, when upon the earth there is "distress of nations" and men are "fainting for fear," let us take to heart the word of the Lord Jesus— "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." In this spirit let us "occupy till He come," that we "may have boldness and not be ashamed before Him at His coming."
Dec. 22nd.—I regret to report the death of Yang Tsuen-lin, who accompanied Mr. McCarthy on his famous journey across China in 1877, and in the early years of the Mission rendered much valued service as an evangelist. During the last twenty-five years he laboured at Wuhan and Ningkwofu, and at the time of his decease was Pastor of the Church at the latter centre. For several months he had been failing in health, gradually growing weaker, until on September 23rd he passed away. Miss Banks' writes that, at the end, "as best he could, he made us understand his heart was resting in his Saviour, and that he longed to be gone." At the funeral service a number of the Church members spoke from their knowledge of Mr. Yang's life and work, one evangelist telling how he himself was the fruit of the Pastor's exhortations.

On the 20th instant we had the pleasure of welcoming Mr. R. W. Flagg, B.A., and Mr. G. K. Harris, two new workers from North America. They will be spending Christmas here, and shortly afterwards will go forward to Chinkiang, where they will begin the study of the language, three street chapels being established, and two doctors are employed for half a day, the number of the enquirers. In these street chapels dispensaries have been established, and two doctors are employed for half a day, the number of the enquirers. In these street chapels dispensaries have been established, and two doctors are employed for half a day, the number of the enquirers. In these street chapels dispensaries have been established, and two doctors are employed for half a day, the number of the enquirers. In these street chapels dispensaries have been established, and two doctors are employed for half a day, the number of the enquirers. 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Mr. Ballantyne mentions that at the present time they have two street chapels in the city. One is rented, but the other has been given by one of the enquirers. In these street chapels dispensaries have been established, and two doctors are employed for half a day, the medicine being given to patients free of charge. In this dispensary work they have this year used almost Tls. 500, contributed by the members and others. In all their efforts their sole aim is to win the people for Christ. Mr. Ballantyne says:—"I have been surprised at what they have done and are able to do, and praise God for such zeal.
May He continue abundantly to bless them in all their labours for Him!

Mr. A. B. Lewis mentions a most interesting incident. Recently when on his way from Kihcheo to Taning, SHANS, to give help in a conference, he stayed one night in the home of a Christian family named Wang. The old father has been prospered financially, and has seven married sons, all Christians, who, with their Christian wives, live in his house. Mr. Lewis writes:

"It was inspiring to gather with this family at evening worship. Men, women, boys and girls, in all to the number of about thirty, were present. From a paper pasted on the wall, I saw that worship was a regular thing, each son being deputed in turn to lead, often together with his wife, the list commencing with the father and mother."

Miss M. J. Williams gives two instances of the power of Christian influence. The following extract from her letter referring to the autumn local Bible School at Fachow, Eastern SZECHWAN, will, I think, be of interest to you. She says:

"On the last Sunday four were received as candidates for baptism. Two were sisters, fruit of many years' visiting in their parents' home. They had both been betrothed while their parents were heathen. Their husbands are casual comers. The elder sister told of one occasion when, before partaking of a meal of a season's new rice, her husband was instructed by his father first to offer some to the idol. He took it out into the courtyard, and looking up gave thanks to the only true God, often together with his wife, the list commencing with the father and mother."

Miss Edith Grant reports that out of seventeen students in the Girls' School at Paoning who entered for the Chengtu examination, twelve have gained their diploma. Many of them obtained distinctions in the various subjects, twelve being for Scripture knowledge, which is gratifying, for the Word of God is given a prominent place in the curriculum of our mission schools.

Mr. Mathews, reporting ten baptisms at Hweichow, writes:

"One young man gave me great pleasure. He is a school teacher here, a native of the city, and is the third Hweichow person to follow the Lord in this way. The others are a very elderly woman, and a fellow student of this young man. May he be led out into a full life. What power for God is latent in the lives of these teachers? You may be interested to know that he was led to a definite decision to seek the Truth by witnessing the sad death of Mr. Bowman. The thought that Christianity could enable a man thus to give up his life struck him, and he decided to learn wherein the secret lay."

Mr. R. B. Porter, in a letter from Kwangan, SZECHWAN, writes:

"One of the Middle School teachers, who has been a great joy to us throughout the year, was not ashamed to stand up before a number of his fellow-teachers who were present at one of our meetings and gave a most inspiring address on the Kingdom of God. I would ask prayer for him that the Lord may lead him on. He is highly respected in the Middle School. Last night he came to evening meal with us, and he told us that he was like St. Paul at one time: when a student in the University at Chengtu he hated the Gospel. Some of the teachers who were at the University with him know how he used to despise the Gospel and ask why he now comes to church, and he tells them he was blind and mistaken, but now he knows the truth. It was a heathen friend of his who first told him that he might read the New Testament when he was in trouble. As a scholar, when he first began to read the New Testament he disliked the language (Mandarin) and got no good from it, but later he grew in grace and began to pray and read the mind was opened."

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China's Millions.

Editorial Notes.

HANGCHOW and Pastor Ren.—The Jubilee of the Mission's entry into the city of Hangchow and the fortieth anniversary of Pastor Ren's connection with the work were celebrated at Hangchow on Nov. 26th and 27th at the close of the Foreign-Chinese Provincial Conference. For many years Pastor Ren has been a self-supporting worker. We cannot do better than quote a portion of a letter by Dr. Duncan Main, of the Church Missionary Society, concerning this interesting occasion. Hangchow was the first inland city to be occupied by Protestant Missions in China, and the C.M.S., in the person of the late Bishop G. Moule, was the first society to enter. We welcome, therefore, the more the generous words of Dr. Main. He writes as follows:—

"Last Sunday, November 26th, there was great rejoicing in Hangchow in connection with the China Inland Mission on the occasion of the fiftieth anniversary of the work in and around this great city. Special Jubilee services were held, and the large chapel, which was nicely decorated with scrolls and flags, was filled to overflowing with the members of the city church and neighbouring out-stations. The Rev. J. Vale was the special representative from Shanghai and preached a stirring sermon. Addresses were also given during the day by the Rev. A. Gracie, Rev. J. A. Heal, Pastor Tsiang and others. When Hudson Taylor reached Hangchow, fifty years ago, with the first party of missionaries, his oldest son Herbert, a boy seven or eight years of age, was amongst them. He has followed in his father's steps, and perhaps the most impressive measure, with the Apostle Paul, he could say, ' in perils of robbers in perils from my countrymen . . . . ' It interested me very much to hear him tell the people how I had helped him many years ago to obtain the present chapel site. Pastor Ren was born in Soochow, February, 1852, and baptized in the C.I.M. Church, Soochow, December 19th, 1869. He was ordained Pastor in the C.I.M. Church, Hangchow, in February, 1876. From the inception of the work he has sought to make the church independent of all foreign aid. Many out-stations have been opened, and the representatives who gathered on Monday to convey greetings to the pastor were eloquent on the far-reaching influence of his work. Delegates from the C.I.M. represented every part of the province, and the Hangchow missionary community graced the occasion with their presence. Congratulatory addresses were made by Rev. R. Fitch, Rev. C. Coulter, Rev. W. S. Sweet, Rev. F. Dickie, and many of the Chinese pastors, and I also said a few words of congratulation, wishing him every blessing in the sunset of his life and work, and told the people how I had saved his life, by the use of the knife, over thirty years ago; and it must have been cheering to the old pastor to realize how highly esteemed his work is held by us all.

"The Chinese-Foreign Choir, conducted by Rev. R. Fitch, gave a selection during the afternoon which was greatly appreciated."

Foreign Opium in China.—It has been left to the Chinese Government to set us an example of dealing with a great moral evil. According to a telegram in the Times, of February 14th, we learn that by an agreement concluded with the opium merchants and the Chinese Government, the latter will purchase for medicinal purposes the surplus of the certificated stocks of opium remaining on March 31st next, when the extended period for the sale of Indian opium in China expires. We would rather have the Chinese moral

PASTOR REN NAI-CH'ENG.

Born : Soochow, February, 1852.
Ordained : C.I.M., Hangchow, February, 1876.

'Profoundly conscious that God's grace bestowed upon me is undescribable. I am still more conscious of the very many occasions on which I have walked unworthily of that grace! Thank God! He has accepted and dealt graciously with me until now!

"Will each good friend who remembers me constantly pray for me, beseeching God that while life shall last I may respond to His grace with all my soul and all my strength. November, 1916."

China's Millions.

Editorial Notes.
conscience in this matter than the opium merchants' gold. The Chinese Government are paying 8,200 taels per chest for some 2,000 chests, an aggregate of something like 2,750,000, whereas the price per chest before the Chinese policy of suppression enhanced the value of the drug was only 924 taels. How much the merchants have amased by the forced sale of their accumulated stocks during the last few years will probably never be publicly known, but the words of the Apostle James come forcibly to mind, "Your gold and your silver are rusted ; and their rust shall be for a testimony against you and shall eat your flesh as fire." Thank God the accursed trade has ceased, but have the consequences? No individual or nation can afford to treat the great mountain peaks of Sinai and Calvary as negligible quantities.

As we look upon the terrible war to-day we say in the words of Deuteronomy xxix. 24: "Wherefore hath the Lord done thus unto the land? What meaneth the heat of this great anger?" We do not know. The answer must still be in the words of the same chapter (Deut. xxxix. 29). "The secret things [the sins] belong unto the Lord; but the things that are revealed [the judgments] belong unto us and to our children for ever, that we may do all the words of this law.

Dr. W. A. P. Martin.—The death of Dr. Martin removes from China a striking personality and the doyen of the missionary body. Dr. Martin with his elder brother, the Rev. S. N. D. Martin, first reached China in the year 1850 on the twenty-third anniversary of his birthday, in connection with the American Presbyterian Mission. He soon became a past-master of the Chinese language both as a speaker and scholar. Stationed first at Ningpo he moved later to Peking, where he accomplished work the beneficial effects of which have been felt throughout the whole of China. Of his writings, "A Cycle of Cathay" is perhaps the best known in the English language, while his "Evidence of Christianity" has probably been the most widely read of his books in Chinese. Dr. Martin's brother was obliged on account of ill-health to retire from the field after eight years' service, but Dr. Martin himself has been spared to give more than sixty-six and a-half years to the land of his adoption. This is probably a record for longevity among all the foreigners, not born in the Far East, who first reached China in the prime of manhood.

George Hunter in Sinkiang.—For more than ten years Mr. George Hunter has been courageously labouring in far-away Sinkiang, for much of this time alone. In his study of the little-known Turki language he has translated one of the books much used in those parts in the hope that it may assist any other students of this language. The circumstances under which this little work has been prepared are so unique that we quote a few lines from Dr. St. Clair Tisdall’s review in the current issue of the Moslem World:—

Mohammedan ‘Narratives of the Prophets,’ covering the period from Zechariahs to Paul. Turki Text with English Translation. By G. W. Hunter.

This little book presents several features of considerable interest. The copy that lies before us is not printed, nor even lithographed, but produced by hand under the following circumstances by the Rev. G. W. Hunter, one of the members of the China Inland Mission resident at Tihwafu, Sinkiang, China.

'The best we could do,' he says in the Introduction, 'was to take 100 copies off a private mimeograph, and use the Chinese style of binding. We ask our readers to bear with us, if a little difficult to decipher; under the circumstances it is the best we can do.' The result is a little book well worth the cost (2s. 6d. net) as a curiosity, to say nothing of its intrinsic interest as a sign of the brave spirit in which its translator, publisher, and editor (for all these titles rightly belong to Mr. Hunter) is working to fit himself the better to preach the Gospel of Christ to the Moslem inhabitants of a very remote part of the earth.

The Annual Meeting.—To enable friends to book the date it may be mentioned that the Mission hopes God willing, to hold its Annual Meetings in London, at Kingsway Hall, on Tuesday, May 8th, at 3 and 7 p.m. While it may not be possible or desirable for friends to come up from the country for these occasions, in response to the Government's request that railway travelling be curtailed, there are many reasons why we should seek, as far as possible, to strengthen one another's hands in the Lord and in the Lord's work. Shall we not pray that these meetings, and all other similar gatherings this spring, may be times of real spiritual refreshing from the presence of the Lord.

A Day of Repentance and Prayer.—Enclosed with this issue will be found an inset suggesting that Good Friday be set apart as a day of repentance and prayer. We are sure there is no need to urge upon readers of China's Millions the importance of waiting upon God in these days of judgment and crisis. It is our duty every day and upon every possible occasion to call upon God while such great moral issues, both national and international, are at stake. We need not labour the point. It is more evident than any words of ours can make it.
China’s Millions.

Anhwei Bible School, 1916.

BY ROBERT YOUNG, ANKING.

It was largely an experiment. There was something in it quite different to what any of us had attempted before. Therefore advice was scarce. Six weeks for Bible study seemed a long time. The probability was that everybody would be quite tired long before the time was up. Then there were great difficulties even before the beginning was made. First of all, in the whole of Anhwei Province we have no premises suitable for such a school. We required a place that could be almost entirely shut off from the ordinary life and various interruptions of a station. We required a good class room, and a room each for the students. Such an ideal place is not to be found in Anhwei, so we had to do with what we had. The choice ultimately lay between Anking, Chihchowfu and Ningkwofu. Anking is absolutely without accommodation of any kind. Chihchowfu has room during school vacation, but the weather is too hot then. Ningkwofu was finally decided on. The premises are far from ideal, but they are the best we have. We arrived at Ningkwufu on September 14th ready to have the prayer meeting, which was to be the opening meeting, on the 16th. Unfortunately some had mistaken the date, and we did not have this preliminary meeting till two days later.

On Tuesday morning we started the Bible School. The men were all in then, but one. The attendance was quite satisfactory for a first year, fourteen in all. When we consider the hundreds of miles covered by some of those attending, the result is all the more satisfactory. From Yingchowfu to Ningkwofu must be 400 miles, from Hweichowfu must be 100 miles. These were the two extremes for distance. The two Hweichow men had, the hardest journey of all, as all their travelling was overland, and done on foot. It was not good weather for travelling just then, the rain having made the roads very heavy, yet these men reached us in time. More than a word of praise is due to our friends at Ningkwofu. We commenced our school at a difficult time for them. Old Pastor Yang, the hero of many and varied experiences, was on his deathbed. Mr. Shindler had been compelled to go to Shanghai for medical advice. Mr. Ambler was, therefore, alone on his side of the compound, and he must have worked very hard to get everything ship-shape and all the men settled in. It was wonderful to see how smoothly all things went, through his taking up, so heartily and capably, this part of the work. Miss Webster, too, kindly arranged to let us have a class room that was almost indescribable. It meant a good deal of inconvenience to her in her school work, and six weeks is certainly a long time to labour under such a disadvantage. The programme of the Bible School was as follows:

- 6 a.m., rising bell; 7 a.m., prayer meeting; 7.30 a.m., breakfast; 9 a.m., class; 10 to 10.30 a.m., preparation; 10.30 to 10.45 a.m., recess; 10.45 to 11.45 a.m., class; 12.30 p.m., dinner; 2 to 3 p.m., class; 3 to 4 p.m., preparation; 4 to 5.30 p.m., recess; 5.30 p.m., supper; 7 to 8 p.m., class; 9 p.m., lights out.

Slight changes were made on Thursdays, when there was no evening class in view of the weekly Church Prayer Meeting held then, and on Saturdays, when we finished at noon, and the men were free for the rest of the day. Let it be said here, lest it should be forgotten later, that the men were splendid, and worked hard. There was no slacking. One young brother did run out for a kick at the football now and again when he should have been working, but then the playground was just outside the classroom, so temptation was very near! The attendance at classes was good. Of a possible 1,408 attendances, we had 1,474. With the exception of about six all failures in attendance were owing to sickness. Altogether, we had 107 classes. Ten of the men attended every one of the classes. Yet, in spite of all the hard work, we did not finish our first year's work. We hope to make up next year as we will be able to keep in touch with the men during all this year, and so get them to do a good deal of preparatory work at home.

We studied Genesis; Exodus, chapters 1 to 18; Gospel of Matthew; Epistles of Peter. Much of the time in the evenings was devoted to homiletics. In deciding the age limit at our conference in the spring, we considered all the pros and cons, and decided that all attending the Bible School must be at least twenty years of age, and not over fifty. Our oldest student was fifty-one Chinese, which is equal to our fifty. The average age was just over thirty-four. We had two men of twenty-four, two of twenty-six, one of twenty-nine, and all the others older. To anyone not acquainted with all the circumstances, it might seem strange that the older men did much better than the younger. The reason, however, is obvious to us. The old men have been students of the Bible for more years than the younger have been converted. The younger men have not long been Christians, comparatively speaking. Then, too, three of the younger men are daily employed in farming, and their opportunities for study are small. It is very difficult to handle the spade and the pen together in China. In the matter of writing, these young men were severely handicapped. They could not write quickly. Those who could write well and quickly were very willing to help, and so we all got along fairly well. When classes were over, three days were given to revision, then we had two days for examinations. These examinations were not meant to be stiff, nor were they meant to be easy. Questions were arranged which would, if answered correctly, show that a good knowledge of the several weeks' teaching had been gained. The first examination was on the Old Testament portion of our studies, the second on the
A Morning Resolve.—I will this day try to live a simple, serene and sincere life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in God. And as I cannot in my own strength attain this means of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father, in the name of His Son Jesus Christ, and through the mystic and mighty energy of His Holy Spirit.—BISHOP VINCENT.
March, 1917.

China's Millions.

First Provincial Chinese Conference in Anhwei.

THE autumn of 1916 has marked the beginning of a new era in the history of the C.I.M. Church work in Anhwei Province. It will long be remembered, especially at Ningkowfu, which had the honour of being the place chosen for the first Provincial Bible School, and first Provincial Chinese Conference, to meet. The former, under the leadership of Mr. R. Young, of Anking, was held from Sept. 19th to Oct. 31st, and six busy weeks were spent in the study of God's Word by the fourteen men—evangelists and others—who had gathered from seven different stations.

As soon as the Bible School closed, and for a day or so previously, delegates from north, south, east, and west of the province began to arrive, and it was in a spirit of thankfulness that we contemplated the materializing of a long cherished desire to thus meet with our more distant Chinese brethren in the Lord.

A meeting of welcome was held on the evening of Oct. 31st, presided over by Mr. Shindler, and the following morning, Mr. Gibb, Provincial Superintendent, opened the Conference and stated the objects of such a gathering—to help and benefit each individual and the churches collectively, by uniting more closely the interests of all, and so creating a spirit of sympathy and fellowship.

There were thirty-two Chinese delegates present, together with the Standing Committee of the Anhwei Missionary Conference. As chairman and vice-chairman of this Standing Committee, Messrs. Best and Shindler were unanimously appointed to fill these positions in this first Chinese Conference, while Mr. Ts'ui, evangelist at Chengyangkwan, was appointed to the office of secretary, and he filled his hitherto unaccustomed post as though "to the manner born."

Subjects of Conference.

1. "Methods of strengthening believers." Opening papers by Mr. Ts'ui, of Chengyangkwan, and Mr. Chang, of Hweichow.

2. "The proposed Sustentation and Augmentation Fund" was introduced by Mr. Cheng, a rice merchant of Chengyangkwan, who made a stirring appeal to all present to shoulder their responsibilities.

3. "Methods of encouraging family worship." This subject was introduced by Mr. Hu, of Anking, and Mr. Sie, of Ningkowfu.

4. "Importance of Christian schools for children of Christians." Introduced by Mr. Li, of Chichowfu.

5. "Importance of living close to God." Introduced by Mr. Cheng, of Anking, and Mr. Cheng, of Chengyangkwan.

These subjects all called forth a more or less free interchange of thought, but the one which occupied most time and consideration was the plan for forming a Sustentation and Augmentation Fund, which, in other words, is the first step towards the goal of all our work—a self-supporting Chinese Church.

The text of this plan is published in extenso in the current year's report of the Anhwei Missionary Conference, but it underwent several minor changes before it met with the unqualified approval of our Chinese brethren.

In the main, however, it was accepted at the outset, and this means that the Chinese Church of this province, from January, 1917, becomes responsible for the financial support of two of their evangelists.

On the last day of the Conference, a very representative Standing Committee was elected from among the delegates with the exception of a treasurer, and by their special request Mr. Bobby was appointed to that office, so on future occasions (which it was decided should be triennially) the conduct of such gatherings, with this exception, will be entirely in the hands of the Chinese.

From the Chinese Standing Committee, two were appointed to act, in conjunction with two missionaries and the superintendent, in the administration of the Sustentation and Augmentation Fund.

It was with the feeling, "by the good hand of God upon us" of "something accomplished something done," that we gathered on the evening of Nov. 3rd to commemorate our Lord's dying love, before the Conference closed. It was with genuine feelings of regret that we wished the delegates God-speed on their return journeys, but we were full of praise for the Lord's presence in our midst and the happy outcome of our days of Conference.

The Anhwei Chinese Standing Committee held its first meeting the following day, when several items of business were successfully carried through, and in conference with the
Missionary Standing Committee, a course of study for enquirers was considered and drawn up.

A source of deep interest through the days of Conference was watching the unfolding of hitherto uncalled-for abilities, and the readiness with which the delegates adapted themselves to the new order of proceedings. But of deeper interest still was the coming into touch for the first time with men from other parts of the province, whose deep spiritual insight, coupled with keen business ability, made them personalities to be reckoned with and listened to with appreciation and deference, and with deep thankfulness to God for such Christ-conquered, Christian-controlled lives.

Sustentation and Augmentation Fund.

After a few words of introduction and explanation, the tentative form of the proposed plan for a Sustentation and Augmentation Fund was laid before the Conference by Mr. Gibb.

Section by section, and clause by clause, it was subjected to the criticism, favourable and otherwise, of the members of Conference. After such alterations and deletions as were deemed advisable had been made, it was finally approved of and accepted by Conference in the following form:

Proposed Form of Sustentation and Augmentation Fund for the C.I.M. Churches in the Province of Anhwei.

Section 1.—That the churches in connection with the China Inland Mission in the province of Anhwei be requested to undertake, from the beginning of 1917, the support of two of its present evangelists.

Section 2.—Pending the gradual introduction of self-support in the churches, the money thus set free be used for the augmentation (where necessary) of the salaries of those evangelists who are considered worthy by the committee proposed in Sect. 4.

Section 3.—That the sum referred to in Sect. 2 be insufficient for augmentation, the Provincial Church be asked to make up the deficiency.

Section 4.—That the administration of this Fund be in the hands of a Committee made up of equal numbers of Chinese (not participating in this fund) and foreigners selected from the Standing Committees of both Conferences. The superintendent of the province should have a place in this committee ex officio.

Section 5.—That no augmentation of salary be given out of this fund without the recommendation of the Committee, whose recommendation will be forwarded by the Superintendent to the Director of the C.I.M. for his approval and sanction.

Section 6.—That an estimate of the amount of money needed for the carrying out of this scheme be immediately brought before the Churches in the Province and the Churches to decide as to their yearly contributions. These contributions should not fall below the sum of twenty or thirty cents per member per year. If every member laid past one copper cent (one long hao) every week we should have enough for three evangelists if not four.

Section 7.—That the money needed for the year be in the hands of the Treasurer of the said Committee before January 1st every year.

Section 8.—That the evangelists selected by the Committee for support by the church, remain in the stations in which they formerly were, under the missionary in charge, who shall have the same power as before. He, however, should not dismiss them without consulting the Committee and the Director of the C.I.M. It is recognized that, as the Churches grow in numbers and experience, and their organization is developed, workers supported from church funds are to be regarded as church workers, and therefore responsible to the church, rather than to the mission.

Section 9.—That in order to keep up the interest of the church circular letters be written by these men to the churches, at least every four months. These letters should be read in the churches, and a point should be made of praying for them by name every Sunday in all the churches in the province.

Section 10.—That the chosen evangelists be required to attend the Bible School every year until the course is completed, that the same advantages be extended to them as to the other men who attend.

Section 11.—That no contributions from the missionary be included in this fund.

Section 12.—That the Provincial Churches be invited to consider this scheme as soon as possible and to empower their representatives to the approaching Chinese Conference to take such action as they shall consider necessary to give effect to this scheme.

Finding of Conference.—"That the proposed Sustentation and Augmentation Fund, as outlined and adopted, be translated into Chinese. That the translation be submitted for the approval of the Standing Committee, and that after approval 300 copies be printed and distributed to the Churches in the province."

G. W. Gibb.

"The Church and the World Papers."—Under this title the S.P.C.K. have published a series of nine papers dealing with the missionary obligation. Originally they were intended for use in the Missionary Week which was to follow the National Mission of Repentance and Hope, but in response to the Government's request that railway travelling be curtailed the missionary meetings were abandoned. This makes it all the more desirable that the literature prepared should be widely circulated. All these booklets are good, but we would call special attention to "Things as they are," by Miss G. A. Collock; "What are Foreign Missions Doing?" by Dr. Eugene Stock; and "The National Mission and Mohammedanism," by Canon W. H. T. Gairdner. These are excellent and should be read by everybody. Those who read these three will probably desire more. They are published, some at 1d. and others at 2d. each.

"The Hidden Life."—When we meditate on the hidden life, we realize the substantial unity of all who believe in the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. We are often astonished that Christians hold doctrinal views which appear to us to be inconsistent with some vital truth or that they are able to live in communions or churches with which we could not feel at liberty to be connected. But, however perplexing this may be, we know that none can call Jesus Lord but the Holy Ghost; and when we are brought most fully and deeply into communion with Christ, in seasons of great soul-trial or spiritual elevation, we feel most clearly and strongly that there is one spirit which unites all who love the Lord Jesus, and who have experienced the power and sweetness of divine grace. Our want of union and brotherly love arises, it seems to me, not from attaching too much importance to the points in which we differ, but from our not beholding clearly enough, and our not realizing sufficiently the magnitude of the fundamental truth, held by all Christians, God manifest in the flesh."—Adolph Saphir.

"Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them."—Spurgeon.
EPAPHRODITUS: AN EXAMPLE OF LIFE AND SERVICE
A SYSTEMATIC EVANGELISTIC EFFORT IN HONAN.
The Jubilee Story of the China Inland Mission.

By MARSHALL BROOCHALL, M.A.

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CHINA'S MILLIONS.

Epaphroditus:
An Example of Life and Service. (Philippians ii. 25.)
BY W. B. SLOAN.

DURING the years of the Apostle Paul's prison experience he held communication with the Gentile Churches, not only by correspondence, but also through the coming and going of special messengers. Amongst these there came to Rome from Philippi, Epaphroditus, bringing the offering of the Philippian Church for the supply of the Apostle's personal needs. After a period of fellowship together, Paul found it necessary to send him back, in all probability as the bearer of the letter now so well known to us as the Epistle to the Philippians, and, in doing so, he describes in terse and graphic sentences what Epaphroditus had been to him—"My brother, and companion in labour, and fellow-soldier." "The three titles here given him are closely joined together in the original, and form a kind of climax—'brother' in a common Christianity, 'fellow-worker' in the service of Christ, 'fellow-soldier' in the hardness of daring and suffering which the warfare of the Cross implies."* If we also take into account what follows, "but your messenger, and he that ministered to my wants," we have a remarkably full description, of Christian relationship and service, set before us in the person of this messenger from Philippi. We are not considering here one of those inspiring portions of Scripture in which God's grace is presented to us in all its divine sufficiency for the meeting of our great needs, but rather the results of that grace as we see them fulfilled in the sphere of life's intercourse and its practical service. That the grace of God was the hidden source out of which this life of service was springing is abundantly manifest when we read again of Epaphroditus, "because for the work of Christ he was nigh unto death, not regarding his life"; such was the measure of his heart devotion to the Lord's servant for the Lord's sake. Let us consider this fivefold representation of Christian ministry as being an example which, through the grace of God, we may well seek to follow after.

(1) "My brother." We start here not with service but with relationship, for it must be from the inward heart attitude that all the outward activities spring up. In our surrounding atmosphere of Christian fellowship we scarcely realize what a wonderful and new thing this fellowship was in the world of the first century. There is a brotherhood of humanity, but at best it is impaired by sin. As Christ moved in the midst of human life, He knew how He Himself would become the basis of a new relationship between men, and, describing it, He said, "For whosoever shall do the will of My Father which is in heaven, the same is My brother" (Matt. xii. 50); and again, "for one is your Master, even Christ; and all ye are brethren" (Matt. xxiii. 8). This involves the passing of our hearts, from interest in and concentration upon ourselves, to the consideration of the needs of other lives, and to the sharing of their burdens. There is a stage of experience in which our prayers bear largely upon our own difficulties and needs and the development of our own spiritual lives, and there is a further stage when we pass on to exercise for the most part the ministry of intercession. To pray for others is the expression of the brother heart. For us "the brotherhood" must embrace all who are sharers in the life of Christ, and, by maintaining a fellowship with those from whom we differ, we shall learn what the Lord has to teach us through them.

(2) "Fellow-worker." It was the Master who first sent forth His disciples, two and two, and doubtless amidst the Apostle's ministry in Rome he had proved the help and encouragement that had come into his own service through the assistance that Epaphroditus had afforded him. Co-working has its privileges; it is easier when there are two to face the difficulties, to share the perplexities, to bear the burdens in prayer; but it has also its difficulties; those of widely different temperaments, and past experience may be thrown together, and under such conditions mutual forbearance is called for. We must not let ourselves dwell on the thought of how trying other workers are to us, but rather let us remember that we too may be a cause of difficulty to some, and this will tend to make us patient and forbearing. There are dangers too that need to be carefully guarded against. Frequently in the loneliness of work in a Mission station workers are thrown so much together that they are apt to become too engrossed with one another, and this hinders and prevents that true enlargement of heart that should always be sought after. Such a selfish engrossment of two workers with one another always seems to bring with it a blindness which prevents them from seeing that there is anything
amiss, hence the great need of watchfulness beforehand, for "to be forewarned is to be forearmed"!

(3) "Fellow-soldier." Christian service is not only a labour to be shared but it is also a conflict, with a great enemy, in which we are mutually to be engaged. The war so presses on us to-day that we are constantly using illustrations in terms of the battlefield: but we must grasp the fact that it is the earthly warfare which is the shadow and that the spiritual warfare is the great reality. There are three conditions necessary to the prosecution of successful warfare, whether it be physical or spiritual. The first is "watchfulness." The recruit learns during his training that when he is acting as a sentry he must never turn his eye away from the front of his position, but always watch lest while he looks round the enemy should gradually steal up to a place from whence he could spring upon him. In our Christian life there must be no hours when we forget that we are in a position of danger and that we are faced by a terrible enemy. "Watch and pray lest ye enter into temptation" is the warning of our Lord and Saviour Himself. The second is "hardiness." In this winter season our men at the front are passing through many hard experiences apart from all the terrible conditions of the actual fighting. And there are many hard things for the child of God, as he joins in the battle against the world's evil. It is still "through much tribulation that we must enter into the kingdom of God." The third condition of warfare is "separation." The soldier cannot entangle himself with the affairs of this life; and at present multitudes of our men are separated from home and friends and their occupations for their country's sake. And no less must the soldier of Jesus Christ see to it that he does not permit anything to entangle or restrain him from engaging in all the holy warfare into which his Captain would lead him.

(4) Next the Apostle describes Epaphroditus in his relation to the Philippian Church as "your messenger." Although neither the Authorised nor the Revised versions use the word "Apostle" here, it is certainly the meaning of the original; Epaphroditus was the Apostle of the Church at Philippi. He was no doubt the leading man amongst those who ministered to the Church, and Paul uses the term to indicate this rather than in its full technical meaning, as if Epaphroditus actually occupied the office of an Apostle in reference to the whole Church. We may surely learn here that each of us, as Christ's servants, has a special and individual ministry that is our own. The recognition of this will set us free from the danger of copying others in our service. We are to consider one another, to learn from one another, but it is to the end that we may faithfully fulfil our own personal calling. We are also to keep in view that as God has committed other lines of ministry to our brethren we are not in any way to disparage them; nor are we to minimize the value of our own service when we see others occupying a larger sphere.

(5) Finally, this brother and fellow-soldier had ministered to the Apostle's wants. He had brought, at great cost to himself (Phil. ii. 30), the contribution of the Church for the supply of the Apostle's temporal needs. This is more than a record of a personal event soon over and to be forgotten. It calls our attention to an expression of the Christian life that was very marked in the early Church. The Apostle Paul's collection throughout the Gentile Churches for the poor saints at Jerusalem is an example of this care for the temporal needs of fellow-Christs, and here we have the same manifestation of Christian kindness in relation to Paul himself. So binding was the sense of obligation in this direction that a historian has pointed out how "in those times Christianity was specifically a social mission," and that "the neglect of a needy brother was indeed an offence of the same kind as the denial of Christ." Such is the picture of life and service as it stands out before us in the concrete example of one of the Apostle's companions, and it remains to-day well worthy of our study and imitation.

MAP OF SHEKICHEN DISTRICT.

This map, with Shekichen in the centre, shows the surrounding towns and villages which are to be the centres for the systematic Evangelistic Campaign. The Chinese characters on the right and the left of the map are:— "Lift up your eyes, and look on the fields, that they are white already to harvest, etc." (See page 41.)
China's Millions.

A Systematic Evangelistic Effort in Honan.

By Ernest Weller, Shekichen, Honan.

While the facts are fresh in my mind I wish to write about our recent Conference. And first of all, will those who read this account unite with us in praising God for the blessing received? We have just baptized eighty men, the largest number we have ever received at one time. Others, although ready for examination, were unable to get here, and so their baptism had to be deferred. Several women, too, were ready, but we had not time to examine them. God willing, there will be another opportunity later, when they gather for their Bible School in the early spring.

Our total additions to the church this year are 138, and we thankfully believe that these new members are truly those whom the Lord has added to the company of His redeemed. May I ask special prayer for them? I hardly remember a baptismal service that has not been followed by definite Satanic attack upon the converts, either in the way of persecution, or of enticement to sin. Thank God, the Good Shepherd still carries the lambs of His flock in His bosom; they are His special care. But as fellow-members of the same body, it is our duty and privilege to pray for them.

Of the converts received into the fellowship of the Church on this occasion, twenty-seven are from the Yangch'ai out-station, thus raising the number of new members received from this place during the year to fifty. We can only marvel at the work of God in that district, and praise Him for it. At one time the deaddest of dead churches, He has recently so quickened it that it is now one of the most living of all, and all through the patient, prayerful, self-denying labour of a humble servant of His, named Sie Lan-t'ing. This man has hardly any preaching ability, and no idea of orderly management, but he has a deep love for the Lord and for those for whom He died. This is the whole secret of his success. The work at Yangch'ai seems now to be self-propagating. The Christians there are seeking for souls, and are finding them. Again, I say, pray for them!

Another place that has caused us great thankfulness is Tushu. Among our recent baptisms were nine from this centre. They are largely the fruit of Kwo Ming-t'wan's testimony. He has been a church member for a considerable time, but had grown cold, and used to curse and beat his wife on occasion. The Lord has, however, dealt with him, and he is now interested in seeking the salvation of others.

Another place where the power of God has recently been manifested is Chaofukang. This place has the unenviable reputation of being a veritable nest of gamblers.

Diagram to Show Results of 31 Years' Work in the Shekichen District.

A (Believers) shows the progress in the number of communicants
B (Cities and Towns). The white space represents the 19 cities and towns in which there are converts; the shaded portion the 38 cities and towns without a resident witness for Christ.
C (Villages). The white space represents the 102 villages with converts; the shaded portion the 3,280 villages without a Christian witness.
D (Christians and Non-Christians). The small white square represents the 697 converts in the district; the larger square the 39,000 people who die every year; the shaded portion the 1,500,000 non-Christians.
China's Millions.

and at a meeting held there it was suggested that missionaries of all societies in Honan should unite in a definite attempt to evangelize the whole of their districts in the next five years. With this purpose in view we felt led to make this proposition the theme of our Conference. We therefore took as our main subject, "Evangelism," and considered it under these four principal heads:—
The Call; the Aim; the Methods; and the Essentials; with still other sub-divisions for the different speakers. The proposition before us is not a small one. Our district has an area of about 3,000 square miles, and is as large as Sussex and Kent combined, or half the size of Yorkshire. It contains a population of, say, 1,360,000 souls, occupying two cities, fifty-five market towns, and nearly 3,400 villages. There are only 607 Christians in the entire district, that is one to every 2,240 of the population. If account is taken only of the Christians who are really "working at it," the adverse proportion is heavier still. Thirty-six of these market-towns are still without a single Christian or enquirer, and of the 3,400 villages only 102 have any witness for Christ resident in them, and this at the close of thirty-one years of missionary effort. How is it possible, with our limited forces, to in any way meet the needs of our district within the five years' term? We have put before our people the following plan, and, please God, will carry it through.

Tent Missions.

We purpose holding a tent mission of ten to fourteen days' duration in every market town of our district, visiting about ten places annually. Throughout China every village is connected with a market town to which the country people resort on alternate days for the sale and purchase of necessary commodities. It will be seen, therefore, that these market towns are strategic centres, and that by holding missions in them we reach, in a measure, the whole population which they serve.

On the alternate non-market days we hope to break up into parties, and visit all the villages adjacent to the town in which, at the time, the mission is being held, so that the stay-at-homes—the women, children and old people—may have at least some opportunity of hearing the Gospel.

We endeavoured at this Conference to get our Church members to interest themselves specially in the market town nearest to their homes; to feel that upon them devolved the responsibility to pray for that place, and to prepare the way for the contemplated mission there, and afterwards to follow up any work done.

We suggested that they prepare maps of their districts showing all the surrounding villages, and to the utmost of their power to give time to preaching and witnessing in the town and its villages; also, as the time of the special mission approaches, to scatter invitations and make all arrangements for the carriage and pitching of the Gospel tent. Thus, when we are able to begin, we hope to find men's hearts prepared, in a measure, for the Word.

Times have changed in China, and to-day, as never before, the hearts of the people seem to be open to the Gospel. There is a wonderful readiness to hear, and hidden in the midst of these crowds are men and women who are just ripe for the Gospel message. Every now and then one meets such a person, and then preaching is easy. They are the Lord's "other sheep," but to bring them in He needs us. May He find us and our dear fellow-Christians in China ready for His use. I believe that deep impressions were made at this Conference. Our prayer is that as the days go by, and we really get into this work, the Lord

A BLANK FORM FOR MARKING THE VILLAGES.

Blank forms similar to the above, but on a larger scale, are given to the evangelists for filling in the villages. The name of the market town will be written in the centre, a square representing a market place. Large villages will be marked by a cross, and small villages by a circle. The circles represent a distance of one-third of a mile from each other; each form being designed to show the villages located within a radius of four miles from the market.

his unconverted days had driven his old mother from home, had now taken her back again, an action which greatly recommended the Gospel to his fellow-countrymen who, as is well-known, think much, at least theoretically, of filial piety.

The Conference.

With regard to our Conference, which was held from Nov. 17th to 19th. The Lord gave us lovely weather, and there was a large attendance. About 700 were present at the morning and afternoon meetings, while the average attendance for all gatherings, including the early morning prayer meeting, was well over 500. It was no easy matter providing accommodation for the 500 guests who came from the out-stations. The boys' and girls' schoolrooms, the street chapels, and all the odd rooms available, not to mention a large empty house which was lent to us for a few days, were all literally filled with guests. We were not able to supply beds for so many, but clean straw was spread in all the rooms. All who came brought their own food, but the home church bought firing for those who did their own cooking, and hired wadded quilts for all. Most of the visitors preferred to buy their food already cooked, and our school courtyard was quite a busy scene, with desks and forms placed about for tables and chairs, and vendors of victuals coming and going, carrying bowls of food to hungry customers.

During the summer we were at Chikongshan (a summer resort)
may lay the burden of souls more and more heavily upon us. A chorus we sang often during the Conference was:

"Give me a heart like Thine,
Give me a heart like Thine,
By Thy wonderful power,
By Thy grace every hour
Give me a heart like Thine."

On the first morning of the Conference we came, in the course of our ordinary Scripture reading, to Ps. xlv., and, as I read it, I felt that the third verse was a special message from the Lord for a time like this:

"They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them."

We plan, but we do not trust in our plans. Our trust is in His right hand, His arm, the light of His countenance, His favour. We ask a large place in the prayers of our readers for this special evangelistic effort.

Our Shanghai Letter, Containing the Latest News from the Field.

BY JAMES STARK.

Jan. 26th.—Mr. Hoste safely arrived here from North America on the 3rd instant, looking well after a somewhat rough passage across the Pacific. It is, as you will understand, a great pleasure to us to have him in our midst again.

At our annual day of prayer on the 31st December, when we had most helpful seasons of waiting upon God for blessing on the work during the New Year, the following statistics were given:

During the year 1916 we had the pleasure of welcoming nineteen probationers from Great Britain, North America, and Australasia, whilst eight new Associate workers were added to our ranks. We lost by death five members and two Associates. Thirty-six members and two Associates retired from the mission for health, marriage, military service, family and other reasons. Thus the total number of missionaries on our list on December 31st stood at 1,059.

Since the date of my last letter 644 baptisms have been reported, including 132 tribespeople in the Sapushan district, bringing the aggregate thus far recorded for the year up to 4,613, being 403 in excess of that for the previous one. We are thankful to God for this increase, and we trust that as the result of all the earnest prayers and labours of our fellow-workers in the provinces He will give a yet larger ingathering during 1917. To this end we shall value your fellowship in prayer.

At many of our stations a special evangelistic campaign has been arranged for the first week of the Chinese New Year, which has just been celebrated. There will be a large amount of voluntary effort on the part of the Chinese Church. We were recently cheered by hearing that at a self-supporting out-station of Hangchow one hundred converts had decided to go out to the surrounding towns and villages preaching the Gospel and distributing Christian literature. For this purpose 10,000 booklets had been purchased with money which they themselves had subscribed, and at a neighbouring out-station seventy men had agreed to follow their example. As there are probably hundreds of thousands of men and women in China who have heard the Divine message and have in some measure been influenced by it, we have been earnestly praying that they may be brought to decision for Christ.

Dr. Dansey Smith reports that a disastrous fire broke out in the city of Jaochow on the 14th of January, when over one hundred houses were destroyed in the best business centre, causing not only great loss but much suffering, as the friends of the people who were rendered homeless, owing to time-honoured superstition, dared not take them into their houses for three nights for fear of demons. Much of what they saved has since had to be spent in special ceremonial worship of the "god of fire."

The Chefoo School vacation is drawing to a close, and the children are beginning to congregate here. The compound is now a busy scene. Arrangements have been made for the large party to sail in two days' time.

Mr. and Mrs. M. H. Hutton and Miss Grace Bailey had a very trying experience after leaving Hungkiang. When their boat attempted to surmount a dangerous rapid, the men lost control of their craft, and it was immediately whirled round in the surging waters. The boat was seriously damaged in several
China’s Millions.

April, 1917.

places and beheaded to one side, when the water rushed into the cabins, spoiling several boxes of clothing and stores. In Gron’s mercy at length with the aid of thirty men the boat was towed to the shore, and after some hours’ delay the journey was continued.

Several letters recently received refer to drastic measures being taken by the Chinese officials for the suppression of the opium traffic. One man was fined $500 for selling it and had $200 worth of the drug confiscated and burned. Many smokers have also been fined.

From two of our Associate workers in Honan we hear of the influence of the colportage work under the superintendence of Dr. Keller. At an out-station of Siangsiang six men, most of whom had become interested in the Gospel through one of the doctor’s evangelists, were baptized. In the district of Paoking, Dr. Keller’s colporteurs have worked for a whole year, and as the result of their efforts many new openings have been gained and converts won. I would commend this special work to your prayers.

Mr. R. H. Ballantyne writes of the friendliness of the local magistrate at Kusong, in the Luchow district, Western Szechwan. During a recent visit to the city he invited Mr. Ballantyne to dinner, when they had an interesting talk about the Gospel. A copy of the New Testament was presented to the official, who seemed delighted to have it. That evening he, with some of his friends, attended the service, in spite of the fact that it was raining heavily.

Mr. R. Cunningham reports fresh interest on the other side of the Poyang Lake from Takutang. A farmer there, who on one occasion befriended Mr. Cunningham and his wife, came over to see them. Some Christian literature was given to him. During his visit he told Mrs. Cunningham that he believed the Gospel and invited her and Mr. Cunningham over to stay in his home. Mr. Cunningham writes: “With his own money and in his own home this man has opened two schools and employed two teachers.”

Medical Missionary Work.

As an example of the influence of medical missionary work, let me quote from a letter received from Miss Grace Spink, of Iyang, Kiangsi. Our sister writes:—

“You will be interested to hear that two of our men have been working for a fortnight in a district known as the ‘west country,’ where as yet we have no preaching place. Their reception in the different villages varied a good deal. In one place God wonderfully raised up a friend for them in the person of a man who had been to the Taoshow Hospital for treatment. This man heard them singing at morning worship in the inn where they were staying, and went in. He had once been to Iyang for medicine, and so knew one of the men, Mr. Hsie, by sight. He offered to take Mr. Hsie and his companion round the district. This offer they gladly accepted, and for three days he remained with them, taking them from village to village. The fact of having a local man with them, made the people much more ready to listen to Mr. Hsie and Li-long-fah.”

Miss J. B. Smart mentions a somewhat striking incident, in connection with a visit to one of the villages in the district of Loping, in the same province. A man with literary degree, who had evidently heard the Gospel before, after looking at the poster which our sister and her helpers were displaying, decided that it looked well, and went in search of the most prominent place for pasting it up. He then bought two of their books, and exhorted those around to do likewise. Not a few accepted his advice. On another occasion, when Miss Smart and those with her were crossing a field, they met two men, the younger of whom asked what books they had. After looking at them he decided to buy one, but discovered that neither he nor his companion had any money. Miss Smart saw he was anxious to have the book, and was about to present it to him when he suggested that she should exchange it for a piece of bean curd. Seeing he had several pieces in his basket, she consented, knowing that a book for which he had paid would be the more valued.

Mr. R. H. Ballantyne, in reporting thirty baptisms at Yunnanfu, writes:—“One thanks the Lord for such trophies of grace, and is reminded of David’s mighty men.” He mentions that one of these baptized is a well-educated young man, of thirty-one years of age. He had been a great gambler, known far and wide in village and town, but now goes everywhere preaching the Gospel. Mr. Allen says:—

“I have just been with him on a nineteen days’ journey, when he was ceaseless in his activity by day and night, and souls were saved everywhere. If he sat for a rest by the wayside he either preached Christ, or, taking out his pocket Testament and red pencil, became absorbed in it. He sought with apostolic fervour and tact to bring people to decision. Another was a carpenter and farmer, who spoke to a chapel filled to overflowing in such a way as to grip old and young alike. A third was a doctor, well read and of good reputation, who had been a Christian for over a year and been a credit to the Gospel, preaching wherever he went to all classes. A fourth was the postmaster, aged fifty years, well known and respected. One of the women was an old lady of seventy-eight, who had been a vegetarian for over fifty years, but had broken her vow.”

Arrangements had been made for special gatherings to take place at ten different out-stations from this centre, when it was expected that not less than five hundred members and enquirers would take part. You will rejoice with us in the great change which has taken place in the work in the Yunnanfu district during recent years; for I know you have in the past often united with us in prayer that that great field, so long barren, might become fruitful.

Book Notices.

“Rowland Bateman, Nineteenth Century Apostle.” By R. Maconachie, late I.C.S. Church Missionary Society. 3s. net.

India is astonishingly rich in good biographies. When shall we get someone to do for China what Dr. George Smith and others have done for India? Here are some of our thoughts on reading another excellent biography of an Indian missionary. We congratulate India but remain somewhat jealous for China! Rowland Bateman was a man of solid worth and lovable character, who gave thirty-three years to the hard and exhausting work of preaching the Gospel in India. He was essentially a soul-winner, blessed with the love of humanity and the power of bringing himself into living contact with it. He has been singularly happy in his biographer, who writes with a manly affection for his friend. The book is dedicated to the younger men of the Empire who are now gloriously proving their manhood on the bloodstained battlefields, in the hope that they may later enlist as soldiers of a still holier cause. The book is well calculated to inspire many with this high and holy ambition. Its quality is excellent, and the price, 3s. for two hundred pages demicoutavo, extraordinarily cheap.


This is a fascinating book written by one who, as a British Consul, has an intimate acquaintance with things Chinese, and possesses also a graceful, and at times almost poetic, style of writing. The sheer pleasure of reading is such that the seriousness of the subject is almost forgotten. The author’s mind is distinctly judicial and his judgments are well and carefully balanced; wide reaches of history and broad areas of thought are reviewed in a masterly and pleasing fashion, but the author, though sympathetic with Christianity, is not in favour of dogmatic belief. The weak point, in what is otherwise a valuable book, is that the author objects to the exclusive claims of Jesus Christ. These, of course, cannot be surrendered.
China's Millions Notes.

THE ANNUAL MEETINGS.—In 1895, after the sad Kucheng massacre, the Church Missionary Society, among eight resolutions adopted at that time, expressed its desire "to place on record their unflinching belief that no disasters, however great, should be allowed to interfere with the prosecution of that purpose for which the society exists, namely, the evangelization of the world, which in its divine origin is without conditions." These words come to mind to-day as we contemplate the worldwide disasters caused by this war and the increasing pressure and claims of national service. There is nothing our own nation more needs to-day than God's blessing. Obedience to the divine command therefore must be the most patriotic duty. The Annual Meetings of the Mission will be held this year as usual in the Kingsway Hall on Tuesday, May 8th. The chair will be taken at 3 p.m. by Mr. Archibald Orr-Ewing, and in the evening at 7 p.m. by Dr. J. Stuart Holden, Home Director. In addition to the missionary speakers, the Rev. R. C. Gillie, M.A., and the Rev. Dinsdale Young will address the meetings in the afternoon and evening respectively. We hope that as many of our London friends as circumstances will permit will be with us, fully recognizing that the restrictions upon travelling make it impossible, or even undesirable, for many of our friends in the country to come to town on purpose. Above all we ask for prayer that these gatherings may hasten the coming of that kingdom which has no end.

The C.I.M. Address in London.—In order to conform with the instructions issued by the Postmaster-General, we shall be glad if friends will kindly note that the number sixteen should now be added, after the N. for North, to the Mission's address in London. This is to assist the less experienced sorters and also to economize labour. The Mission's address in London will, therefore, be as follows:—
China Inland Mission,
Newington Green,
London, N.16.

The Address of Our Friends in London.—To avoid delay in delivery and in order to assist the Postal authorities we have been endeavouring, by the use of the small directory issued by the Post Office, to add the new district number to the address of those who receive China's Millions, etc., by post. As this small directory only gives principal streets there are many addresses to which we cannot add the number. If each friend in London who receives by post China's Millions or the Prayer Union Quarterly Letter, will kindly send us a postcard giving his or her correct address with the new district number, it will enable us to comply with the Government's request and it will also ensure prompt and correct delivery of the papers.

In Memoriam.—We deeply regret to report the death of three valued lady workers during the first few weeks of this year. Miss I. W. Ramsay passed away at Chungking on January 4th from acute bronchitis. Mrs. W. Englund died in Shanghai on January 9th after a protracted period of suffering from heart disease, and Mrs. J. Carver died at Kiukiang on January 17th from tuberculosis. These women were all devoted and able missionaries, and in their removal the Mission has sustained serious loss.

Miss Ramsay arrived in China in 1887 and was, after a short period at Wanhisien, appointed to work in the city of Chungking. From the first she devoted herself to school work for girls and she was, as Dr. McCartney said, "the pioneer educationist for girls in West China." The girls of Szehwan claimed her love and sympathy to the end. She cared for those who came under her charge as a mother would, and to-day not a few of her foster children are living useful lives, some of them as Biblewomen labouring in other parts of the province. Dr. Parry, who with his wife has been associated with Miss Ramsay in the work at Chungking for fifteen years, writes:—"In her long term of missionary service in Chungking we have an impressive example of a life of quiet, steady, persevering and withal unassuming devotion to the work committed to her by the Will of God." In her last letter to Shanghai, written less than a month before her death, she wrote:—"The word the Lord has given me for 1917 is the word I received on my first coming to China—Isa. xii. 10: 'Fear thou not,' etc. I have proved it and tested the truth of this promise. It is as fresh now as it was to me in 1887." What better word could our friend have had to begin and end her days of service upon? Mrs. Carver sailed with her husband for China in 1907. There were some serious misgivings at that time as to whether her health justified her sailing for the foreign field, but she was so filled with zeal and devotion that she and her husband offered to go at their own charges for a trial period of two years. Mrs. Carver immediately threw herself whole-heartedly into the work, and after some service in the Chefoo schools she and Mr. Carver were appointed to the city of Kanchow, in South Kiangsi, where Mrs. Carver soon established a flourishing school. In this she was considerably prospered until failure of health compelled her to relinquish the work she so earnestly loved. After a time of rest at the Kuling sanatorium in the hope that the mountain air would assist recovery, she passed away as recorded above, having been spared to give nearly ten years of profitable labour to the land of her adoption. In her closing days of weakness she was lovingly ministered to by Dr. Mary Stone, an accomplished Chinese doctor educated in America, and by fully qualified Chinese nurses. Thus do the fruits of
missions bless those who devote themselves to the foreign field.

Mrs. Englund, who was an Associate of the Mission connected with the Scandinavian Alliance Mission, reached China in 1894, at which time her maiden name was Hedman. We regret that at the time of writing we have not available the records of her service in the field.

We earnestly commend to the prayers of God's children the bereaved husbands and other relatives of our departed friends, and we pray that God will continue to bless and prosper the work these His servants have been instrumental in initiating.

The Rev. Robert A. Haden.—We deeply regret to learn of the death, by drowning, of Mr. Robert A. Haden through the torpedoing of the French steamship “Athos” in the Mediterranean. Mr. Haden was an American missionary who married Miss Eugenie Hilbold, an Alsatian who sailed for China in connection with the China Inland Mission in 1892. Mr. Haden, who was drowned while returning to the ship to assist others, was on his way to Switzerland to join his family. We offer our Christian sympathy to Mrs. Haden and family in this their sore bereavement.

The Chekiang Chinese-Foreign Conference.—The second meeting of the C.I.M. Chekiang Provincial Conference was held in Hangchow from November 22nd to 25th. Delegates were present from seventeen stations, and one special feature of the Conference was the presence of Archdeacon Sing, of the C.M.S., who gave a series of addresses to those present. The chief subjects under discussion were:

- The evangelization of the unreached;
- How to get and train workers;
- The work of the Bible Training Institute;
- Middle and Normal Schools, etc.

From a short report of the Hangchow Bible Training Institute we learn that the second valedictory service of the students who had completed their course was held on Tuesday, December 2nd. The diploma of the Institute was presented to eight of the nine students who had completed the two years’ course, while term certificates were given to seven others. The Rev. Henry Moule, of the C.M.S., gave a helpful address to the men, and the Rev. W. S. Sweet, of the American Baptist Missionary Union, offered prayer dedicating these graduates to the work of God. For three or four sessions of this two years’ course the work has been under the care of Mr. C. Fairdough, assisted by Messrs. Liu and Du. Mr. W. H. Warren has now returned from furlough and resumed charge. We earnestly ask prayer for this important work, for wisdom in the selection as well as in the training of the students.

World Statistics of Christian Missions.—Professor Harlan Beach and Mr. St. John, who have in the past done such excellent work in the collating and publishing of comprehensive data concerning Christian Missions, have placed the Christian Church afresh under a debt of gratitude by their new work entitled, “World Statistics of Christian Missions.” This book has been published by the Committee of Reference and Counsel of the Foreign Missions Conference of North America. Statistics unhappily are looked upon by many as dry and uninteresting, but we venture to quote a few of the outstanding figures given in this volume, which may help us in these days when we are so sadly familiar with millions in relation to the war, to realize a little of what is being done to fulfil the command of Jesus Christ to preach the Gospel to every creature.

In all there are some 412 different Protestant organizations engaged in direct work on the mission field. During the year 1915 these Societies raised some £7,784,564. Of the Societies 128 are located in the United States of America, 92 have their centre in the British Isles, 12 are in Canada, 27 in Australasia, and 70 on the Continent of Europe. The total foreign staff is 24,039, of whom the majority, 13,719, are women; the native Christian workers number 109,099. There are 4,094 stations, counting each place only once, no matter how many societies are labouring there. There are 26,210 organized Churches and 30,752 other places where regular services are held. The communicants number 2,408,900, with 1,423,314 other persons under instruction, while 7,777,433 scholars and teachers are enrolled in 36,670 Sunday Schools. The contributions of these various congregations amount to £903,198, which sum, however, would need to be multiplied many times to represent the real value in relation to the givers. In the schools nearly 2,000,000 persons are under instruction, and the fees received amounted to £373,000. In the 703 Mission hospitals 253,633 in-patients were received, while the total treatments in the dispensaries were approximately 9,000,000. For all this good work we thank God and by reason of it we take courage.

The New Prayer List.—Leaders of Prayer Circles, members of the Prayer Union, and other friends, will be interested to hear that the new Prayer List, which is published half-yearly, is now ready. Those who are in the habit of using this booklet do not need to be told of its value as an aid to intelligent prayer for the missionaries of the C.I.M. But for the sake of those who have not yet seen it, we may say that it is so arranged that by following the plan of the booklet all the missionaries of the Mission can be prayed for specially, once a week. The names of all C.I.M. mission stations are given, with the missionaries labouring in each, and by using the alphabetical index which has been added, the location of any missionary can be found at once. The booklet may be had, post free, from the offices of the Mission, for fourpence.
Among the Out-Stations of Taichowfu.

By Miss Annie Ferguson, Taichowfu, Chekiang.

I have been visiting the out-stations in the Taichowfu district. The first one I visited was Hemeng. There I remained three weeks, during which time we sold out all our books and helped also to sell the evangelist’s books. We obtained entrance into not a few better-class homes. On one occasion when we were telling an old Chinese lady of eighty years of age the Gospel, she said “I cannot go upstairs to worship the idols, but I always worship these here,” pointing to three which are called “Kwon-shu-ing.” Then we told her of the Lamb of God Who taketh away the sin of the world. She listened intently, and as I was speaking with her the tears rolled down her face and she said “Teacher, when you go away I shall have no one to tell me the Gospel.” How often my heart is sad when I have to leave these people who understand a little. It is so long before I get back again, and very often when I do return they have passed from time into eternity. Will you pray that God will thrust forth more labourers into His vineyard? “The harvest truly is plenteous but the labourers are few.”

Mr. and Mrs. Miller joined me at Hemeng and we three visited a few of the out-stations together. Of course I had not done this before, so I was glad to learn the condition of things. Mr. and Mrs. Miller took me with them to the opening of a large new chapel in Dziangka, in the Ninghai district. On our way we visited some of their members, who were very earnest. One, the head of his village, has given a large part of his house for a chapel where they hold services. He gives his own time for preaching and a tenth of his income to the church. Every communion Sunday they all go to the Dziangka Church. On the opening day of the chapel there were about 150 members who sat down to the Lord’s table, also many onlookers were present. As we looked on that very earnest assembly and thought of what they had accomplished out of a good heart for their Lord and Master, one could not but feel that the labour that had been put into the work was not in vain in the Lord.

I went three times to Dadin, which is about eight miles from the city. Each visit was of quite a long duration. The first time the evangelist took me round and introduced me to the members and enquirers. It was a pleasure to make their acquaintance and to find out their standing in the Lord. Everyone entertained me well, and I was glad to find a few earnest Christians. I feel the Christians in the Taichowfu district need to go forward. It was so hard to leave them. While I was there the women came out in good numbers, and seemed to be in earnest. I had only returned to the city a few days when the Dadin evangelist had to be put away, so it was necessary that some earnest evangelist, or a foreigner, should go there. As our Chinese workers are scarce I had to go. As I look back I thank God for the experience. I kept visiting the members and got to know them and was thus able to keep them together. We were afraid that the evangelist’s bad example might have caused the falling away of many, but, on the contrary, they stood firm and came out to daily worship. Truly the Lord heard prayer. We visited the surrounding districts and many who for long had not attended services there turned out. I held two cottage meetings every week and at these places many came to hear the Gospel. On my third visit I was saddened to hear of an old member having fallen into idolatry. I visited him and he came to the services, but I am afraid his heart is not right with God. I would value prayer for
him. We had the joy in Dadin of giving four kitchen gods to the flames—two families promising to come right out on the Lord's side. It was so hard for me to get away from these dear people. They have no resident evangelist and they are like sheep having no shepherd.

While I was out ministrating Dr. Anderson arranged an evangelistic campaign, and asked me to pray about it, so when I returned to the city. Dr. Anderson, along with young Chinese doctors, students, evangelists and book-sellers, left for Dadin, taking a circular route, preaching and healing and selling books as they went. They stayed about three days at each place—first preparing by prayer and meeting with the members—after which they went in bands to the surrounding villages. In this way they were able to ontake quite a number of places hitherto untouched. They also prepared the way for the Biblewomen and me. A week later I, with two Biblewomen, left the city to follow up the work they had been doing. Our first station was Dadin. We prepared for the work of each day by prayer and morning worship. During the day we visited houses and in the evenings held an evangelistic meeting. It was quite evident that there had been a move—the chapel was crowded. The people listened well throughout the meetings and many professed their faith and said they had received help; but I should have liked to see many more take their stand for Christ.

From Dadin we went to Tongdzing. We have no chapel there, but a former hospital patient, Lady Tsiu, kindly gave us hospitality. There we followed the same plan as in Dadin. It was a fine opportunity to get near Lady Tsiu and her friends, so we were glad to avail ourselves of it. I had the feeling that Lady Tsiu was a worshipper of Confucius, so asked her why the scholars worshipped him. She answered, "Lest they forget him," but I told her we, too, in our country had men whom we esteemed and honoured; but that we should worship only the one true and living God. During our talk all her answers were good, and she knows the Gospel. But I long that she would surrender her life to Jesus Christ. All her friends came to the services and listened to the Gospel. While there we had splendid times, notwithstanding that theatricals were going on at the same time. Although many had come to hear them they listened to the Gospel gladly.

We had the privilege of visiting Lady Ky'uih, the mother of the former Governor of Hangchow. She is a far-out relative of one of our members in Dadin, who told me about her and offered to escort me when going. I had not time to ask him to do so, but remembered about her when in Tongdzing. Lady Ky'uih received and welcomed us. She took me through her whole house. I asked her if she never was anxious about her son, then in Hangchow. She answered that she burned incense for him every day. We preached Christ to her. Will you pray that we may have other opportunities to visit her?

After leaving Tongdzing we went on to Kongkong, about twelve miles distant. No foreign lady had visited Kongkong, so on the road I was met by crowds, and when I arrived at the place where I was able to take up my residence, I could hardly get an entrance. The people followed me right upstairs. We availed ourselves of the opportunity and preached the Gospel to them. The head man of the place received us, and gave hospitality. His family had been patients of the hospital and so entertained us. Before we arrived, their house had many idolatrous scrolls, and other things, but when the preachers came along these were all removed. The master of the house himself took down all the idolatrous scrolls, etc., and put up Gospels in their places. He also availed himself of the opportunity and preached the Gospel. Every night, made up his mind that he would destroy the idols. So one day when we had gone out preaching he destroyed them. Kongkong is a place with nearly 1,000 inhabitants. We have no chapel there and would value prayer about the opening of one. The crowds that came to hear the Gospel were very large at this place. We were blessed at the numbers who heard the Gospel and the women who were dealt with. I visited the household of the present Governor of Hangchow and those around also heard the Gospel. When we were on our way, two very high class young ladies came out and invited me into their home. I thanked them and said I could not come then, but would do so on my way back. I visited them, and they were most courteous and gave me the highest place in the room. They spoke about many things and wanted me to put up with them, but I preached Christ to them. They said when I went to their place again not to bring anything with me, just to come and stay with them. We also visited another very fine old lady whose daughter is an official. We are glad of all these opportunities for we long that these people may know Jesus Christ as their own Saviour.

As we left Kongkong many of the people besought us to come there and open a chapel. They said if I came numbers would believe the Gospel.

Ky'i-o, about three miles distant, was our next place. There we put up in a member's house. I stayed about a fortnight and held meetings nightly. An old Church member and his two sons usually take the services, but the members are few. During our stay there many turned out and we had very good meetings. We met with a number of the hospital patients; they were glad to see us. In one village (Cong-Kyi), while we were speaking, a woman came forward and said: "I believe the Gospel"; so I had a talk with her and found out that she was willing to believe. Then we asked her if she had a kitchen god and if she was ready to destroy it. She went to her husband and asked him if he would allow her to take down the kitchen god. Seeing he was not willing, she said, "Well, I will allow you to take it down"; and so we had the joy of giving it to the flames. I would bespeak your prayers for her. She is very poor. Two years ago the husband had been to the hospital about his eyes, but I am sorry to say that he is fast becoming blind. He is quite a healthy man, about forty years old, and they have four children.

Ky'-k'eo was the next place about thirteen miles from Ky'i-o. There we have a nice chapel, also a good membership. The first question the members asked me when I arrived was, "For how long are you going to stay, three months?" I could not agree to stay three months, for the weather was becoming unbearably hot for work in out-stations, but I promised, if all was well, to come in the cooler season and hold a study class.

I do sympathize with you dear ones in the Homeland, for nearly everybody has friends and loved ones at the front. But we do pray that out of this seeming evil God will yet bring blessing which will give glory to His Name. I thank you all for your prayers on my behalf, for the many letters of love and comfort, and for your gifts. I trust that God will richly bless you in all your labours for Him.

Book Notice.

"Half Done: Some Thoughts for Women." By the Misses M. C. and G. A. Gollcock. 6d. net, United Council for Missionary Education.

This small book of sixty pages by two well-known writers is a fresh call to women's work, not merely for the women's sake, but for the men's sake, for the children's sake, for the nation's sake, and for the Kingdom's sake. One of the diagrams in the last China Mission Year Book shows that only about 30 per cent. of the communicants in China are women. Any policy which neglects the mothers of a country must be fatal to the advancement of Christ's Kingdom. We hope that this booklet, full of information and inspiration, may have a wide circulation.
A PRAYER FOR TO-DAY.
AN INFLUENTIAL WITNESS FOR CHRIST.
### DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING MARCH, 1917.

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**Total:** £ 24.14.0

### SUMMARY

- **General Purposes:** £ 24.14.0
- **For Special Purposes:** £ 0.00.0

**Total for March:** £ 24.14.0

**Total for Month:** £ 24.14.0

**Total for Year:** £ 24.14.0
A Prayer for To-Day.

"The Lord make you to increase and to abound in love one toward another and toward all men, even as we do toward you; to the end He may stablish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints."—1 Thess. iii. 12, 13.

B ENGEL reminds us that practically every chapter in the two epistles to the Thessalonians closes with a prayer. The Apostle Paul so breathed the atmosphere of heaven that he fulfilled his own injunction "Pray without ceasing." "Night and day" he had been "praying exceedingly" that he might see his converts face to face that he might perfect that which was lacking in their faith. But whether prospered or not in his desire to visit Salonica, as we should call it to-day, he prays that the Lord may make them to increase and abound in love both toward another and toward all men, that is, in brotherly affection and in universal love. It is noteworthy that this increase in love was to be a means towards an end, namely, that they might have their hearts "stablished unblamable in holiness before God the Father." Should we not have been tempted to reverse the order, to have sought holiness before God as a means of love toward another? Yet is not this order searchingly suggestive of the truth that if we do not love our brother whom we have seen how can we love God whom we have not seen?

Was there ever a time when an answer to this prayer was more needed than to-day? To quote the words of a brilliant young Englishman who fell in Gallipoli: "It seems as though love had fled from the earth." With half the world in arms and the other half on the verge of war there certainly never was a time when human passions were aroused on so vast a scale. View the conflict as we may, attribute the human responsibility to whom we will—and "woe to that man by whom the offence cometh"—we cannot escape the conviction that the war is the devil's master-stroke to envelop mankind in passions born of hell. "He was," to quote Dr. Moffatt's translation of Christ's own words, "a slayer of men from the beginning." Is there any other possible explanation of the daily record of barbarities and inhumanities which a few years ago would have been deemed incredible and inconceivable? In the presence of these staggering realities how great is the temptation to give way to bitterness of spirit.

And when the war is over, what a terrible heritage of hate will remain. When the tension and exaltation of spirit occasioned by the strain give way to the more relaxed conditions and quieter reflections of peace; when men have had time to realize the pain, the sorrow, and the poverty which must be reaped for years to come, the strife of war will still continue to rage fiercely within the soul. For a generation at least the sense and memory of a thousand grievances—bereavements, indignities, humiliations, cruelties and injustices—will rankle in men's hearts. What cure is there for all this but that the Lord Himself should make His own love to increase and abound in our hearts one toward another and toward all men?

But who has not felt helpless in presence of the divine standards of life and the sinfulness of one's own heart? The example of Jesus awakens both admiration and despair. How can we be like Him? How can we love our enemies, or pray for those who despitefully use us, as He did? Let us frankly acknowledge that we cannot. It is not within the capacity of human nature to do so. All our strivings and efforts are useless. Such love can only be possible by our becoming "partakers of the divine nature," by the gift of love from Him Who is the great "Lover of mankind." Then it becomes impossible not to love. True love is not an effort but the inevitable. In a beautiful tribute to the late Miss Bonnell, of Shanghai, which recently appeared in the Chinese Recorder, the following fragment from a conversation during the last interview is given: "Do you know I love you? I cannot help it. I just have to." This element of necessity in love is brought out in Wesley's hymn:

"He came from above. Our curse to remove, He hath loved, He hath loved us, because he would love. Love moved him to die, And on this we rely, He hath loved, He hath loved us, we cannot tell why."

Is there anything to be more sought and prayed for to-day than this Divine and instinctive love? We are all tempted to covet earnestly the best gifts, and this as it should be. But there was no doubt in the Apostle's mind as to what was the more excellent way, and as to what was the right order in which our ambitions should proceed. Gifts without love are not merely profitless, they are positively dangerous as this war has proved. "Make love your aim," says the Apostle "and then set
The Fruitfulness of Prayer.

DEAR MR. SLOAN,—You may remember my writing to you some years ago about the work here in Tengyueh. At that time there were no Christians or enquirers in the whole district. I remember your writing back in reply, saying that you had read my letter or parts of it before the Saturday afternoon prayer meeting at Newington Green, and that special prayer had been offered for the work of God in this remote district.

That was, I think, over six years ago. Only a few months later a woman was converted; she "broke the ice," and to-day, in spite of considerable persecution, is still a bright, earnest Christian. Two men followed later on. Then a convert from another place, who had not been in any church connection, joined us and was baptized; later on an old woman also was received. It is a little remarkable, however, that of all these five only the first one is a native of this place. Of the other four one comes from a place three days' journey away, another from Yuncheo, twelve days' journey from here, whilst the other two are from outside provinces. Our only purely local convert is a woman; since opening the work here in Tengyueh nine years ago not a single male convert—native of this city—has been secured.

There are just a few enquirers around us—mostly women—but on the whole the work in this hard city, with its worldly, commercial spirit, has always been uphill and still is so.

In one or two other places in our Tengyueh parish, however, there has been encouragement. In Yunchang—which is a larger city and more populous district than Tengyueh, and which would seem to be more deserving, perhaps, of a central mission station than the latter place—work was begun two years ago, a native evangelist and his wife from Taliifu being placed in charge. This has already borne more fruit than our Tengyueh city work; four families have removed all idolatry from their homes, three converts have already been baptized and there are quite a few hopeful enquirers. At Yuncheo our church member, who has

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The Fruitfulness of Prayer.

A LETTER FROM J. O. FRASER, TENGYUEH, IN YUNNAN.

China's Millions.

MAY, 1917.

your heart on the spiritual gifts” (1 Cor. xiv. 1. Moffatt's translation).

When the writer was speaking on this subject recently to a little company of Christian people, one person remarked, "Yes, but love seems so helpless." It may seem so, and did indeed so appear at Calvary, but it is none the less the most mighty power in the world. "No mightier power has been entrusted to us," wrote Mr. Hudson Taylor many years ago, "than true sympathy which identifies itself with those whom it seeks to benefit; it carries the heart captive.''

We know of no modern life in which this omnipotence of love is more helpfully illustrated than in the life of the late Mrs. Josephine Butler. Her biography needs to be read for this to be appreciated. Incidents from that life are not easy to quote, but we venture to quote part of one. She had entered a large city hospital only to meet the chaplain leaving a ward with his hands pressed upon his ears to shut out the sound of a torrent of blasphemy and coarse abuse hurled after him by one poor inmate. "An unseen power urged me to go over to her," wrote Mrs. Butler. "Was it possible for anyone to love such a creature? Could she inspire any feeling but one of disgust? Yes, the Lord loved her, loved her still, and it was possible for one who loved Him to love the wretch whom He loved. I do not recollect what I said to her, but it was love which spoke. She gazed at me in astonishment, dropped her torn-up food and flung it aside, to the brim of revenge and bitterness against man, but it was love which spoke. She gazed at me in astonishment, dropped her torn-up food and flung it aside, to the brim of revenge and bitterness against man. She took my hand and held it with a death grip. She believed it and was transformed. I loved her. It was not pretence and she knew it."

How sorely we need a baptism of such holy love. How much the world needs it. But it is no weak sentiment or easily obtained experience. Mrs. Butler has given us a glimpse into the agony of soul by which she entered into the great possession, and we cannot do better than quote it: "Grace was given me to arise and wrestle, as Jacob did, with the mysterious Presence, who must either slay or pronounce deliverance. And then the great questioning again went up from earth to heaven, 'God! Who art Thou? Where art Thou? Why is it thus with the creatures of Thy hand?' I fought the battle alone, in deep recesses of the beautful woods and pine forests around our home, or on some lonely hillside, among wild thyme and heather, a silent temple where the only sounds were the plaintive cry of the curfew, or the hum of a summer bee, or the distant bleating of the sheep. . . . Looking back, it seems to me the end must have been defeat and death had not the Saviour imparted to the child-wrestler something of the virtue of His own midnight agony, when in Gethsemane His sweat fell like great drops of blood to the ground. It was not a speedy or an easy victory."

In this terrible war there is something at stake which is far more serious than loss of life or loss of territory. There is a spiritual struggle behind the contest which is seen. There is the danger that Christ may again be wounded in the house of His friends, that those who have become citizens of the heavenly kingdom may be embittered by national cleavages, that those who are one in Christ may be divided by the incidents of birth and earthly obligations. But the spiritual issues are paramount and can only be secured by spiritual means. Victory in this region must be God-given. Can we then do better than adopt the Apostle's prayer for ourselves and pray that the Lord will make us to increase and to abound in love one toward another and toward all men, to the end that we may be established unblamable in holiness before God? This is not inconsistent with righteous anger against sin. One of Mrs. Butler's prayers, which we may well use ourselves to-day, is as follows: "I pray Thee, O God, to give me a deep, well-governed, and life-long hatred of injustice, tyranny, and cruelty; and at the same time give me that divine compassion which is willing to live and suffer long for love to souls, or to fling itself into the breach and die at once."

M. B.
returned to his home there. Reports an incipient work of grace; at least two families have discarded their idolatry and turned to God, and others are "coming round." At Hsaih Ta (four days S.E. of Tengyueh) a shopkeeper came out for the Lord very brightly two years ago and removed all his idolatry; a Shan at a place one day's journey south-west of Tengyueh has done the same thing. So whilst others in other places are bringing in their sheaves with rejoicing, we are not without our drops of blessing here in our vast but remote parish in the extreme south-west corner of China.

The Chinese work in the district—and the great majority of the population in our district is Chinese—is, as you will know, in the hands of my colleague, Mr. Embery. I, who was originally designated to the Sapushan tribes work, was allowed by Mr. Hoste, three years ago, to devote myself instead to the evangelization of the Lisu aborigines in the Tengyueh district, of whom there is a population of some 12,000 or 13,000. During these three years I have been much tried in faith. I only entered on the work in the faith that God would work a big work of grace among the Lisu here. Without this I should not have felt justified in remaining in the district whilst the Sapushan work was, and still is, so greatly undermanned. Instead of the work opening up at once, however, it seemed to "fall flat." I got, gradually, a small handful of converts, whilst the Sapushan workers were being embarrassed with their thousands. I could never doubt that the Lord had guided me to initiate the work, and could not understand the seeming fruitlessness. I had prayed much and with much desire for the

Lisu some few years before entering on the work; and I entered on it with the full assurance of faith that God was with me. However, the fruitlessness served to draw me out into yet more prayer. Then the truth gradually dawned upon me that God wished me not to be the only intercessor but to get others—those upon whom He would lay the burden of this Lisu work—to join me. With His help I started a prayer circle. I sent circular letters monthly. I was, myself, very much drawn out in prayer for more intercessors—perhaps even more than for the Lisu themselves. The Lord was showing me, I believe, that more prayer on the part of intercessors at home was the chief need. My growing conviction in this matter was confirmed by the resulting quickening in some—at any rate—of my prayer circle members, as they wrote to tell me. One or two told how they had been drawn out in prayer for the Tengyueh Lisu, feeling—as it were—that God had laid the burden of it upon them. What a great difference there is between praying merely in a formal way and being burdened; burdened in such a way as makes you get down and pray. It was just this kind of prayer that I was looking for. I would rather have one fellow-intercessor of this type than a hundred of the ordinary kind. I feel that when one can get such a deep, genuine, sharing of the burden in prayer, there is fulfilled—in a real, spiritual sense—the condition laid down by our Lord: "If two of you shall agree as touching..."

I began to feel the effect of the prayer circle, both in myself and in my work, though until recently the effect in the work would not be very apparent to outsiders. Last October, however, I set out on a journey among the Lisu near the Burman frontier, W. and S.W. of here, being away a little over two months altogether. In all I visited twenty-two different Lisu villages. A similar journey undertaken over two years previously had been quite fruitless of conversions. On this occasion out of the twenty-two villages visited only six proved to be fruitless. In the sixteen villages (I have invitations from many others, but was unable to visit them for lack of time) a total of over one hundred and twenty Lisu families tore down and burnt all their paraphernalia of spirit-worship and turned to God. There seems to be promise of larger things still. But I can no more doubt than that I am now sitting at this table and writing to you that the movement which has now begun is the direct result of the prayers of fellow-intercessors in England. I am still looking to the Lord for more prayer-helpers. I have thought of putting an appeal for such help in such papers as the Life of Faith, Christian, etc., but have not yet done it as I have not yet felt clearly led to do so. I am only wanting those upon whom God will lay the burden of the work, and of course He does not lay such burdens upon everybody by any means.

You will rejoice with me, I know, to hear of the Lord's working in this long barren district.

With best wishes and prayers, believe me,

Yours in Christ's service,

J. O. PRYER.
Our Shanghai Letter, Containing the Latest News from the Field.

BY JAMES STARK.

Feb. 23rd.—I regret to report the death of Mrs. E. S. Fish at Anshunfu, Kweichow, on February 8th, from heart disease. Details of her illness have not yet been received, the news of her passing away having been sent by telegram. In her removal we have as a Mission sustained a loss which we deeply mourn; though never strong our sister was a devoted missionary, who exercised a gracious influence, and had won the confidence and esteem of the people.

Since the date of my last letter one hundred and sixty-one baptisms have been recorded as having taken place this year. One hundred, and nine of these were tribespeople in the district of Sapushan, in Yunnan, where there is widespread interest in the Gospel. In the Tengyueh region, in the west of the province, Mr. J. C. Fraser reports that on a recent journey toward the Burmese frontier, occupying two and a half months, when he visited twenty-two villages, over one hundred and twenty families of the Lisu tribe “burnt all their demonolatrous paraphernalia,” and professed to turn to God. These converts are very ignorant, though evidently sincere, and they will encounter many difficulties and temptations. They will, therefore, need our prayers.

In my previous letter I made reference to a simultaneous evangelistic mission suggested by the China Continuation Committee. This was held at a large number of our centres from January 28th to February 4th inclusive, and the reports which are coming in are full of encouragement. The Christians have entered into the movement most heartily, and we trust the share they have taken in the effort to reach the unsaved with the message of the Gospel will have a reflex influence upon their spiritual life. A few extracts from letters received may be of interest to you.

Dr. Dansey Smith, writing from Jaochow, Kiangsi, on the 20th January, says:—

“The whole Church is undertaking a special week of evangelistic effort, in line with what is being done throughout China. The men have divided into three bands, each with its own district, to prevent overlapping. When the band reaches a village it splits up and goes to different sections, then meets again and goes on to the next place. The women keep to the town, and work in four groups, one woman in each being familiar with a particular locality. There is quite a lot of enthusiasm over the effort, and we believe it will prove to be a great help to the Church.”

Mrs. Whitfield Guinness, in a letter dated Kaifeng, February 6th, writes:—

“The special week of evangelism, a beginning of five years’ forward movement of the Churches in Honan, has come and gone. In Kaifeng all the Missions have been busy. ‘More enquirers than we can cope with,’ says one. ‘The best week I have had in China,’ says another. There has been a wide distribution of literature, preaching in various places in the city, articles on Christianity printed in the daily papers, and best of all, as many Christians as possible doing personal work day by day. My corner of the field is the women’s work in our own Church, and I write to give you an impression of the special feature of this week’s work. It is not the efforts of the women to bring friends and neighbours to the meetings, not the good attendance and willingness to listen, not even the putting away of idols, and decisions to follow the light they have, though for all these we give thanks to God; the ‘new thing’ this year is that the speaking was done by the Chinese only, two days by a voluntary helper, a man with great evangelistic gifts, the other five days by the women themselves, a foreigner taking the chair, it is true, but keeping in the background and letting their light shine. There had been a little help given beforehand in preparation of addresses, but still it was a surprise to us how well they did it, how naturally and clearly and earnestly they gave their message. It is an oft-repeated saying that ‘the work will never be done but by the Chinese.’ We must let them do it. They only learn in doing, and through them China’s women shall see the salvation of God.”

Mr. J. W. Tomkinson, writing from Taikang in the same province on February 5th, says:—

“We, together with our Church members, went out daily visiting the surrounding villages, and had much cause to believe that the ‘fields are white already to harvest.’ I was really surprised at the ready hearing that was given to the Gospel message; and throughout this district I believe many have made the great decision. Our Chinese brethren and sisters seemed to enter wholeheartedly into the effort, and were wonderfully rewarded for the time and labour they thus gave to the...
A BRIDGE NEAR ICHANG, ON THE UPPER YANGTSE.

China's Millions.

May, 1917.

Lord. The climax seemed to be reached yesterday (Sunday), when we counted five hundred men and women in the congregation during the morning service; only one hundred and seven of these were Church members. This would appear to indicate that solid work was done by the previous week of witnessing, and we praise God for this answer to our prayers.

One more reference to this subject is from a letter received from Dr. Lagerquist, of Laohokow in HUPER. He writes:—

"There are three Mission stations here, two of the Norwegian Lutheran Mission and one of the C.I.M. The city was divided into three parts. Each Mission was given a district in which to pay house-to-house visits. In this way the city was systematically worked, and as far as we know most of the houses were visited, some 30,000 tracts and leaflets being given away, besides invitations to the meetings."

The spirit of evangelism seems, as never before, to be taking hold of the Chinese Christians, and we hope it will result in a large increase of voluntary effort for reaching their own people with the Gospel. Two days ago I received a letter from Miss Ward, in which she mentioned that at a special meeting held in the chapel at Shucheng, Anwun, on the last day of the old year, one earnest young man stood up and suggested that the Christians go out in bands to the nearer villages and towns, preaching and bookselling during the first and second months of the New Year, paying all expenses amongst themselves. This suggestion was heartily accepted, and the work is now being done. Miss Ward is being greatly encouraged by the attendances at the Sunday services. On the previous Sunday four hundred people were present at the usual service, and about two hundred women at the women's meeting afterwards.

A further instance is given by Mr. Albin Karlsson, of Tatungfu, Shansi, who writes:—

"The Chinese Christians have decided to procure a tent to be used for preaching in the city as well as in the villages, and to support a preacher for some months to go through the district proclaiming the Gospel. Two members volunteered service in evangelistic work for from ten to fifteen days."

Mr. Percy Knight asks for prayer on his behalf in connection with the local Bible Schools, which are being planned for him by the Swedish Holiness Union workers in North Shansi. The leaders from the various centres are to come together for a month's Bible study at Tatungfu. Reporting of a Bible Class held at Pingyangfu from December 14th, 1916, to January 8th, 1917, Mr. Knight writes:—

"Forty-one men attended representing nine districts. An earnest spirit and the utmost harmony prevailed throughout. A good number of portions were sold on the streets, and a party of students went out preaching each afternoon."

Said ministry, as I am sure you will recognize, has an important influence on the whole of the Church life. Mr. Knight mentions that, while at Kiehsiu recently, a gentleman named Ren attended his class most regularly. He had known the Gospel for years, but only took a stand for Christ during Mr. Saunders' visit last autumn. He was at one time a banker in Wanking, and on journeying home in 1900, he met the Glover party, who spoke to him, asking if Boxers were on the mountain pass near Tschingowfu. Mr. Ren was much impressed by the fact that the foreign gentleman at that time had bare feet. He told Mr. Glover that the road was clear and that he might proceed. Mr. Ren was much impressed by the fact that the foreign gentleman at that time had bare feet. He told Mr. Glover that the road was clear and that he might proceed.

Miss Jessie Brook writes that a good number of women attended the fortnight's Bible School which her sister, Mrs. Joyce, had been holding during the New Year season. About forty women and girls had been staying on the premises, some coming for one
week, and some for two. She says:—" The work this year has
time they are ready for baptism.
Miss Marchbank, writing from Kweiki, Kiangsi, on February
" Last Sunday we had a 'Decision Day,' when thirty stood
up in the city church alone to say they had decided to follow
JESUS. That does not mean they are in confidence, but I feel sure we shall have an ingathering in the early summer."
Mr. R. K. Gonder writes that a well-to-do Christian at Pingyao-
hsien, Swansi, who had promised to give one-tenth of his income
to the Lord, recently brought in his first gift on this basis,
52,000 cash. If all the Church members in China gave in like
proportion, there would be no lack of money for the support of
the different forms of activity, which it is their duty to sustain.
Mrs. Talbot, of Taibo, Anshun, writes:—
" The ex-soldier evangelist is being used of God to the con-
version of souls. Possessed of an ardent spirit, and being fully
assured of his own salvation, which took place in camp at Peking,
he preaches with a zeal which is as pronounced as it is real.
He delights to open the preaching hall, and to the music of
"Onward, Christian soldiers," sings, and preaches to the old, full
story to a full audience. Possibly the old craving for gambling
and opium smoking has been replaced by his passion for CHRIST.

In Memoriam—Miss Black.

In August last we had to record the death of Miss
Jane Black, and now the only remaining sister,
her death having occurred in Laohokow on March
19th, in her eightieth year. She was the eldest of five
sisters, the daughters of a Presbyterian minister in the north of Ireland, who
devoted themselves to the work of the Gospel in China, one in connection
with the English Presbyterian Mission, and the other four in the C.I.M.

It was at the Mildmay Conference in the summer of 1882 that Miss Black,
then in her forty-fifth year, heard God's call and offered herself for
missionary work. She was then the Principal of a Ladies' Boarding School
in Belfast, and it was some time before she found herself free to go forward,
but at last she sailed for China in September, 1884.

After a period spent in the study of the language at Anking, she took
charge of the Missionary Home in Shanghai in 1885, and she continued
in that post until 1888. It was during the
period of her service there that a hundred missionaries were received in
twelve months, and the arrangements for their accommodation and dispatch
to the interior involved an immense amount of thought and labour.

Leaving Shanghai in the early summer of 1888, she
settled in Laohokow, in the Province of Hupei, and,
with the exception of ten months spent at Fancheng in 1890-1891, was the sphere of her ministry for twenty-nine years; and during that time she only twice visited
the homeland, in 1893 and in 1901.

Her character was remarkable for its steady perseverance
and diligence. Going out in her forty-seventh year,
and spending her first two years at the coast, it might
have been thought that she would not acquire the
language, but first, by steady, faithful toil, and then in
much close contact with the people, she became quite
an efficient speaker of Chinese. As an illustration of the strenuousness of
her life, we may quote the following
from a diary written in 1890:—"My
day generally begins about 4.30, and
Iam occupied almost all day long
visiting, receiving visitors, teaching
classes, etc."

She commenced a school for girls in
1896, and carried it on with marked
success for many years.

Both Miss Black and her sister, Miss
Jane, were constant and unwearied in
their efforts to carry the Gospel to the people in and around Laohokow,
and their ministry of teaching and
instructing the enquirers and converts
was equally indefatigable.

Twenty years ago she wrote, "I
know the God whom we serve is not
a hard Master, and yet none the less
do I wish to crowd as much work as
possible into the late afternoon
and evening of life." "The night cometh
when no man can work."

Looking back from the standpoint of the ministry completed, we can
thankfully recognize how faithfully her wish was carried out to the very close.

W. B. S.

"The blood of the martyrs is the seed of the
Church,' has become a proverb, a proverb true, how-
ever, so long, and so long only, as the Church sees and
appreciates her calling."—J. HUDSON TAYLOR.
China's Millions.

THE ANNUAL MEETINGS.—May we again remind our friends that the Annual Meetings will, God willing, be held in the Kingsway Hall, London, on Tuesday, May 8th, at 3 and 7 p.m. In the afternoon the chair will be taken by Mr. A. Orr Ewing, and in the evening by Dr. J. Stuart Holden, our Home Director. Several missionaries will speak at each meeting, and the Rev. R. C. Gillie and the Rev. Dinsdale T. Young have kindly promised to give the closing addresses at the afternoon and evening meetings respectively. The report of the work which it will be our happiness to present on these occasions contains much that cannot but fill all hearts with praise and thankfulness. Those who, through distance or national service, are unable to be with us, will, we trust, unite with us on that day in prayer for the work in China which never called more loudly for the faithful and believing intercession of God's people than it does to-day.

The Mission and the War.—Over an ever-widening area and with an ever-increasing intensity the war continues. Like some irresistible maelstrom it is rapidly drawing nation after nation within the circle of the conflict, even those nations which have seemed immovably pacific, until it now reaches from Japan in the Far East to America in the West. By America's entry into the struggle and China's severance of diplomatic relationship with Germany, five hundred millions more of our fellowmen have been directly or indirectly committed to the questions at issue. So far as the Mission is concerned America's participation in the war brings in as a belligerent another of the Mission's home countries, while China's action cannot but occasion much painful embarrassment to the work on the field, affecting both the Chinese converts and the missionary body. It is not unnatural that friends of the Mission at home should desire to know just what the Mission's attitude is in regard to this complicated international situation, especially in view of recent developments, and we feel that the time has come to make a brief statement.

Quite apart from the many political and economic questions involved, with which we are not here concerned, the problems which this strife forces upon the Church of Christ are complicated and painful beyond measure, and the Mission's difficulties are only a part of this greater whole. Believing, as we do, that the Church of Christ is composed of those who, out of every nation, have been born from above through faith in Christ's atoning work, we are naturally more concerned about the attitude in spirit of Christians one toward another than about any other question. And in this war it seems as though Satan was making his supreme effort to separate those who are called to be one in Christ Jesus.

Though we do not write as avowed pacifists or conscientious objectors, we can and do adopt the following words of an article published in the Friend for February 16th last: “In our judgment the present condition of the world constitutes a call to emphasize more than ever before the super-nationality of the missionary movement and of the Church of Christ generally. In its very essence the missionary message is opposed to everything that savours of racial antipathy or prejudice. The work to which we are divinely called is not to extend the civilization and interests of any particular nation, but to make Jesus Christ known to the world.”

In a way that was quite unsought and manifestly of God, the China Inland Mission has developed not only into an interdenominational but also into an international organization. As we wrote in our Jubilee Report: “God has added workers from England, Scotland, Ireland, Wales, Canada, Australia, New Zealand, South Africa, the United States of America, Finland, Russia, Belgium, Holland, Germany, Austria, Sweden, Norway, Denmark, Switzerland, Italy, Sicily and India. What but the call of Christ to be sacrificed to war? If it is, will it be for God's glory? Only a supreme love to Christ and a supreme devotion to His Kingdom can overcome the disruptive forces of this war as they bear upon the members and associates of the Mission. For this love and devotion we unceasingly pray, and love must ultimately conquer, for God is love, and therefore many waters cannot quench it.

In view of enquiries which have been made by some friends of the Mission it seems desirable to state that in the matter of finance all the Continental Associate Missions are entirely supported by funds supplied by their own countries. These and other similar matters connected with the practical administration of the work are known to the British Minister in China and to the authorities at home.

But some may ask, as some have asked, if fellowship is possible or desirable in the light of all that has happened. The answer to this must depend upon the loyalty of all to the sole object for which they are united, namely, to quote the words used above, “not to extend the civilization and interests of any particular nation, but to make Jesus Christ known to the world.” Failure in this respect must imperil the fellowship. This is not to de-nationalize any man or make him unpatriotic, but solely to put the things of Christ first. As to whether a man should repudiate the actions of his country, as British Christians have repudiated the opium traffic, that assumes that the man has full, unbiased, and accurate information upon which his judgment can be based. Until such time as all have this there is at least a call for patience, forbearance, and charity. Only God can really judge the heart of any man.

What the future holds in store we do not know. Our one concern, come what may, must be to maintain the spirit of Jesus Christ, to love our enemies, to pray for those who despitefully use us, and as we have written in our leading article, to ask that our love may increase and abound, one toward another and toward all men. Only thus can evil be overcome and the spirit of war cast out.

Call to United Prayer.—We have received from the World's Evangelical Alliance a call to united prayer for the greater realization of the presence and power of the Holy Spirit, for growth in Christian unity and for spiritual revival. Space will not allow us to reprint...
more than the following extract, which is in full accord with what we have written above:

"We know well what we must ask: Any fellowship worth having can only come through increase of life. The unity that is reached or is preserved by external bonds cannot express the essential oneness of the Kingdom of God. Nothing but a reinforcement of energy from on high can avail. If for no other reason, for the healing of the wounds in the body of Christ which is the Church, we must cry to God for increase of life. Fuller love to our fellow-believers and to all mankind can only come from fuller experience of the life which is life indeed, and without fuller love all efforts towards unity will be futile or at best be splendid failures."

The appeal, which is signed by nine Bishops, the chief official representatives of all the leading denominations, and the secretaries of the larger Missionary Societies, including Dr. Stuart Holden, for the C.I.M., suggests that Whit Sunday, May 27th, be devoted to special prayer on this important subject.

Mrs. E. S. Fish.—We have been deeply grieved to learn of the sudden and early death of Mrs. E. S. Fish, of Anshunfu. She only reached China from Canada in 1912, as Miss L. L. Shepherst, and was married to Dr. E. S. Fish, of Anshunfu, in March, 1914. Though never strong she was an earnest worker and a devoted helper to her husband in his important work among the tribes of Kweichow. As recently as December last our brother, in a personal letter, wrote, "I praise God that we are soon to have a trained nurse to help in the hospital. I could almost weep as I think what a help that will be." And now, on February 9th last, his young wife has been suddenly taken from his side through heart failure. Our hearts are filled with sympathy for our beloved friend in this his sore bereavement, and we commend him and his work to the prayers of our readers.

In Memoriam.—Only recently we reported the death of Dr. Martin after more than sixty-six years' service in China. Since then two other veteran workers have been removed from the field, namely, Dr. J. M. W. Farnham and Dr. J. W. Davis. Dr. Farnham reached China in March, 1860, in connection with the American Presbyterian Mission North, and was within a few weeks of the completion of fifty-seven years in the field when the Home-call suddenly came. Active to the end, his presence will be greatly missed by his many friends in Shanghai. Dr. Davis, who was connected with the American Presbyterian Mission South, arrived in China more than forty-three years ago and has engaged in important educational work in the Union Theological Seminary at Nanking and at Soochow. With these names we would couple the name of Dr. James Hope Moulton, whose untimely death by exposure consequent on the torpedging of the ship in which he was returning from India, has impoverished the Christian scholarship of the world. Being advertised to speak at some of the May meetings this year, after his sojourn among the students in India, his tragic death cannot but deeply impress the Christian public with the barbarities of war. There is a cruel irony in the fact that two German Universities had conferred honorary degrees upon him, and that his closest personal friend was Dr. Deissmann, with whom he had collaborated in certain publications.

Roman Catholic Missions in China.—For the information of those who may desire to know just what the Roman Catholic Church is doing in China it may be mentioned that the first of a series of Roman Catholic Mission Year Books has just appeared under the title "Les Missions de Chine et du Japon." This is the first general account of the work of Roman Catholic Missions in China which has appeared since the book "Le Christianisme en Chine," which was published sixty years ago. The publication of this Year Book enables us to check some important questions. Bishop Bashford, in his recently published work "China—an Interpretation," states on p. 127: "As to the origin of modern education for women in China, the Roman Catholic sisters started an orphanage for girls in which they were taught needlework and other arts, before any Protestant schools were opened." The accuracy or otherwise of this statement can now happily be checked by "Les Missions de Chine." In this new volume, according to the Roman Catholics themselves, see page 34, the "Filles de la Charité had the honour of being the first of the female (Roman Catholic) communities to cross the sea for work in China." After this statement the book goes on to say that these sisters were first established at Macao (Portuguese) in 1848, that they moved to Ningpo in 1852 and to Shanghai in 1863. Now the first Protestant female school for Chinese was founded at Singapore by Miss Wallace in 1825, and she was followed by Miss Newell in 1827 (Miss Newell married Gutzlaff and Miss Wallace became his second wife). Miss Aldersey went out in 1837, moved to Hongkong in 1842, and finally settled in Ningpo, where she opened the first girls' school on Chinese soil in 1844, eight years before the Roman Catholic sisters had arrived.

The New Prayer List.—We have still a few copies of the New Prayer List for sale, and shall be pleased to send these to members of the Prayer Union and other friends who desire them, at the rate of fourpence each, post free. Those who are in the habit of using this booklet do not need to be told of its value as an aid to intelligent prayer for the missionaries of the C.I.M. But for the sake of those who have not yet seen it, we may say it is so arranged that by following the plan of the booklet all the missionaries of the Mission can be prayed for specially, once a week. By using the alphabetical index which has been added, the location of any missionary can be found at once.
China's Millions.

Report of Work in Hwailu and District.

BY CHAS. H. S. GREEN.

The past year has been one of very uphill work in this district, and to the human eye very little progress seems to have been made. We seem to have come to the time when it is absolutely necessary to our churches' existence that the Christians should develop a more aggressive spirit among themselves. We have gratefully, therefore, taken up thoroughly the Continuation Committee's suggestions, for encouraging all our people to take part in a special week of evangelism in the early days of Chinese New Year. Already in the various preparations set afoot, there are indications that many of the Christians are realizing their shortcomings in this respect. We look for much blessing to our own people from this effort.

All the usual branches of work have been pressed forward throughout the year, but not with the usual good results. We have been tempted to cry with the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed!" One development of encouragement has, however, been made, in that very suitable premises, adjoining our ladies' court, have been acquired with the view of beginning girls' school work early next year.

Our many years of persistent street chapel and colportage work, coupled with Gospel preaching, has, undoubtedly created a widespread understanding throughout the field as to the nature of the message we bring, but we do not find the ready sales for our books as in the past, nor has there been as yet any appreciable response to these efforts.

Perhaps the most humiliating, as well as the most encouraging, aspect of the work around us is in the fact that the only two points of our field where the outlook is hopeful and steady progress is being made, are neither of them worked (beyond an occasional visit) either by us foreigners or any of our paid Chinese helpers, but by the local Christians themselves.

Fourteen men and women have been received into the church during the year, but there have been several deaths among the older members, and these too in districts where few, if any, are coming forward to fill the ranks.

Early in the year a few days' Bible study class for men was conducted here by Mr. W. P. Knight, of Shantung, attended by some seventy odd of our country Christians and enquirers. We believe good work was done in many hearts.

Just recently a three days' special mission for women was conducted by Miss Gregg. As regards the numbers attending, these gatherings were very disappointing. The town and suburbs, besides many of the nearer villages, had been visited by our lady workers and the Christian women, and both written and spoken invitations were given. However, at the afternoon gathering on the third day, a few women testified to their determination to follow the Lord, thus greatly cheering our ladies and their helpers.

One is very conscious that the tone of this brief report is somewhat despondent, but I take it that the truth is what will call forth the most helpful fellowship in prayer by those who read it, which is most devoutly to be desired.

An Influential Witness for Christ.

BY MISS BESSIE WEBSTER.

After the school closed for the holidays I accepted an invitation to spend the vacation in the home of a well-to-do family with which I am acquainted, and was there for a week before and a week after New Year. It was a unique experience for me, and perhaps a few lines about it will be interesting to you.

The lady who invited me lives with her third sister-in-law and two nieces. The husband is in the Bank of China in Nanchang and only visits his home occasionally. An elder brother is in Peking in an official position. Another brother is at Nanking, while the youngest is a landowner in this district. Her grandfather held office in past years with Li Hung-chang in Nanking. Later he was Tao-tai (Intendant of Circuit) at Hankow, where he died. Her father was a doctor of law in Peking, and most of his time was spent there. She grew up in her grandfather's yamen, and from the age of nine studied under a private tutor with her brothers. Later her father was granted an official position in Nanchang. He retired from there and the family moved into Anhwei, as they are natives of the province. He died soon after they settled here. After her father's death, my friend went to school in Shanghai, first in a Government school, where she came under the influence of Miss Mary Richard, the daughter of Dr. Richard, and this seems to have been the beginning of her heart turning to the Lord. When the Government school closed, she went into a Roman Catholic school as an outside scholar, but her health gave way and she returned here. She carried with her a letter of introduction from Miss Richard, and three or four years ago she began coming to us, greatly against the wishes of her people, who had taken a great dislike to the Church because of its constant interference in years gone by in litigation. But she told her brothers that she was going to worship God, and in a quiet and yet firm way she has lived on, coming in spite of all that was said to dissuade her by friends and relatives. She has had the grace given her to take this stand for Christ "in love," and although they have disagreed, she commands their love and respect and no bitterness has been engendered. As a result of her quiet yet faithful testimony, her sister-in-law this year has refrained from all worship of idols, though, because of her husband, she has not dared to drop ancestral worship. But her heart has not been in it, and during my visit, we all met together every evening for worship. The True Light is dawning in her soul, and I feel that as He shines in, the darkness will be completely dispelled. My chief aim while there was to lead her to accept Him as a reality in her life, and before I left she said she believed in Him.

During the time of Miss Gregg's meetings here, my friend made her first definite public confession of Christ, and it was the result of rather a striking experience, which she told me recently.
The first time Miss Gregg called for decisions she did not rise. After returning home, she felt very unhappy about it, and could not sleep when she went to bed. Then, she said, someone appeared at her bedside, exhorting her not to believe, that if she did, her position would be unendurable. At the same time her whole body seemed held in a firm grip and she could not move. Suddenly she remembered JESUS and called on Him to save her. Almost immediately that grasp relaxed and her heart became peaceful. She rose from her bed and knelt down to thank God, and the next day she stood and confessed Christ publicly in the presence of members of her family besides personal friends, whom she had induced to come and hear Miss Gregg. She told this experience to her home folks, who tried to persuade her that it was one of her ancestors pleading with her, but she told them she believed it was the devil. God's ways of speaking to hearts are many, and oftentimes not our ways. Pray for this family.

The doors of the home are open to us. They are influential people in the city, and one longs that the past stigma resting on the name of the Church may be entirely removed from their minds. Yesterday we were invited to the home to a feast, to meet some of their friends, and we had opportunities of making known the Gospel of JESUS CHRIST to them. And pray for my friend, that if there be any further service for Him that she can do, other than her at present quiet yet faithful witness. He may lead her into it. She has for a year past been assisting in a reading class for women.

It has been quite an education to myself, spending this time in daily converse with her. She is clever, bright, amiable and liberal minded, and very generous, and she has opened my eyes on many points of their customs and beliefs. I have come to the conclusion that though not bound by "caste" as they are in India, the women of China are especially bound by superstition, and it is woefully easy to create, unknowingly, prejudices by our words or acts which are not easy to remove. One felt anew "Who is sufficient for these things?" It comforted me that "God is able to use things that are not, to bring to naught things that are." At the same time, I feel that the more we can approach them with an understanding of them, and see things from their point of view instead of our Western one, the greater our chances are of being really helpful to them.

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Report of Work in Anjen Ki Station.

By Miss Grace wing.

I X reviewing the year 1916 as it concerns the Anjen Ki district several outstanding features may be mentioned:

(1) In January Miss McQueen joined the staff, and she has been a great help in the out-station work. The out-stations are eight in number, and are for the most part a considerable distance from the city—forty, thirty or twenty English miles. They have been systematically visited, with the result that each gave its quota of candidates for baptism—some more, some less.

(2) This year has seen 62 converts received into Church fellowship, probably the largest number ever baptized in Anjen Ki in one year. Of these 62, the oldest was a woman of 78, who had previously been a vegetarian for many years. Two of the youngest were also women, and both of these two formerly suffered from devil-possession. In answer to prayer, the Lord healed them, and they are now earnestly seeking to serve the Lord.

(3) Of the above-mentioned out-stations, one has been opened this year. It is in the Yü-kan-hsien district, and was opened by the Christians worshipping in that city. They rented a house in this new place (Tui-chi-tu) and one of their number takes the services, unless anyone comes from Anjen Ki to do so. The writer had the privilege of being at the opening services last June, and has since visited the place three times. From thirty to forty people meet for worship there, most of them being enquirers.

(4) Besides the ordinary Wednesday afternoon meeting, we have started a Thursday afternoon class for a group of women living across the river. The Lord has blessed this effort, and four women attending the class were baptized in October last.

(5) In June last, an itinerating journey was taken by the writer into the regions beyond. She was accompanied by a band of the Yü-kan-hsien Christians, as the places visited are to the north of that district. Books were sold and everywhere there was a great readiness to hear the Gospel.

(6) At the beginning of the year over two hundred days were promised by members living in Anjen Ki and out-stations, to be spent in preaching the Gospel in country villages. Many have faithfully kept their promise, and some (notably Mrs. Kuan) have won converts.

(7) This year the services in the leper home just outside the city have been recommenced. Through lack of foreign workers they had been allowed to drop. But now Mr. Hu, the evangelist, has taken the responsibility of them, and appoints two members to go every Sunday afternoon and hold a service in the courtyard of the leper home. Not long ago one of the lepers died. His family are well-to-do, and he returned home just before his decease. He told the Gospel to his family, and made them promise that when he had passed away they would send to the Mission House (seven miles away) and ask for someone to come and conduct a Christian funeral. This they did, and our younger helper went, and had a very good time of preaching amongst his relatives, staying the night in his home.

(8) The average church contributions have been maintained in both Anjen Ki and out-stations, and, in addition, a collection for the British and Foreign Bible Society was taken up, with the result that over twenty dollars were sent to that Society.

In viewing the district as a whole, we feel we have very much to praise the Lord for. In almost every part of it (and it stretches 40 English miles to the north, 30 English miles to the west, and 14 English miles to the south), of the city) we have had the joy of seeing men and women burning their idols and turning to the Lord. On the other hand, there have been trials and some failures. We should like to ask prayer that the unopened parts of the district to the north-west, as also those due east, may be reached next year.

New C.I.M. Prayer Centre — A new centre for prayer for China has been opened at Hastings and St. Leonards. The first meeting was held on April 4th in the Y.W.C.A. Rooms, 49, White Rock, Hastings. The second is to be held (b.y.) on May 2nd at the Y.W.C.A. Rooms, 12, Silchester Road, St. Leonards, at 3 p.m. Thereafter the meetings will be held every first Wednesday afternoon of each month at 3 o'clock, at the above addresses alternately.
Sweden's Millions.

Group taken at the Annual Conference held in Yuncheng, Sha, January, 1917.

Front row (from left).—Mrs. Carlin, Mr. Carlin, Miss Sjöström, Miss Hallin, Miss M. Pettersson, Miss Björkhund, Mrs. Tjäder, Mr. Tjäder, Mrs. Beinhoff.
Second row.—Mr. Blom, Mrs. Blom, Miss Jansson, Miss Nylin, Miss Johansson, Miss Burep, Miss Prytz, Miss Forsberg, Mrs. Sandberg, Mr. Sandberg.
Third row.—Mrs. Weser, Mr. Weser, Mr. Bergqvist, Mr. Anderson, Miss Ohrlander, Miss Engström (visiting), Miss Ackest, Miss Hultkrantz, Mrs. Berg.
Mr. Berg, Mr. Haene, Mr. Linder, Mrs. Ringberg, Mr. Ringberg, Mr. Olsson, Mr. Beinhoff.

C.I.M. ANNUAL MEETINGS.
REPORT AND AFTERNOON ADDRESSES.

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It is specially requested that on every occasion when money is sent for the support of, or for the work of, any particular Missionary, or for any Mission object such as the support of a Chinese Helper, a Biblewoman or a Scholar, the object in view be clearly stated. If, on the other hand, money be sent for a Missionary, as a personal gift or for any private purpose! this also should be clearly stated in order that it may be correctly acknowledged and forwarded.

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DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING APRIL 1917.

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THE JUBILEE STORY OF THE CHINA INLAND MISSION.

2. NET. BY MARSHALL BROOMHALL, M.A. 2. NET.

The story is divided into five decades, with a total of fifty short chapters. In addition to some 350 pages of letterpress, particulars of all the Associate Missions, with Chronological Tables, are given in the Appendix.
China's Millions.

In the Active Service of the Gospel,

BEING THE

Short Report of the China Inland Mission,

Presented at the Annual Meetings held in the Kingsway Hall, London, on May 8th, 1917.

"Fighting side by side (συναδέλφων) for the faith of the Gospel."—Phil. i. 27, 28.
"They have fought at my side (συνήφθησαν) in the active service of the Gospel."—Phil. iv. 3.

—Dr. Moffatt's translation.

The imperious demands of active service are known to all. When a man has joined the Colours every interest of his life is subordinated to the claims of King and country. Henceforth his motto is, "I serve." This devotion to service was conspicuous in the life of the Apostle Paul, that "good soldier of Jesus Christ," who had been "entrusted with the Gospel." In the discharge of his commission he was prepared to die, counting not his life "of any account" in comparison with accomplishing "the ministry which he had received from the Lord Jesus." Did it involve him "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft," he gladly suffered "hardship unto bonds," even "as a malefactor," for he knew and rejoiced in the fact that "the word of God was not bound." Yet this valiant soldier of the Cross, who suffered himself and exhorted others to "suffer hardship with the Gospel," was no independent warrior. On few things did he set greater store than on "fellowship in the furtherance of the Gospel." This large-hearted and generous attitude towards those who, with him, were engaged "in the defence and confirmation of the Gospel" is reflected on every page of his writings. Did he speak of his comrades in arms, they were his "fellow-soldiers," "fellow-prisoners," "fellow-servants," "fellow-citizens," and "fellow-workers," with whom he was united in "the bonds of the Gospel," "to die together or to live together." Did he exhort his "true yoke-fellow" to help these women, he speaks of them—employing a word only twice used in the New Testament—as they who "have fought at my side in the active service of the Gospel." Did he speak of the Gentiles, who formerly were aliens and, enemies, they were "fellow-heirs," "fellow-members of the body," and "fellow-partakers of the promise." Did he exhort his converts concerning their spiritual warfare, he urged them to "stand fast in one spirit, with one soul striving together or fighting side by side—for (or with) the faith of the Gospel, and in nothing affrighted by the adversary." These two thoughts of Service and Fellowship stand out conspicuously in the Apostle's life and teaching.

The supreme claims of Christ and of fellowship in the Gospel are thoughts which need to be specially remembered to-day when great national demands and national cleavages are apt to make us forget the obligations of our heavenly citizenship. For national ends nominally Christian nations and avowed non-Christian peoples have become allies, while some who profess the same faith are unhappily ranged in hostile camps. Yet separation in spirit on the part of those to whom has been committed "the ministry of reconciliation" would be a victory for the enemy. Only a supreme love to Him Who is the Captain of our Salvation, and a whole-hearted devotion to His Kingdom, which is an everlasting Kingdom, can keep united those who are called to be "allies of the truth."* For this love and devotion to the Person and the Kingdom of our Lord Jesus Christ we unceasingly pray.

Conditions at the Front.

The year under review has been one of critical importance to China as to the world. It opened under the shadow of civil war, the outlook becoming increasingly serious until the death of President Yuan and the failure of the monarchical movement relieved the situation. Vice-President Li was immediately appointed President, the Parliament was reassembled, and the Nanking Provisional Constitution was restored. The presence of ill-disciplined soldiers and prevalence of brigand bands have resulted in much suffering to the people in many parts, but some measure of stability in the Government has been secured. Despite much unrest, local risings, with the besieging and looting of cities, the missionaries have never enjoyed better opportunities for service nor have they ever exercised greater influence with the officials and people and even with the brigand leaders. They have been permitted to act as peace-makers, to secure favourable terms for captured cities, and to protect, on Mission premises which both

* 3 John 8, Dr. Moffatt's translation.
China's Millions.

JUNE, 1917.

parties have respected, many defenceless women and children.

The Russo-Japanese Convention, signed at Petrograd on July 3rd, 1916, has important bearing upon China's future and especially upon Manchuria where Japan has obtained full control of all the railways south of the Sungari river. Important questions concerning freedom of conscience and the establishment of Confucianism as a State religion have been under discussion and have much exercised the attention of the Christian Church. The more recent decision of the Chinese Government in March last to follow the example of the United States of America and sever diplomatic relationships with Germany must seriously affect all German missionaries in China—of whom there are approximately 250—some of them being men and women of marked ability and devotion, and this step cannot but occasion painful embarrassment to the C.I.M., as an international mission, in its work on the field. Never was the importance of prayer for rulers and those in authority more forcefully emphasized than to-day, since the messenger of the Gospel whether he will or no is accredited or discredited by the actions of his Government. In this connection we thank God that March of this year saw the end of the Indp-Chinese treaties. Important questions concerning freedom of conscience and the establishment of Confucianism as a State religion have been under discussion and have much exercised the attention of the Christian Church. The more recent decision of the Chinese Government in March last to follow the example of the United States of America and sever diplomatic relationships with Germany must seriously affect all German missionaries in China—of whom there are approximately 250—some of them being men and women of marked ability and devotion, and this step cannot but occasion painful embarrassment to the C.I.M., as an international mission, in its work on the field. Never was the importance of prayer for rulers and those in authority more forcefully emphasized than to-day, since the messenger of the Gospel whether he will or no is accredited or discredited by the actions of his Government. In this connection we thank God that March of this year saw the end of the Indp-Chinese treaties.

The Forces in the Field.

When last year opened the total number of workers connected with the Mission—members and associates—was the highest in the Mission's history. During the year, however, there was a net loss of eighteen workers, the small reinforcements not being equal to the deaths and altogether unprecedented number of retirements. Of the twenty-seven new workers—eight men and nineteen women—nine were from Great Britain, seven from North America, and three from Australasia, while the eight new associates were all connected with Scandinavia.

There were seven deaths during the year, details of which are given below, and thirty-eight persons—fifteen men and twenty-three women, of whom eleven were wives—retired on account of health, marriage, family claims and other causes, leaving the total number of workers—members, probationers and associates—at the close of 1916, as 1,059. Now that we are accustomed to speak of millions in connection with the present world-wide war, how small an army this appears, and yet it represents one-fifth of the total allied Protestant overseas forces engaged in China in the active service of the Gospel.

Our Roll of Honour.

If, "Good 'tis and fine for fatherland to die," what shall we say concerning death in the service of the Better Country? To the Christian soldier it is given to magnify Christ in his body, whether by death or life. "To him " to live is Christ," "to die is gain." In this high calling seven beloved and honoured comrades have laid down their lives. According to the class of work in which they served their names are as follows:

Samuel R. Clarke, thirty-eight years.
Miss Jane Black, thirty-three years.
Mrs. John T. Reid, twenty-eight years.
Mrs. K. Vatsas, of the Norwegian Alliance Mission, eight years.
Miss Jane Black, thirty-three years.
Mrs. A. Goold, twenty-six years.
Miss Jessie MacLaren, eleven years.
Mrs. A. Goold, twenty-six years.
Miss S. H. A. Wibell, of the Swedish Mission in China, three years.

It will be observed that the majority of these were workers of long experience and their removal will be sorely felt. We thank God for their fellowship in the Gospel. Last year six of the seven are women, but the average term of service in the field is just the same, twenty-one years.

To these must be added the name of our honoured friend Mr. Hudson Taylor in 1889, and subsequently secretary and head of the Mission Home in Canada for nearly twenty years. By his loving personality, his prayerfulness, his humility, and his fortitude in suffering, he gained the love and esteem of all who knew him.

Though the days of active service in the Gospel for these our friends are ended here below we rejoice to know that God's servants shall serve Him and they shall see His face. Their record is on high and in many a loving heart;

" Depositories faithful and more kind Than fondest epitaph."

Temporal Supplies.

"What soldier ever serveth at his own charges?" asks St. Paul. And the last three
years have taught us that a nation's first concern in war is for the men who fight its battles. Any other policy is inconceivable. Is God less careful for His men? To ask the question is to answer it. We do not fight the Lord's battles for naught.

For more than half a century the C.I.M. has proved that as men seek to please Him Who hath enrolled them to be His soldiers, He supplies their need. With a thousand workers scattered throughout China, with more than half the world at war, with no human organization to guarantee support, the position of the Mission would be one of peril and of incredible folly were this not so. The witness of Moses, that old campaigner, after forty years' wandering in the wilderness, "Your clothes are not waxen old upon you and thy shoe is not waxen old upon thy foot" has its counterpart to-day.

"Who trusts in God's unchanging love Builds on the rock that naught can move."

The testimony we are privileged to bear concerning 1916 is by no means without its remarkable features. Had we known that the war would have continued with increasing fury throughout the whole year, and that the loss by exchange alone would have been more than 25 per cent. of the money forwarded to China, as compared with 1915, or, to put it into hard cash, that the loss would be equivalent to £77,468, at 5.5%, we might well have faced the prospect as one of exceeding gravity. Thank God He kindly veiled our eyes. But since it is natural to dwell apprehensively upon the difficulties ahead and to forget those that have been surmounted, we recall these facts the more to magnify the mercy and the grace of God.

It is not possible to report the total income of the Mission from all sources because, by reason of the war, a considerable portion of the Associates' funds have not passed through our books at all. It should perhaps be stated, to remove any possible misunderstanding in certain quarters, that all of the Associate Missions are independent in the matter of finance, though their funds have, under normal conditions, generally passed through our books in the course of transmission. During the year under review no moneys of the Liebenzell Mission have been transmitted by us, but have been forwarded direct from Germany to their workers in China, so that the summary of income which follows is not, as St. Paul prayed concerning the gifts received by him from the Church at Philippi, be fruit that "increaseth to your account," "an odour of sweet smell, a sacrifice acceptable, well pleasing to God."

The Triumphs of the Gospel.

It is heartening in these days of sorrow to remember Christ's words that "the gates of hell shall not prevail against His Church. The experiences of the past year have confirmed this promise. He Who came to lead "captivity captive" has continued, in spite of the terrible manifestations of evil which surround us, to deliver men and women "out of the power of darkness" and to translate them "into the Kingdom of the Son of His love." Though the strongholds of sin are many and formidable, yet on all hands men and women have been surrendering themselves to Jesus Christ.

This sum is £7,110 15s. in advance of the previous year. Only three times before has the Mission's income exceeded £60,000, and had all the Associates' funds been included as in peace time, the published figures for 1916 would easily have been the highest in the Mission's history. As it is they only fall £64 below the record total of 1913. In these days of trouble and anxiety it is well worth while to dwell upon these new evidences of God's loving care. The income in Great Britain was £386 in advance of the previous year, in Australasia it fell £3,990, but in North America it rose £12,390. This increase in North America is in large measure due to the receipt of part of the Borden legacy, though this is not the full explanation, but, however the money has come, we accept it as God's provision and give Him and His stewards our grateful and heartfelt thanks. Every year has its fresh revelation of God's unexpected resources.

The Morton legacy which at one time provided as much as 30 per cent. of the expenditure in China has ceased, and it had not been expected that any assistance from the Borden legacy would be possible until after the war, but God has again been a very present help in time of trouble, so that in the midst of war the Mission has really had the highest income in its history. At the same time it must be repeated that the loss by exchange has been heavy, the equivalent, as mentioned above, of about one quarter of the total sum actually forwarded to China, the China currency being in silver. There has, therefore, been considerably less to spend in the field than in the preceding year when the income in gold was much smaller.

The points to be noted, however, are these: In the year when the exchange was less favourable God has graciously provided a higher income in gold, and has done this for us in a year of unexampled difficulty. Who would not praise and serve such a Sovereign Leader and Friend? A good many years ago a kind friend said to Mr. Hudson Taylor, "I should like to place a sum of money in the bank. When you have an emergency you can draw upon it and when you have more you can pay it back." Mr. Taylor replied, "God has no emergencies, and it would be wrong to accept your money on the supposition of being able to refund it." God's provision implies His prevision. We believe in the truth, "The Lord will provide," because He does pro-vide in the fullest meaning of that word.

Though we rightly lay emphasis upon God's goodness, we must not forget the sacrifice and devotion of those who, in these days of trial, have had fellowship with us "in the matter of giving and receiving." May these, as St. Paul prayed concerning the gifts received by him from the Church at Philippi, be fruit that "increaseth to your account," "an odour of sweet smell, a sacrifice acceptable, well pleasing to God."

The Triumphs of the Gospel.

It is heartening in these days of sorrow to remember Christ's words that "the gates of hell shall not prevail against His Church. The experiences of the past year have confirmed this promise. He Who came to lead "captivity captive" has continued, in spite of the terrible manifestations of evil which surround us, to deliver men and women "out of the power of darkness" and to translate them "into the Kingdom of the Son of His love." Though the strongholds of sin are many and formidable, yet on all hands men and women have been surrendering themselves to Jesus Christ. Did space permit, instances could be given of demon-possessed persons, of religious devotees, of "vegetarians," of merchants engaged in profitable idolatrous businesses, of military men, of children in the schools, of debased and despised aborigines, and of proud Confucian scholars, who, in spite of inveterate prejudice and in face of
painful persecution, have acknowledged Christ as Lord and have publicly confessed their new allegiance.

One extract from a private letter from one of our medical missionaries (Dr. Whitfield Guinness) must suffice to illustrate the triumphs of the Gospel. It is as follows—'I am just back from preaching in the Hospital Chapel. I wish you could have seen the response at the end—so many with glad faces and raised hands determined to trust Jesus. The Day will declare how really they have responded to the love of God in Christ. Military men, officers, police, business men, scholars in the Government schools, farmers from the country—from all ranks they are turning to God. Over seventy men this spring, apart from the women in their department, have been brought in through the work of the hospital. Praise God, and be glad! From dear old China they are coming to Christ.'

Though complete statistics are not yet to hand, the number of baptisms already reported as having taken place last year exceeds 5,000, which is the highest in the Mission’s history with the exception of the Jubilee year when the figure exceeded 5,000. This makes a total of nearly 60,000 persons baptized from the Company’s entry into Hangchow, and the figure is likely to be exceeded this year.

During the year Mr. D. E. Hoste, the General Director, spent several months in North America and Great Britain, in conference with the Home Directors and Councils of the Mission in those countries and in helpful fellowship with many friends of the work. The year has seen encouraging advance in voluntary effort on the part of the Chinese Christians and in the work of the Bible Schools, both in the short and longer courses of study. In many centres new chapels have been built, several new mission premises have been erected, and one new home centre opened in Canada at Vancouver. In the mercy of God, Dr. Robert Parry, at considerable personal risk, was enabled to stamp out in the early stages the deadly pneumonic plague in Kansu, the provincial authorities having given him full powers of action to this end.

Probably the most significant feature of the work in China during the year was the large place given to the building up of the Churches. Provincial Conferences have been held in Kansu, Shansi, Honan, Anhwei, North Kiangsu, and Chekiang, at which vital and far-reaching decisions connected with aggressive evangelism, education, Church government and self-support, etc., were reached. Those conferences which enjoyed a full Chinese representation were of special value in demonstrating the corporate life of the Church, in emphasizing the privileges and responsibilities of co-operation, and in developing and giving place to native leadership.

**Sacrifice for Victory.**

"We cannot win to victory without more sacrifice," is one of the many utterances recently employed to brace men to face the terrible demands of war. The mind is staggered by the incalculable sacrifices already made by all the nations in this stupendous struggle. Yet, without minimizing the devoted services of the workers on the Mission field or the sacrificial giving of our generous friends at home, how small our self-denials and labours appear in comparison with the demands made upon us by God’s unspeakable gift and the spiritual and eternal needs of men. Do we yet realize the implications of that great sacrifice on Calvary? If the heroism and devotion of our men at the front shame our timidity and half-heartedness in the active service of the Gospel, what shall we say if we contemplate, as we should, the supreme offering of the Son of God Himself. The difficulties of these days are confessedly many and serious, but as the war has revealed the unexpected resources of the nations, may not our very embarrassments disclose to us the unrealized and inexhaustible resources of Jesus Christ? Of Wesley and his fellow-workers it has been said, "They raised the level of the possible." Are we not called to some such enterprise of faith to-day? "All things are possible to him that believeth," says Christ. "I can do all things through Christ who strengtheneth me," responds the Apostle Paul. And another, a modern apostle, who believed "the thing impossible shall be," reminds us that—

*"By all hell’s host withstood,
We all hell’s host o’erthrow;
And conquering them, though Jesus’ blood,
We still to conquer go."*
The Afternoon Meeting Addresses.

A Call to Thanksgiving.

ADDRESS BY THE CHAIRMAN, A. Orr-Ewing, Esq.

I am sure, dear friends, that you will feel with me that such a report as we have been listening to calls for profound thanksgiving on our part to our gracious and blessed God.

There are several points in connection with it to which I wish to refer.

The first I would mention is God’s wonderful Protection. We have not lost any of the workers in their journeyings to and from China, thank God. Some have been exposed to grave danger but their lives have been preserved. Nor have we lost any of our missionaries in China through the grave unrest and unsettlement that has been in various parts of that great country. We have therefore to praise God for His good hand upon us in protecting our workers in this time of war.

The next point is God’s Preservation of the workers in the field. Of the five members of the Mission who during the year have been called to lay down their lives, we find that the average term of service in China of four of them was thirty-one years. The two associate workers who also died during the year had an aggregate service of eleven years.

We have every reason, therefore, to thank God for the health, and strength, and blessing that He has granted to our workers in the field, and for their long period of service in that wonderful land before he called them home to their reward.

I should like also to mention God’s wonderful Provision. This report shows how God has done “exceeding abundantly”; how He has provided in times of stress, and strain, and difficulty in our Homeland so that the workers in the field have had their needs met. It has been my privilege to be a missionary in connection with this Mission over a period of thirty-one years, practically twenty-five of which have been in the China mission field itself. I have journeyed up and down, largely in two of its great provinces, and I have known times of straitness, but I have never known absolute need. I have known when the workers did not understand where the dinner was coming from after they had eaten their breakfast. I myself, on one occasion, brought a shoe of silver to a station before dinner time when the ladies had told the cook after breakfast that they had no money to give him to provide the mid-day meal. What a wonderful God we have to serve! Would that our country looked to Him! He provides the right amount, at the right time, through the right donor, to the right person, in the right way. Thank God for His gracious Provision. He is faithful to His promise, though the outward circumstances are such as may well cause those who do not deal with Him to be truly concerned for our friends beyond the seas.

Notice next the Prosperity He gives. I praise God that, though I have not been able to be back in China for the last five years, the letters that come to me from beloved friends give evidence of the wonderful soul-prosperity of the workers. There is no lack of zeal in proclaiming the Gospel. There is no lack of self-denial. There is no lack of pouring out of their lives for the beloved Master Who gave His life for us. Thank God for the soul-prosperity among our workers.

And then I wish also to refer to the Progress of the work. Friends in this country are finding that the progress in the Gospel here is not what it once was. I hear on all hands how difficult it is to win souls in the present day; how careless men and women are. Thank God, away in China the opportunities are greater than ever. And when you think of what it means for a Chinese to turn from darkness to light and from the power of Satan unto God—all the family opposition, all the clan opposition, all the opposition of Satan with his powers, that have to be encountered—we see how truly it is the mighty power of God working in the hearts and lives of these men that turns them, like the Thessalonians of old, “from idols to serve the living and true God, and to wait for His Son from heaven.”

Dear friends, there is also a Privilege to which the Report refers, and that is that it belongs to you and me to uphold the hands of those who for Christ’s sake and the Gospel’s have gone forth, that they may be faithful to Christ and to His cause.

Are we playing our part? Are we “doing our bit”? Are we responding to the loving influences of God the Holy Spirit as He would lead us out in prayer, and gift, and self-sacrifice, in order that the glorious news of the good tidings through Jesus Christ may be heralded forth in that great land.

SCENES IN THE PROVINCE OF KIANGSI.
It is just ten years since I had the privilege, when last on furlough, to speak at the Annual Meeting.

On that occasion I spoke of the work of God in Eastern Szechwan, more particularly in the city of Paoting in which I have had the joy of living for nearly nineteen years.

In looking back it seems to me that God has been revealing Himself to us by His working in a new way, and in the manifestation of new things. I should like to remind you of just two or three of the new things which God has done for us in Eastern Szechwan. These three things are: Revival, which gave us a new Church; Revolution, which gave us a new China; and Reorganization, which gave us a new sense of responsibility.

The first thing is Revival, which gave us a new Church. Many of you will remember that in the year 1910 there swept over the district from which I come a great wave of revival from God Himself, which came in answer to months or, I may even say, years of prayer for this one purpose. The immediate instruments used by God to promote that Revival were our brother Mr. Latley and his Chinese colleague Mr. Wang, from the province of Siansi, men who are remembered to-day with affection by the people to whom they were sent in our district. Now you may regard this as ancient history, but I think you will agree with me that we are able to gauge the permanent and abiding results of a revival, when we look at it from a distance of several years, better than when we are in the immediate excitement of it. I want, therefore, this afternoon to bear my testimony to the praise of God that, although it is true that there was much in the revival which was merely evanescent, yet we have remaining many permanent and abiding results. There are many individuals in our churches to-day, particularly in the church from which I come, who at that time had their first intimate knowledge of God in His holiness and His love, and who for the first time had real vision of Him. Then, too, there are men and women with us to-day who then, for the first time, realized the hatredfulness of sin. There are others who are still with us who then, for the first time, realized their responsibility towards their fellow-countrymen and heard the call of God to preach the Gospel to their own people. I think with joy this afternoon of my own Chinese colleague, who was led by the grace of God at that time of revival to make humble confession of failures in his past service and to recommit himself to God. And I thank God this afternoon that that man has gone on progressing in the knowledge of God, and in devotion to the service of the Lord Jesus Christ. I could mention many others who received a lasting and, I believe, eternal blessing during that time of revival through which our Church passed in the year 1910. That is the first new thing that God has done for us during the past ten years.

The second thing is Revolution, which gave us a new China. I am not going to touch on politics. It is not the political side of things with which I am concerned, but I do feel that all the great upheavals of mankind, and all the great political disturbances, have God somewhere behind them. God is working out His purposes in China, and working them out, I believe, through revolution.

There have been three or four revolutions in that land within recent years. The result of the first revolution, that in 1911, was the destruction, shall I say, of an effete, corrupt and essentially anti-Christian Government. It has been replaced by a new Government. I am perfectly aware that the present Government is far from perfect, but I believe that, so far as the preaching of the Gospel, and the bringing in of the Kingdom of God to China is concerned, it is a distinct advance on anything that there has been hitherto. I want to remind you that the present Chinese Government contains men like Mr. C. T. Wang, well known as a man of sterling, bold Christian character. Only recently, when certain Chinese clergy and evangelists were passing through Peking to establish a Chinese diocese is Shansi, Mr. Wang invited all the Members of Parliament from that province to meet these men that they might have explained to them the objects and aims of the Gospel. In the new Government there are men like one General who recently visited Szechwan at the head of large numbers of soldiers. This officer always carries his pocket Testament with him, like many of our own brave men do to-day, and is not ashamed to read it and to confess Christ before his men, many of whom have followed his example, and confessed Christ. With such men as these in the Government, surely there is reason to hope for the spread of the Gospel of the Lord Jesus Christ in China.

A New Attitude.

This new Government has brought about a new attitude towards the foreign missionary, and a new appreciation of the Gospel of the Lord Jesus Christ. To me it is one of the most wonderful miracles God has ever wrought for His people that the foreign missionary, from being the most unsafe man in China, has become the most safe man. From being, in some cases, the most hated he has become the most beloved, and the most trusted. One does not blame the British officials for thinking it almost impossible that there should be any upheaval in China without the foreigner being in danger. But the officials have not gauged the silent forces that are working through the prayers of God's people and the preaching of the Gospel, and which have, through this new Government, brought about an absolute change of attitude towards the foreign missionary. Why, within the last year or two our province was infested with brigands, and every road was declared to be unsafe for travel; Chinese travellers were robbed right and left; but the foreign missionaries, I think almost without exception, have been able to continue their journeys and do their work without hindrance.

In recent years crowds of people have at night-time stolen down the streets with boxes of treasures on their shoulders and deposited them quietly in our place for safety. Two lady missionaries in our district were in a besieged city for seventeen days. Night and day shot and shell flew over the city. An official, and all his soldiers, were deeply concerned for the welfare of the ladies, and sent day by day to see whether they needed anything. The brigands outside the city were equally concerned for their welfare, and allowed supplies to be put over the wall, not only for the ladies but for the cow which the ladies kept. It is, indeed, a marvellous change; we can scarcely believe that it is true. Not very long ago a large number of robbers, soldiers they called themselves, came to attack our city. Within three minutes of the firing of the first shot nearly all the officials, soldiers, and gentry, crowded into our compound for safety. They asked for our advice, and they trusted us absolutely and implicitly at a time of trouble like that. This is an answer to prayer. Thank God, we are to-day enjoying a change of attitude towards the foreign missionary.

Not only so, but there is a new appreciation of the Gospel and its work. Whilst there have been lamentable failures, on the part of individual Chinese Christians, yet I believe, on the whole, the Chinese Christian has shown his true worth at this time, and the Chinese people arc
beginning to realise his value. I remember so well that in 1912 one Sunday we were threatened with attack, and were expecting it about the middle of the day. Notwithstanding, we met as usual in our Church. The streets were filled with panic-stricken people fleeing, with their bedding and boxes, to get away, because the soldiers, the robbers, were coming. But we met, as usual, in our Church and had the quietest and most reverent service which I have ever known. There was not a ruffle, not a sign of panic or of fear. The Christians exhibited wonderful staying power. In the afternoon, the panic was at its height. Everybody was fleeing. The only man who stood by the city, and who saved it too, was a Christian. At the close of the whole affair, when everything was settled up, the city authorities gave him a handsome present in recognition of his bravery. The Chinese are beginning to learn that the Chinese Christian is a man who is worth having and a man who will always be a man of his word.

The third new thing that God has done for us is Reorganization. He has given a new sense of responsibility. Now we know perfectly well that organization apart from God is worse than failure. But organization, if it is vivified by the power and the presence of the Holy Ghost, will make for efficiency. Our organization in the past, necessarily so in the earlier years, was largely made with the foreign missionary in view. But our new organization has had the Chinese Church in view, or, might I not rather say, the Church that knows no distinction between Chinese and foreigner. In this new organization much has been built up and is being built up. In Eastern Szechwan, as one result, there is coming to the Chinese Christian a new sense of responsibility to his own people.

Shortly before I left China for the homeland I visited a country village where I had once been, and where there were then only three people to worship. To-day the Christian element dominates the whole village. I sat in the vestry of the Church where a little parish council was met. I was there simply as a visitor. The whole business was done by the Chinese, and done in order. I listened to their discussions, and I was much encouraged. They were discussing how to evangelize the people close round about that city. There were discussions, also, as to the spiritual welfare of church members, and as to the backsliders. A new sense of responsibility was upon those church members. After all, this is what we need, what we long for—the time when the Chinese shall take upon themselves the full responsibility of carrying the Gospel to their own people. We have our district council, and now almost each district council has its own organized evangelistic band. Every Church has to send one, or more, men to help in the evangelistic efforts once, or twice, a year in the more outlying cities or villages. This is done and organized almost entirely by the Chinese themselves. It is increasingy evident that a new sense of responsibility is taking possession of the Chinese. They are going to do the work of evangelizing in a far greater way than they have done in the past.

Do not these new conditions constitute a call to us for renewed consecration and renewed efforts for China. This map behind me itself constitutes a call. While it represents much that has been done it also represents a great deal more that has not yet been done, but which has to be done. By the fact that there are the widely open doors throughout the land; by the fact that China is at this present time rebuilding her national life, and has made a good start in trying to abolish her great national sin; by the fact that she has taken a step which brings her closer to us than ever before, surely there is a demand that we should give China of our very best, and the very best that we have is the Gospel of our Lord Jesus Christ.
With Heart, and Mind, and Strength.

ADDRESS BY MISS A. SHARP, KWEICHI, KIANGSI.

WONDER if any of this audience will have the same feeling as a little girl of whom I heard who, when asked if she would like to be a missionary, replied that she would like to be a missionary on furlough. I have nothing in the world to say against being a missionary on furlough. After having had some eleven months' experience of it, I find that it is very good indeed. Am I enjoying every minute of it; but I am thankful that to-day I can say to you, after some eight and a-half years' experience in Inland China, that I feel that there is one thing better than being a missionary on furlough, one thing more truly heart-satisfying, and that is to be a missionary at work in Inland China.

To prove this will you come with me right away to the station, of Kweichi at which I have been a missionary at work, because it is said that "seeing is believing"? Kweichi is a walled city with some thirteen or fourteen thousand inhabitants.

Will you look for a moment backward at that city as it was some thirty-nine years ago, a city wholly given to idolatry, with thousands of people living in the deadness, and darkness, and dreariness of heathendom? As you look do it affect you? Are our hearts stirred within us as Paul's was at Athens? Yes, and as Mr. Hudson Taylor's was when, in the year 1886, he, for a second time, visited that Kwangsin River and beheld not only that city of Kweichi but several other large cities on the banks of that river, all without a single missionary of the LORD JESUS. Mr. Hudson Taylor's heart was stirred to prayer and to effort, and to-day the result is seen in there being missionaries of the Gospel of Jesus Christ in every one of those large cities on the banks of that river.

Some eight years later, just one little ray of light penetrated the darkness in the city of Kweichi, and that was the conversion and baptism of our first Chinese convert. And now to-day "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Oh, I would that you could see in our city of Kweichi to-day the difference that that "great light" has made there. Let me try to make you see the sight which it has been my joy and privilege to witness almost every Sunday forenoon in Kweichi for the past eight years. There is a large chapel in the middle of our compound. You would not think it beautiful, but we think it very lovely, perhaps not so much for the building itself, as for the people that are gathered there. Assembled there are audiences of some three hundred to four hundred Chinese, and there is hardly a vacant seat. On the left-hand side are the men—all sorts and conditions of men, truly—rich and poor, old and young, learned and unlearned, teachers and merchants, farmers and coolies. Side by side they all sit. And there in the centre sit a goodly number of women, some in their silks and satins, but the great majority of them clothed in the blue cotton gown that is so commonly worn by the women all alike. And there, over to the very right of the women, sit some thirty old bodies—"grannies" we call them. These are the old folks from our "Old Folks' Home," the majority over seventy years of age, and many of them blind and maimed and half. And you can tell, as you look at their withered faces and see the peace and joy that are written there, that to them truly at eventide there has been light. And then right over in the corner, right between the big door and the side door, we have our babies' corner. There are plenty of babies, usually fifty or more, on a Sunday morning. You see them, but you do not hear them, because on the first suspicion of a cry the mother picks up her baby and hurries out of the chapel. It is one of the rules, well understood, that babies in our Church on Sunday forenoon must be "seen and not heard." Then, last and not least, at the right-hand corner of the stone platform are seated some fifty bonny schoolgirls clad in their bright-coloured dresses. And then on the left-hand side, which I confess is to me quite the brightest spot in the whole place, are some fifty bright mischievous laughing schoolboys clad in blue and white Chinese garments. That is the audience that I have seen every Sunday in Kweichi for the past eight years. In addition to that, we have not only in our city our Old Folks' Home, our Boys' and Girls' Boarding School, and now two Infant Day Schools, but we also have our thirty out-stations all round the country, north, south, east, and west, where, every Sunday afternoon and oftentimes during the week as well, audiences of from twenty up to a hundred, or more, Chinese gather together and worship the one and only true God. Truly we are "not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

In Kweichi to-day we have a Chinese Church, with a membership of 350 Chinese Christians when I left. Thirty-nine years ago there was not one Chinese Christian in that city; thirty-one years ago, only one Christian; to-day, or at least when I left, almost a year ago, 350 Chinese Christians. Truly, "What hath GOD wrought?" Wrought through the lives and services of His missionaries, services such as I must confess I know very little about. Hard itinerating journeys, painful plodding continually, oftentimes literally, "going forth bearing precious seed weeping," but to-day, doubtless, "coming again rejoicing bringing their sheaves with them." But now to-day there faces the missionary in China a two-fold work, a Church to be built up, and multiplied. It is as true to-day as it was in the days...
of St. Paul. We have had to face not only the continuity of the extensive and building-out work, but we have to face the intensive and building-up work of our Chinese Church.

I am convinced of this; that there is no greater factor in the building-up of our Chinese Church than our educational work. I did not always think so; and when, some seven years ago, our Chairman, Mr. Orr-Ewing, who was then our superintendent, asked me to take over the charge of our Boys' Boarding School, my heart sank, and I am afraid that my face fell too, because it was a great disappointment. I had somehow got hold of the idea that to be in school work was not being a really proper missionary; but I have changed my opinion to-day. I am thankful that God gave me the call to take up this educational work in our Chinese Church in Kweichu. I have not time to tell you about our Girls' Boarding School with some fifty girls. I want to speak to you about the Boys' Boarding School. When I left I had fifty boys there, varying in age from five years to eighteen, and four Chinese teachers, all Christians. There were men there who laboured with me in the Kingdom of God; men who were a comfort to me. Every one of their histories would be of interest, but I have not time to tell you about them today; men who but for God meeting them would surely have been yellow perils; but, thank God, to-day they are tremendous yellow powers in our Boys' School in Kweichu.

A Threefold Aim.

We have a three-fold aim in our school: first, that our boys may learn to love the Lord their God with all their heart; second, that they may learn to love the Lord their God with all their mind; and, third, that they may learn to love the Lord their God with all their strength. We seek to present Christ to the boys as the Saviour for the whole life, and we want to claim them for Him, soul and mind and body. Is this claim being realised? Is school work in China to-day really worth while? I want to tell you of one of our red-letter days. We missionaries have our red-letter days, more in China, I think, than we have at home. On a sunny May morning, just two years ago, our school bell rang earlier than it usually did. It is always early. It rings at a quarter to six in the summer and a quarter past six in the winter. It went even earlier that morning, and, soon after, I heard footsteps entering our boys' chapel, and, looking into the chapel from a little window in my bedroom, I saw five of our lads, schoolboys of seventeen and eighteen, entering the chapel, going forward to the front, and quietly kneeling down in prayer. A little later one of our Chinese teachers joined them, and a little later I went down myself. I wish you could have heard their prayers, and listened as they sang that morning.

"Precious Saviour, may I live only for Thee;
Spend the powers Thou dost give, only for Thee."

It was the baptismal day of those five school lads and that was how they commenced it. A little later, in the bright sunshine, we gathered at the baptismal pool and had the joy of seeing those five lads, along with many other dear Chinese, confess the Lord Jesus Christ by baptism. As I gazed on them one by one as they were taking that step, I felt that it was worth while going to China for that one sight alone. Our boys are learning to love the Lord their God with all their hearts.

A little later that day the scene was changed. The boys were hurrying hither and thither. We had a holiday that day. Some were carrying plants, some large forms and tables, some were in the chapel decorating it with all manner of festoons and garlands, preparing for what our American friends would call "the graduation ceremony" in our Boys' School. On that afternoon at three o'clock there was a large gathering in the school to witness our first boys receive their leaving certificates. Who were the graduates? They were the very same five boys who that morning had confessed the Lord Jesus Christ by baptism. They had received from the Central China Christian Educational Union, whose curriculum our boys follow and whose examinations they take, the highest primary leaving certificates. It had meant hard work for them and also for their teachers, only one of my teachers having had experience at all in teaching Western subjects before coming to our school. But we felt that it was well worth while when the boys received their certificates. They not only received certificates. Three out of the five boys passed with honours, and two out of the three had taken the highest places of all the boys who had gone in that year for the examinations. We thank God that our Chinese boys are learning to love the Lord their God with all their minds.

"Come over and help us!"

And then, thirdly, with all their strength. This is one part of our work that wants developing; but it is a part of our work that we feel we have hardly touched yet. We do the best we can for them in giving them physical drill and football which the boys dearly love to kick about. But they cannot play proper football, for the simple reason that there is no one to teach them. We long that our boys, spirit, mind and body, should be for Jesus Christ. We long to present to these boys a full Christ, and we long that these boys should present themselves completely to Him. Will not some of you who are here to-day come out and help us? Are there not in this audience to-day teachers and students, those unto whom God has in a special way entrusted educational ability? I appeal to you to-day. Cannot you hear the students, the boys and girls and the little children of China, calling to you to-day. "Come over and help us, in middle schools, primary schools and kindergarden schools. 'Freely ye have received, freely give.' Give us a chance. Give us your Saviour." I cannot, I dare not, promise you an easy life, but I can promise you a gloriously happy one, and a gloriously full one, one in which every bit of your God-given, God-possessed personality can be used to bring Jesus Christ to the boys and girls of China, that they in turn may bring Him to the millions and millions of their own country, people who are still living in darkness. Will you not here and now say to the Lord, "Lord, what wilt Thou have me to do? Thy servant is ready to do whatsoever my Lord the King shall appoint"?

"He is counting on you.
On life, money and prayer.
And the day shall declare,
If you let Him have all,
In response to His call,
Or if He in that day
To your sorrow must say,
I had counted on you, but you failed Me.''
What then?
"He is counting on you.
Oh, the wonder of grace
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake at His call,
He had counted on you, and you failed not.
What then?"

"Ye ought to support the weak, and to remember the words
of the Lord Jesus, how He said, 'It is more blessed to give
than to receive.'" [John xvi. 33].
T was in 1887 that God called me to go to China. I was one of the hundred, who went out that year. Looking up our Prayer List this morning I discovered that there are some twenty-three missionaries out of that hundred still working in China in connection with our China Inland Mission. One is glad to be among those who have been kept and preserved, not only physically, but with a heart that still trusts, and loves, and seeks to obey God. Thirty years ago, in our China Inland Mission we had only 220 missionaries. Now there are 1,059. The total number of baptized communicant adult Christians in our Mission in 1887 was only 1,654. Last year, there were baptized in connection with the Mission over 4,600 Chinese Christians. But perhaps the most remarkable figure in these comparative statistics in this one: we had in 1887 only 117 Chinese fellow-workers. Now we rejoice in no less than 2,762 Chinese pastors, evangelists, teachers, and Biblewomen.

I was designated to the province of HONAN. It contains thirty-five millions of people. I was the fourth missionary, and there was no other society working there in the province. Now there are some 14 societies working there. So far as they are faithful to God, so far as they are faithful to the Gospel, so far as they are faithful to the Mission over 4,600 Chinese Christians. But perhaps the most remarkable figure in these figures is this one: we had in 1887 only 117 Chinese fellow-workers. Now we rejoice in no less than 2,762 Chinese pastors, evangelists, teachers, and Biblewomen.

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EVENING ANNUAL MEETING

ADDRESSES.

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Total for May ... £2,368 10 11

Brought forward 13,927 11 4

Total ... £16,341 2 8

The following articles sent for sale are also acknowledged with thanks:—

(945) 31/7/16, 1 Cameo Brooch in gold setting; (946) 2/4/17, 1 Gold Brooch; 1 Silver Serviette Ring; 1 Silver Cigar; (947) 22/5/17, 1 Brooch.
CHINA'S MILLIONS.

C.I.M. ANNUAL MEETINGS, HELD ON MAY 8th.
Addresses at Evening Meeting.

“God Over All, Blessed for Ever.”


CHRISTIAN Friends,—It is quite certain that I voice what is in the mind of you all when I say with what humbling but what gladdening thankfulness to God we hear even these brief extracts from the Report, and how that feeling of thankfulness is intensified in all who have perused its pages, so ably put together and prepared by our editorial secretary, Mr. Marshall Broomhall.

I always feel that there are two volumes, amid all the mass of annual meeting literature with which one is presented at this time of the year, which simply must be read for the quickening of faith and for the enlivening of one's love to Christ. One is the annual report of the British and Foreign Bible Society, and the other is the annual report of the China Inland Mission, and I am quite certain that those who read this short report this year will give humble and hearty thanks to God for wonders wrought amid circumstances of great difficulty.

There is one word which has come to my heart again and again of recent days in connection with this work as we have scanned its aspect, its retrospect, and its prospect. It is that word which records that God is over all, blessed for ever. For truly the record of the past year is a record of His gracious government and unfailing grace. We may have feared as a Mission entering upon the third year of work under war conditions, and war conditions rapidly spreading until now they characterize the life of almost every nation under the sun, but to the praise of His Name be it said that, like the disciples who feared to enter the cloud, we have met Christ at its very heart, and He has been to us all that He promised and all that we needed.

We may have known something of the pressure of adverse circumstances, and indeed we did as we commenced the year; but we have learned that the gale is never as strong as the tide. We have learned that the tide of God's faithfulness is always stronger than the winds that blow about and test us. We may have been conscious, and we were conscious, of the difficulties which the international circumstances must create in a work like this; but we can truly say to-day that like those who went to the tomb of the Lord in the early morning we have found, not only that the stone has been rolled away, but that that stone has been made a throne for an angel. The angel ministry has blessed us. Truly God has been “over all, blessed for ever,” and once again our confidence in His faithfulness has been confirmed.

Humblly would the China Inland Mission urge upon the nation of which we are a part, as we say this word—“God over all, blessed for ever,” that the nation in its need should seek Him and His sufficiency, for our testimony to Great Britain to-day is “This poor man cried and the Lord heard him and delivered him”; and, if our nation would but seek God, oh how soon might we have an abundant answer to the prayer in which we have all joined.

Once again too, our confidence has been quickened, and our determination has been strengthened, with regard to the service which we have still to render to God and to China; for every triumph is but a starting point for a new venture, and every vision of His faithfulness is a new call to enterprise and to sacrifice; and every sufficiency of which we are made conscious, the satisfaction of every need of ours, is a new enrichment for the ministry which God has so graciously committed to us.

Do we all realize this always, that every blessing we have we have in trust, and that we have no right to squander, and use upon ourselves, that which God gives us to impart to other lives? I am telling everywhere I go just now the story of a boy, out of my own church, who was badly wounded some time ago. He found himself here in Great Britain, in a hospital which was a converted schoolroom, not replete with modern conveniences at all, and with very few of the comforts to which our wounded heroes are justly entitled; and he was very much dependent for necessaries, as well as for trifling luxuries, upon the parcels which reached him from home. After his mother had sent one or two weekly parcels she got a letter from him, thanking her and expressing his gratitude and appreciation of the good things she sent, and adding this request:—“Mother, next time you send a box please send something that can be passed round because there are other men here as well as myself.” Thank God we have got something that can be passed round. Thank God we
China's Millions.

July, 1917.

China's Millions.

J.

is a testimony to "The splendour of God in Providence"—if I may borrow one of the points that Mr. Gillie gave us this afternoon. It is not too much to say that the whole of the financial history of the China Inland Mission is a testimony to "The splendour of God in Providence."

You will, I feel sure, permit a personal reference. I have had the privilege of spending a little over twenty-eight years in China, in connection with our Mission, and I begin to realize that the days of service are getting fewer. There are some compensations as one sees these decades passing by, and one is the happy retrospect of progress.

When I went to China twenty-eight years ago the Mission occupied seventy-seven stations, and sixty-eight out-stations. The last complete statistics that we have are those for the year 1915—the figures for 1916 have not yet arrived from China. At the end of 1915 we had two hundred and thirty-one stations, and eleven hundred and eighty out-stations. Our centres of work have, during those twenty-eight years, been multiplied tenfold. Let me take another figure. When I arrived in China, in the early days of 1889, we had twenty-two schools in connection with the Mission, with two hundred and seventy pupils. At the end of 1915 we had four hundred and twenty-eight schools with about ten thousand pupils. These are only two illustrations. One might go over the whole of the statistics of the Mission, the increase of workers—Chinese workers as well as foreign missionaries—but these figures are enough to emphasize the point that such developments called for large supplies.

Now before I speak about some of the Lord's mercies to us eternal indebtedness, go forth day in and day out to be, to do, to give, and to die. "God over all, blessed for ever." If this report teaches us anything it teaches us that we need not be afraid for the future. It reminds us of the standard on which God works, and by which He judges and does things; and the power which is at our disposal, and by which we are to be moved, is the power which wrought in Christ when He was raised from the dead; that the grace which is given to us for this service is grace according to the measure of the gift of Christ; that the supply of all our need is according to the riches of His glory, in Christ Jesus. Therefore we have no fear for the future. The past, and the present, make all fear, and all shrinking, and all shirking impossible. One day, somewhere in the future, Jesus our Lord is coming back again to meet us, and to take us to be with Himself. Blessed prospect for the missionary; blessed prospect for us here in reserve trenches; blessed prospect for all those who know Him and put their trust under the shadow of His wing, in His faithfulness.

So I commend this Report* as a stimulant much needed in these days; and may God make us all more conscious of what life may be, and ought to be, with such a God, and with such a Saviour, and such a Gospel, and such wonderful resources about which we shall hear something new from those who have tasted all these things on the field.

*This Report was published in the June issue of China's Millions, and also in pamphlet form. Copies, for free distribution, may be had upon application to the Offices of the Mission.

Financial Mercies.

Address by J. N. Hayward, C.I.M. Treasurer, Shanghai.

I want here to interpolate two things. The first is this. Dr. Holden has referred to you dear friends at home, who are working together for the missionary cause, as being in "the reserve trenches." We also have a line of support trenches in China. It is not given to all of us to be in the front line, and I represent a band of workers who corresponds to the Army Service Corps in His Majesty's Army. We all went out to China to preach the Gospel, but there are a number of us who are engaged in various kinds of indirect work. First, there are our dear friends, our General Director Mr. Hoste, and Mr. Stevenson, directing the work. Then there are some of us who have to spend most of our waking hours with cash books, ledgers, and correspondence. Others are doing housekeeping work. There is also a band of men and women who are teaching missionaries' children. There are a number of workers engaged as business managers; and, without attempting to mention all these auxiliary services, I must not forget our stenographers, whose work means the multiplying of the service of some of us. I do want to urge that when you pray for those who are preaching the Gospel, you will not leave out of your intercessions those of us who are engaged in this auxiliary work. We desire above everything that it shall be done with efficiency, as I believe in a very great measure God has enabled it to be done. We want it to be done with self-sacrifice, and above all to be done in a spirit of faith and love.

And then I want to offer to this audience of friends of the Mission a suggestion, if I may, on one practical point. We are finding that it is getting more and more common for friends, with the best intention of helping the work, to allocate their
gifts for special objects. I want to be perfectly clear here. Every one of those special gifts is most thankfully received, and is used to the very best purpose, but it sometimes happens—and it is unavoidable—that the gifts cannot be used immediately they are received, and this not infrequently results in an accumulation of unused balances; and there are other disabilities. To those who desire to help to the utmost I would say that the general fund is the better object to which to send your contribution. The disabilities I have referred to are absent from it. The money is used at once to meet the most pressing need.

Now for a few illustrations of financial mercies. In the Report which was read this afternoon, and which has been referred to this evening, you have already been told that, but for the omission of certain sums from the accounts owing to the war, we should have reported this year the largest income in the history of the Mission. In times of financial stress, when we have met together for prayer, we have often sung that hymn with the verse:

"In some way or other
The LORD will provide.
It may not be my way;
It may not be thy way;
But yet, in His own way,
The LORD will provide."

This year it has been the LORD's purpose to provide what was necessary for us very largely through increased contributions in North America, and partly through the large legacy that has been referred to. But someone may say, "Why was a larger amount needed?" The chief reason was owing to the unfavourable rate of exchange. I wonder if I can make that clear. You know that our currency in China is in silver, and is known as the tael currency. A tael is an ounce of silver. Unfortunately an ounce of silver is not always of the same sterling value. In 1915 for every 2s. 4d. we could buy one ounce of silver. In 1916 it cost more than 2s. 11d. Just now it costs 3s. 7d. The difference between the rates of exchange in 1915 and 1916 meant a loss to us in the latter year of the large sum of £17,408. This being so we needed more gold to carry on the work. As it was, the expenditure in China was economized to the amount of 33,000 taels, but we still needed the larger amount of gold, and the LORD provided it in the way mentioned, notwithstanding that it was a year of war.

There is another encouraging fact that is worthy of mention. During the years 1915 and 1916 we had more money to spend upon the work in China than in any other year of the Mission's history. In 1915 we spent 433,000 taels and in 1916 400,000 taels. In the whole history of the mission a yearly expenditure of 400,000 taels had never before been reached.

I recall another example of "The splendour of God in Providence." A few years ago we were passing through a time of considerable straitness of funds. We had sent out our remittances to the workers in the field, and could not but feel that the amount was inadequate, but we could not send more than we had: of course there was a good deal of prayer about the matter. Just at that time there was given to the Mission...
the largest single donation that we have ever received. That amount was telegraphed out to China, and very soon we had the joy of sending throughout the field, to all our workers what I think they had never had before, an extra remittance out of due time, and it caused, I am sure, abounding thanksgiving to flow to the Lord from many hearts.

In the Report to-day, and in several Reports that have preceded it, there has been a reference to a legacy received in England some years ago—the Morton legacy. I want to say a word or two about that, because it is one of the most striking of our financial experiences. That legacy has been an immense help in the development and consolidation of the work in China. The sum received here in England amounted, altogether, to something over £140,000. Of course it was most welcome, and has been a great blessing, but at the same time it brought with it some anxieties. I do not think we should have those anxieties if a similar amount came along now! Our experience of this one has taught us so much. The anxieties came to some of us fearful souls because the terms of the will required that the whole of the legacy should be treated as income, and not as capital; and we received for a number of years £12,500 annually. I remember I used to sit in my office and reflect that this £12,500 a year would not go on very long; and I often wondered what was going to happen when it ceased. Such a help was it to us that as much as thirty per cent. of our expenditure in China was sometimes met from that legacy. By 1915 it was practically exhausted. There was just a little remnant of it remaining. During that year one per cent. only of our expenditure was met from the Morton fund, and yet we had more money to spend upon the work in China than in any other year of the Mission's history. How the Lord made up for the deficiency caused by the cessation of the Morton legacy I cannot tell. The only thing I do know is that although the legatee has not been in the interior of China, but at our headquarters in Shanghai. Here the missionaries' duties are varied as they always are, whether in the interior, or at the coast. One's duties in the Home include looking after the comforts of the missionaries, giving a welcome to those who come from the interior, and to those who are getting ready to go away on furlough. Then we also have the joy of welcoming the missionaries as they return from furlough, and we hear of what God has done in the Homeland. We have also the blessed privilege of welcoming new missionaries, those for whom we have prayed, and it is a fresh inspiration to hear their testimonies as to how God led them. Then we have, of course, many other duties in the Home, and a good deal of Chinese work as well. We have work amongst our servants, and amongst the principal members of churches, both men and women, who come to Shanghai from all the provinces in the interior. They think that in Shanghai they can make plenty of money. Some are rather disappointed afterwards, and we are very glad to have them come to us for help and advice. We are often able to get them into situations. Many people are glad to have our men and women; they feel that they can trust them if they come from the China Inland Mission. Many of them are working in Shanghai to support their children at schools, and we are able to forward their money for them. Others, again, bring their money to be sent home, and we are glad to do that for them. They feel that their money is safer in our hands than in the Hongkong and Shanghai Bank! And so our duties in the Home are varied.

We have also the privilege of seeing the prayers of others answered. Many of you here are interested in hospital work. You give us gifts for hospital work, and you pray that not only may bodies be healed but that souls may be saved. I will tell you of just one case. At a meeting in a very densely populated part of Shanghai, right outside the foreign settlement, I noticed, week after week, a very bright-faced woman who listened very attentively. One day I got hold of her just before she went out, and I said to her, "Well, sister, do you believe in the Lord Jesus Christ?" She said, "Believe in the Lord Jesus Christ? Why, I love Him. I came to Shanghai poor and sad and lonely. I got a situation in a tailor's shop, and by-and-by I was taken very sick. My employer thought that I was going to die and
made preparations to have me carried outside of the home." (That was because the Chinese never like anyone to die in their houses.) "But," she said, "a neighbour happened to come in, and she said, 'Don't put her outside. Send her to the foreign hospital.' The doctors and nurses there are always kind to poor people." So I was sent to the hospital here, and very kindly treated. I used to listen to the doctors and nurses as they told the patients about the Lord Jesus Christ. Who came from Heaven to die for poor sinful people. I recovered, and I returned to my employer. I often wished to hear something more about the Lord Jesus Christ. One day as I was sitting at my sewing I heard singing, and I felt sure that that must be 'the Jesus people' who had come to our district; so now I come to the meetings week by week. I do love to come and listen to the story of Jesus, and I have got to know so much more about Him." I found out the hospital that she had been in, and I wrote a little note to the doctor and nurses telling them about this woman, for I felt quite sure that they would be interested to know how she had been brought to a knowledge of the Lord Jesus Christ while in the hospital. Both the doctor and the nurses took a very great interest in her. To-day she is in a training home for Biblewomen.

Many of you join with us in praying that God will raise up Chinese workers, and He answers your prayers in His own way. To this meeting to which I have referred there came regularly a Chinese lady and her daughter. They were very simply dressed, but quite marked in that large gathering of poor women. One day I asked her why she came to this meeting, and then she told me her story. She said, "Before the revolution we had a good home near Nanking, but at that time we lost everything. We lost our home, and we had to flee." She managed to secure a Chinese lady and her daughter. They were very simply dressed, but quite marked in that large gathering of poor women. One day I asked her why she came to this meeting, and then she told me her story. She said, "Before the revolution we had a good home near Nanking, but at that time we lost everything. We lost our home, and we had to flee." She managed to secure

Some of you are interested in schoolgirls, and you support them and pray for them. I would like to tell you an interesting story of one of these girls. The Secretary and members of the Midhurst Branch of the Y.W.C.A. nearly twenty years ago supported a girl in one of our schools, and they very definitely prayed for her conversion. God answered their prayers, and the girl was converted, and received into the Church. When she was eighteen years of age and was leaving school the secretary wrote a letter to this girl whom the Y.W.C.A. members had named "Ann." In this letter she said, "Now that you are
eighteen, and leaving school, we shall no longer be supporting you, but we are definitely asking God that the seed sown in your heart may spring up, and bear much fruit to His glory. We are praying that you may be filled with the Holy Spirit, and become one of China's lights and be used of God to win many for Him." Very often Ann used to come down to Shanghai, and she and I had prayer together. After she left school she went to one of the hospitals in Shanghai. She was there for about six years and led a very consistent Christian life. Then, not being very strong physically, she went in for study, and entered for the Government kindergarten examination. She passed the examination and was put in charge of a school. It was not a Christian school, but an ordinary Chinese school, and she was asked to go on with the studies as usual on Sunday. She agreed to do so on condition that she used her own books. And it was turned into a Sunday School, and these children were taught Scripture and hymns. The Chinese are very good at going round corners. Ann was greatly used of God there. Since I have been home, I had a letter from her, enclosing the letter written by the Y.W.C.A. secretary thirteen years ago. And she asks me if I will kindly find out this secretary and tell her that God has answered their prayers. She said, "These friends were very kind. They sent the money for my support when I was at school, and they prayed for me, and this friend wrote the letter and prayed that I might be a true worker for God and might win many for Him. For many years I have been a Christian, but a cold-hearted one. Now I am so happy. I am full of joy and full of praise because of the love of Jesus. Jesus Christ is more to me than all the world besides. Glory be to His name! He has done great things for me. Please tell these friends just what the Lord has done for me. They prayed that I might be a worker, and now this is just what I want to be—a true faithful worker for the Lord Jesus Christ and to win souls for Him." This letter is dated the 6th May, 1904. Those members of the Y.W.C.A. who supported this girl at school, and prayed for her, may never know, upon earth, how God has blessed their gifts, and how He has answered their prayers; but we know Ann's thanksgiving, and they shall share in the rejoicing when the sheaves are laid at the Master's feet at the great gathering.

The need in China is still great. There are still millions who are groping for the light, millions who have never heard the name of Jesus, and the doors are open widely to-day. There is room for workers of all kinds. You have heard of the great need. We need workers who can go into the villages, and towns, and cities, taking the message of the Gospel to men and women who otherwise would never hear. We need teachers, for our school work. There are many openings for teachers. Who will take advantage of the wonderful opportunity to sow the seed of eternal life in the hearts of the children, and train them for the Lord Jesus Christ? We need nurses for our hospitals, in our interior stations. We need them with their tender sympathy and their love. Not only so, but nurses are needed to train the Chinese girls to be themselves nurses. There is room and work for all in China; and the Lord is asking us "Who, then, is willing to consecrate his service this day unto the Lord?" He is worthy of our service. He is worthy of our best gifts; He is worthy of our life's devotion.

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The Need for Educational Work.

ADDRESS BY J. R. SINTON, KIATING, SZECHWAN.

My first four or five years in China were spent in itinerating work. I want to tell you just a single incident in connection with that work to illustrate to you something of the plan we follow, more or less, over the whole country, I suppose, in spreading the Gospel of the Lord Jesus Christ.

I took a trip with a very old man, he was well-nigh seventy at that time, but particularly bale and hearty, and able to walk just as far as I was any day. He could do his twenty-five, or thirty-five, miles comfortably, and, at the end, preach a sermon of two hours' duration without feeling unduly tired. This man and I arrived in a village where we intended to spend a day or two. It was a particularly lawless place. It was said that there was not a single home in that village which had not produced a robber. We had a small chapel, with a little room at the back, and we had a fire placed in the middle of the floor, and we lived in the smoke and the heat. In this village we discovered a young man who had got into serious trouble in official quarters. He had been a Government school teacher, an exceedingly able man. He was a military B.A., a man of considerable education, and he had a splendid appearance. He was fleeing from justice. We got in touch with him, and my companion, being a scholar, and also a B.A., the two struck up acquaintance at once. We had succeeded in securing a bowl for our dinner, and I suggested that we should invite this man to dinner with us, and my venerable helper cordially assented. I am sorry that I could not follow the conversation between these two men. To hear two educated Chinsmen discussing is simply to listen to something you cannot understand. The beautiful flowery involved language these men can use is amazing. As a matter of fact, a Chinaman once said to me, "When we are talking it is simply a question of one scholar putting a riddle to another." They even try to puzzle one another, so that a mere foreigner can never hope to understand what these men are talking about. However, the conversation turned to more serious things, and the old gentleman very suddenly said to the other man, "I think, Mr. K., that what you lack in your make-up is humility. You are an exceedingly proud man." That was not a very nice thing to say, I suppose, but the man accepted it like a man. He looked a proud man. When he stalked up and down the street you could see pride all over him. But he acknowledged his weakness, and old Mr. L. went on to speak to him of the Gospel message, telling him of the Meek and Lowly One, and gradually this educated man, who was equal to very useful work, and had been doing very useful work in Government offices, believed the Gospel and accepted the Lord Jesus Christ as his present Saviour. That, I say, is just an illustration of the method that is followed, quite generally I daresay, in this itinerating work.

After spending four years, or so, in Luchow, I went to the city of Kiating, which is some distance north, or north-west, from Luchow and situate at the foot of one of the sacred mountains of China. I think that it is on this very account the work in Kiating has been particularly difficult. To that sacred mountain there go every summer as many as thirty thousand, or forty thousand, pilgrims, from every part of China, to worship Buddha. The mountain is literally covered with temples, so that there "the powers of darkness" are exceedingly strongly placed. It seems as if those "powers of darkness" would spread the whole district and make it well-nigh impossible for anyone to accept the Gospel of the Lord Jesus Christ. But
July, 1917.

China's Millions.

JULY, 1917.

China's Millions.

while that is true, we are glad to say that in the city of Kiating we have a large number of those who love the Lord Jesus Christ; and it is amongst the children of those Christians more particularly that I have been working.

Now there are a number of people—I am perfectly sure they are fewer since this afternoon, and I hope that they will be fewer before I am through to-night—who have asserted very strongly that the China Inland Mission had far better let educational work alone. If there are any in this audience who take that view I would like to take issue with such, and on three grounds. First of all, it is our plain duty to educate the boys and girls of those who have come into the Christian Church. Secondly, we are seeking that these boys and these girls, too, shall be educated in the fear of God in the hope that as they grow up they shall become teachers in our schools, and preachers in our churches. Thirdly, we wish to send into the business life and into the political life of China, men and women, who have had instilled into them true principles, principles of righteousness, because we know that what China needs is men in the forefront of her life who can be true to principle.

First, then, it is our plain duty to educate the boys and girls of our Christian people, and for three reasons. The first reason is this: Great numbers of the text-books used in the Government schools in these days, are written from a distinctly materialistic point of view. The second reason is that, in certain sections in China, amongst the teacher class, it is the correct thing to belong to an atheistical society; thirdly, in these Government schools the atmosphere, if not anti-Christian, is certainly distinctly not pro-Christian. If, then, the children of the Christians are educated in such places, what will be the effect of the atmosphere? What will be the influence of these text-books? What will be the influence of the books which they are using as text books? It is therefore an urgent duty to have Christian schools where the children shall be educated in the fear of God.

In an audience of this size there cannot but be quite a large sprinkling of Scotch men and Scotch women. Some of you remember that in the old days there used to be the parish school under the dominie, and the minister came along every now and again and put the boys and girls in the schools through their Catechism, and woe betide the boy or girl that could not repeat the Catechism. It was recognized as a plain duty that these boys and girls should be taught more than the Three R.'s, that they should be brought up in the fear and nurture of the Lord. If that is true in Scotland, how much more true ought it to be in China where heathen influences are continually surrounding the lives of the children. But perhaps you say, "Why cannot the teaching be done at home?"" The answer is simple. Generally speaking, the fathers and mothers are quite unable to undertake the education of their children. Many of them are quite illiterate. But you say, "Can you not have Sunday schools for these children?" I answer "Yes," but one hour a week is not very long to instil Christian principles into any child, is it?

I think now of two boys belonging to one of our churches where there is no Christian school. These boys attend the Government school. If they attended on the 2nd and 15th of the month they would have to bow to the tablet of Confucius. These boys, however, exempted from attending school on those particular days, but the other days of the month are given to
imposing on them, as it were, a Confucian atmosphere; so they are growing up more in the atmosphere of Confucius than in the atmosphere of Christ. Therefore we have our Christian schools and bring the boys in. We begin our day with a recognition of the Divine Father, and continue through the day with a recognition of God as the Saviour of men; so these boys grow up, not only learning the Three R's, but being taught in the fear of God, and they are learning to recognize Him in everything. Is it not a plain duty that we should have these schools for the children of our Christians?

The second reason is that we are hopeful that some of these boys, and some of these girls too, shall become teachers by-and-by. It is said that one million teachers are required for the education of the youth of China. One million, and the large majority of them Confucian! Shall we not feel it our plain duty that from amongst these teachers there shall be a large number of men of true Christian principles? It is our hope that from our schools there shall come numbers of such men. We need preachers, also, whom God can use throughout the length and breadth of China. We know how few missionaries can go there to-day; no men, and hardly any women; so the crying need is for Chinese evangelists and preachers; and we hope that from amongst these boys there shall be many such.

My third point is, we are hoping to thrust out, into the life of China, men of Christian principle, who shall permeate the business life of China, permeate the governmental life of China, and so make it possible for the Kingdom of God to spread.

Let me give you just two illustrations. Nearly twenty years ago there were a number of boys in a Mission school on the coast, near Shanghai. By-and-by these boys went into the Presbyterian Mission Press in Shanghai and studied the business of publishing. After a time they decided that they would establish a Chinese business, and they got their business going. One of the planks of their business platform was that never from their press should be issued a single page of anti-Christian literature. The turnover of that house in the year 1914 was more than a quarter of a million pounds sterling. They published two thousand five hundred million pages of letterpress and illustrations, and not a single page was antagonistic to the Christian faith. Do we not see hope for China when our Mission schools are producing men of that type?

Mr. C. T. Wang has already been mentioned to-day. He was the Vice-Chairman of the Chinese Senate, a man who was brought up in a Mission School, and to-day holds one of the highest posts in China. This man, on Sunday mornings, is conducting a Bible Class for the members of the Chinese Government. Can we conceive the possibilities of the influence of such a life? And so, I say, that on these three grounds we want more Christian education.

Since I have been home I was in the office of a professional man one day, when a canvasser called, a man asking subscriptions for a boys' home. The professional man said, "Yes, my boy is not in that home, it is true, but I ought to do something for the boy who is there." If I could tell you—but it is impossible to do so—but if I could tell you the conditions in which these Chinese boys and girls live, I think you would be impressed with the sense of what is implied in that illustration. Your boy or girl is not living in circumstances like that, living in filth, and pollution of every kind. But do you not owe to those who are there something of sympathy, something of prayerfulness? We commend, therefore, to those of you who can never go to China this matter for your prayers, that those who are engaged in educational work amongst the boys and girls may be greatly helped; and we ask you to think of them with sympathy.

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A Generous Tribute.

ADDRESS BY THE REV. DINSDALE T. YOUNG, WESTMINSTER CENTRAL HALL.

R. CHAIRMAN, and Dear Christian Friends,—It is a very great pleasure to me to say a few words to you this evening. I have a great love for the China Inland Mission. That I can say with all my heart. I love the name and the fragrant memory of Hudson Taylor. I like to think that once I preached the Word of the Lord to him. I would a thousand times rather have had him preach to me. Few men have had such a right to speak the Word of the Lord as he had. The China Inland Mission has rendered an important service to religious literature, as to religious life, if it were only by the biography of Hudson Taylor which it has issued. I have read and re-read volume I., and at this very moment while I am speaking to you my wife is conducting a Methodist Bible Class for the members of the Chinese Government. Can we conceive the possibilities of the influence of such a life? And so, I say, that on these three grounds we want more Christian education.

Since I have been home I was in the office of a professional man one day, when a canvasser called, a man asking subscriptions for a boys' home. The professional man said, "Yes, my boy is not in that home, it is true, but I ought to do something for the boy who is there." If I could tell you—but it is impossible to do so—but if I could tell you the conditions in which these Chinese boys and girls live, I think you would be impressed with the sense of what is implied in that illustration. Your boy or girl is not living in circumstances like that, living in filth, and pollution of every kind. But do you not owe to those who are there something of sympathy, something of prayerfulness? We commend, therefore, to those of you who can never go to China this matter for your prayers, that those who are engaged in educational work amongst the boys and girls may be greatly helped; and we ask you to think of them with sympathy.

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The Old Theology.

It may sound a trifle trite and prosaic, but I want to suggest to you that one of the reasons why I delight, whenever I can, to bear tribute to this Society, is a theological reason. There has been too much prejudice against theology, and it has been accumulating for years. I refer, of course, to the old theology, not to the "new theology." Of the latter, happily, we cannot hear too little, but we hear too little about the other; and you may depend upon it, it was an ill thing when theologians, and statements of doctrine, acquired discredit in the churches. The old men were bred on doctrine. They were great believers.
They were not mighty, perhaps, in theological re-statements, but they were magnificent in adhering to the old statements. And I am increasingly suspicious myself of theological re-statements, because I find that so many of them are denials under the garb of re-statements. I am more and more in sympathy with old Rabbi Duncan, of Edinburgh, who used to say to his Hebrew students, "Gentlemen, do not give up the old terms in theology, because, if you do, the next thing will be that you will give up what those terms represent." Well said, Rabbi Duncan! Now, dear friends, the China Inland Mission has been a theological reinforcement to all Christian people. I thank God that my own faith has been continually vivified as I have thought not only of Hudson Taylor and his loyalty to the truth, but of your fine band of missionaries who have gone to China, and have believed and therefore spoken. Their faith and their conduct have been bells of sweet accord. Especially on one or two great items of truth, I think your Society has borne an invaluable witness and has helped all missionary societies and churches. There is, first of all, your loyalty to the Bible. You have always believed your Bible to be the word of God. You have held a high doctrine of inspiration, and it is not low doctrines of inspiration that will keep missionary societies going. You have always called the Bible "the Word of God," and it calls itself that, and it is that from cover to cover. And we thank your Society for its splendid witness to the Word of God. We need that witness in these days. You may depend upon it, it is still true that the Word of God is "the sword of the Spirit," and, if we are going out to fight the enemy with a broken sword, we shall never fight successfully. It is only as at home and abroad we hold to God's Word that we shall triumph.

A Saviour.

Then you have always been so grandly true to the old way of salvation. The China Inland Mission has always known what to say to anyone who has asked the question, "What must I do to be saved?" "Jesus Christ is much else to you, but He is, first, your Saviour." Now, do not think that I am in a grumbling mood, for I am not, but have you noticed that in the churches to-day that term "the Saviour" is not heard as much as it used to be heard; and that is rather ominous. What does it mean? They talk about the Teacher, they talk about the Brother, they talk about the Friend, they talk about the King, they say a great deal about the Man, but we do not hear the Saviour so perpetually urged as it used to be urged in days gone by. Is that gain? I think not. He is a Saviour. People do not like to be told nowadays, I suppose, that they are sinners, but it is very important that they should be told it, told it very plainly, and told it very tenderly, for with God you can blend utmost fidelity with utmost affectionateness, even as the Word of God does. Oh, when once we know the plague of our own hearts we know that, whatever else we want in Christ, we want the Saviour. Very beautiful that He should be a social teacher; very beautiful that He should be an ethical teacher; but the first thing that we want is a Saviour. And your Society has always put to the very front in the schools of which we have heard, as also in direct evangelism, the message of the Saviour.

The Second Coming of Christ.

I want also to bear witness that you have conferred an immense service upon many of us here, and, if I may be allowed to say so, you have distinctly conferred it upon me, by the fine testimony you have always borne to the second coming of Christ. I cannot tell you how, of recent years, I have been helped and cheered, and how, I hope, an edge has been put on my utterances, because I have lived in the presence of that great truth. There is a sense in which the Gospel is not preached if we only preach the Lord's first coming. The evangelical Gospel includes the Lord's return. "The Lord is coming." He may come at any time. He is coming as He went, personally. That is the blessed hope, and that makes some of us optimists even in wartime. We see the glory slowly gaining on the shadow; the King is coming back. It nerves us; it solaces us; it strengthens us; and it gives us a blessed hope. When He comes nations shall be born in a day. The very ends of the earth shall see His salvation. It is for that we wait, and I would from my heart thank God that you have got that precious doctrine—more than a doctrine, that power—always to the front in your life and testimony.

THE SITUATION IN CHINA.—It will be six years next autumn since China overthrew the Manchu dynasty, and exactly one year has elapsed since the death of Yuan Shih-kai relieved that country again from a condition of civil war. And now another serious upheaval has taken place. There is no need nor space here to enter into details, but it must suffice to say that a struggle has arisen which may roughly be described as a test of strength between militarism and constitutionalism. At the time of writing the military governors of nine or ten provinces are said to have formed a Provisional Government and to be in revolt against the President and Parliament, yet ere these lines are in our readers' hands the situation may have been materially modified. It is never easy to obtain a well-balanced judgment of conditions in a great country like China, especially in days of unrest and change. As an off-set to the news of this fresh upheaval it is worthy of note that the year 1916 as compared with 1915 showed a total increase in revenue of more than $7,000,000 on the workings of the three services of the railways, telegraphs, and post offices. The railways alone showed an improvement of more than $5,000,000, the telegraphs and post offices being proportionately satisfactory. These figures afford a fairly reliable gauge of economic conditions in China, and it is somewhat surprising and certainly gratifying to find that in spite of all the unrest and strife during 1916 the administration has been able to show such signs of prosperity.

There is one word of Christ's which it is desirable to keep well in mind during these days of trouble. It is "When ye shall hear of wars and tumults, be not terrified. . . . It shall turn unto you for a testimony." The Apostle Paul, employing the same word when referring to his bonds and afflictions, said "I know that this shall turn to my salvation, through your supplication and the supply of the spirit of Jesus Christ." There is no need to enlarge on the obvious bearing of these words on the situation to-day; they are full of encouragement to faith in God's over-ruling power, and full of suggestion as to our obligations in regard to prayer. The stormy winds still fulfil God's will.
China’s Millions.  

Sir John Jordan and Missions in China.—Limits of space have prevented any reference in these columns to the noteworthy speech made by the British Minister in China at the Annual Meeting of the Church Missionary Society. Unfortunately we can only quote a few lines from the report published in the Record for May 3rd, 1917.

"I have been in China for forty-one years, and during that time I have made many missionary friends, and have always watched their work with sympathetic interest. I think one of the greatest changes that has occurred in China, certainly in my time, is the improvement in the relations between the Chinese Government, the Chinese people, and the foreign missionary. I have been now over ten years Minister at Peking, and during that time I have not had ten missionary cases of any importance to deal with. Contrast that state of things with what used to exist twenty years ago, when riots, outrages, and massacres were common occurrences. The improvement, I think, is due largely to the gradual enlightment of the Chinese people, but the missionaries have also contributed their share to this better understanding."

"It is simply marvellous the influence that missionaries have had during the recent troubled times of the last five years. There have been cases in which missionaries have been called in to mediate frequently between opposing armies and averted considerable bloodshed. I recall one case in which two armies called a truce for nearly a whole day to allow a party of missionaries to pass through their lines. In another case a well-known missionary, who barely escaped with his life from the troubles of 1900, was instrumental in saving the lives of a great number of Chinese, including, by a strange irony of fate, the relatives and descendants of several of the people who had murdered members of his mission fifteen years previously."

"As the person who happened to be in charge of the opium negotiations from start to finish, I should like to take this opportunity of publicly acknowledging the great debt we owe to the missionaries for their co-operation and assistance. China, as you know, is a country of immense distances, and it was necessary for me in Peking to keep in close touch with what was going on in the Provinces, and see how far the Chinese authorities were carrying out their part of the programme, and for this I was almost entirely dependent on missionaries, and can say that the reports with which they were good enough to furnish us were simply invaluable, and were generally accepted by the Chinese Government as furnishing a test of the action of their own authorities."

Morphia in China.—At a time when we are rejoicing over the cessation of the opium trade between India and China, it is necessary to remind ourselves that evil is ever hydra-headed. No sooner is one form of vice grappled with than another asserts itself. We are filled with indignation as we contemplate the fact that three prominent statesmen in the United States of America and of some in positions of influence in this country.

Work Among Young People.—As the war has, for the time being, closed the door against young men offering for the work in China, Mr. John B. Martin, who for the last eight or nine years has been in charge of the Men’s Candidates Department, has been asked by the London Council of the Mission to devote his time and strength until the close of the war to the awakening and deepening of missionary interest among young people. There are many evidences to show that very many receive the missionary call early in life, and there are few more important spheres of service than that in which young people receive those impressions which shape their future career. Mr. Martin will be grateful if any friends who can assist him in securing entrance to Crusaders’ Classes, Children’s Special Service Missions, Study Circles, and public or private schools and colleges, would communicate with him at the Offices of the Mission.

Correction.—Through a reporter’s error Miss Sharp is made to say in her address at the Annual Meeting—see June issue of China’s Millions—that Kweichi had thirty out-stations. The number should have been thirteen. We hope the error is only an anticipation of what is to be.
TAOIST PRIESTS FROM KONGLONG, THE FAMOUS MOUNTAIN NEAR PINGLIANG, KANSU.
Representing twenty Temples, presenting a Satin Congratulatory Banner to Mr. D. Torvall, on the occasion of his 50th birthday.
The four characters on the banner may read—"May you grow old in the Gospel."

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### DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING JUNE, 1917.

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**Summary:**

- **General:** £12,122 18s. 5d.  
- **Special:** £307 6s. 8d.

Total for June, **£2,430 6s. 11d.**

Brought forward **£18,341 2s. 3d.**

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*Legacy.*  
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CHINA'S MILLIONS.

"The Splendour of God."

BY THE REV. R. C. GILLIE, M.A., MARYLEBONE PRESBYTERIAN CHURCH.

HAVE a very pleasant personal link with the China Inland Mission. One of your missionaries, Mr. P. V. Ambler, is a friend of mine and we correspond. He sends me his postcards showing his sphere of work, and I am one of those especially pledged to pray for him. These personal links help me very much.

But what I am impressed with this afternoon, especially after reading, as I did with some care, the Annual Report, is the vastness of your work now. It needs statesmanship; it needs great faith; it needs great resources; and though there is no sign of any heart here failing, and these bright and brave accounts of faithful work must have cheered us all, we in these days are drawn again and again to make sure of the resources on which we depend. We are living in a day of vast demands. The opportunities are unspeakably large, and the difficulties are unspeakably large; and when opportunities and difficulties are both so vast it is very easy for the spirit to fail a little. I look round and I see some people are putting their hope in some great new personality, thinking that the churches will only be delivered from that which hinders and weakens them, and that foreign missions will only be enlarged and made really mighty by some new great one coming. And then other people are constantly thinking about a new message, seeking round for a new message, something that has never been said before, some aspect of the Gospel that has never been told before. I do not believe that we are going to get the additional resources we need either through new great personalities, or through essentially new messages; and I think that God has been in a sense demonstrating that to us lately in a very remarkable way. We have seen "a nation born in a day." We have seen Russia set free from autocracy. That is part of God's providential working, we must believe. How was it done? Not through any great personality leading that mighty nation of nearly two hundred millions. Not through any great new message that had been spoken; but just through the converging tides of conviction and impression, and the gates of opportunity opened. Then the marvellous birth took place so suddenly.

Now, if I can read at all God's way with His Church and with Christendom just now. He is not going to give us—at least there is no sign of them—new marvellous personalities. He is not going to give us some new message, in the sense that something in the Gospel is going to be discovered that nobody ever saw there before. No, it is by new vision, and new vision in the multitude; it is by the ordinary man getting redoubled power; it is by beholding the extraordinary and the wonderful in the message that has become a little old and worn to us, that the Church of Christ is going to be able to play its right part in this day when so much is in chaos, and so much demands our service. Now, if that be so, there are two or three thoughts which dwell with me a great deal just now, and I want to hand them to you in a very simple way.

And the first is this: we want to see, and to see as we have never seen before, the splendour of God; the splendour of His providence, the splendour of His love, the splendour of His sacrifice. If we get a new impression of the majesty of this vision, there will be fresh resources on which we can call and which we can use without hesitation, with no sense of failing springs and shortening powers. A little book has been published—I do not recommend the book because I do not know that in everything it is an admirable book—but a little book has been published entitled "The Splendour of God." There is one fine sentence in it, something like this, "Stand no longer by the stagnant pool of your own heart, but go out to see the breadth and the majesty of the splendour of God." That is what we all need to-day.

We ought to see God's splendour in His providence. I was brought up by a Scotch father and mother who taught me to believe as absolutely in the providence of God as in the mercy of God declared and won at the
Cross. I often thank God for it. There is a great deal of English Christianity that has not a sound settled belief in God's providence; and unless you get to see the whole splendour of the movement of Providence through history, through the centuries, and in your own life, you lose something that gives you the unconquerable mind. Poor Thomas Carlyle, you know, lost a great deal of belief, but he never lost his belief in the Divine Providence, and when that awful calamity fell to him, and his first book on the French Revolution was burnt up through a friend's carelessness and he had no notes wherewith to re-write it, this is what he wrote in his diary, "Oh, that I had faith, oh that I had it; then there is no burden too heavy to be borne, and no task too difficult for me to attempt." Then he goes on: "It is as if my invisible schoolmaster had taken my copy-book and torn it across and said, 'Boy, thou must write it better.' What can I do but say, sorrowing, that I obey, and think it the best?" Now, there is real authentic strength in such recognition of God's providence.

Great Doors Opened.

It is God's providence that has opened the great doors for foreign missions. It is God's providence that has opened ways for so many men to go out to foreign missions. If men and women had only eyes to read God's providence, there would be hundreds more ready for the mission field. It is not God Who has been wanting, but there has been a lack of seeing the wonderful preparation God has made to let a man or a woman free to go. There are going to be a great many released through the sorrows of this war, a great many lives set loose because left lonely. Oh that the sufferers in the sorrows of our day may behold the providential beckoning, and may find that God has allowed and sent the vast distractions that they may be released for such work as the work of the China Inland Mission.

And alongside the splendour of God's providence I want every man and woman, who is a Christian, to get a fresh view of the splendour of the sacrifice—the Divine sacrifice, the sacrifice on the Cross made by our blessed Lord, and the sacrifice when the Father gave the Son. You see, it is the sacrifice of the Father in giving the Son through his own playful ways; he is badly injured and through the negligence of nobody in particular, but just darling little boy and I meant him for the Navy, but he you know what has happened to me? I have got a good to let such a thing happen. Do not speak to me about Jesus suffering on the Cross for me. I do not mind how much suffering I have, it is seeing my little boy suffer." I said to her—and I thanked God so much for the immediate suggestion—"Oh, you are forgetting that there was not only the Cross of Calvary, but there was the Cross in the heart of God. The Father gave the Son." The bitterness passed out of her face and she said, "I had not thought of that." Yes, there is a splendour in the Divine sacrifice not only when we see our blessed Lord dying for our sins but when we see the Father giving the Son to die for our sins; and it is the beholding of that other aspect of the sacrifice which, I believe, will save many from the sorrow that is so poisonous and bitter, and will transfigure their sorrow, and then they will get fresh strength from God. And for gifts to foreign missions in these future days, when there will be much straitness, I look to the bereaved fathers and mothers who have no sons now on whom to spend their gifts and possessions. I look to them to give for the furtherance of this great work.

Now, if one gets any kind of vision of the splendour of God in providence and in sacrifice, then we have to answer with a greater nobility of trust and surrender. The great demands the great. Utter love demands utter love. There are two sentences which I love a great deal that express to me this trust that has nobility in it and the obedience that has, I think, a touch of splendour in it because complete. And the first sentence is this. It is what Mazzini wrote to Mrs. Harriet Frances Eleanor King. Mazzini also had not a full faith, but he had a wonderful insight into some things.

What he said to Mrs. King in great sorrow was this: "You must learn to trust God without terms." No proviso, no reservation. We are so apt to say, "O God, You may touch the whole circle of my life except that, and that is mine; or, You may touch the whole circle of my life, but if You touch that You must touch it in my way at my time." It will not do. We must bare the breast to the suggestions and the providences and the demands of God. We have to trust Him without terms. The reason why some men and women are not in the mission field is that they have not trusted God without terms. They have wanted certain conditions. They put in certain provisos. So they are in the backwater, they are not in the great midstream of the Divine will.

The Splendour of Full Obedience.

And my next, and last, sentence is from a mediæval mystic. It describes obedience. I pray God, oftentimes, that I may try better to live up to it by His grace. It expresses the splendour of full obedience. This is the prayer: "I would fain be to the Eternal Goodness what his own hand is to a man."

Hand, lie there, do nothing for an hour; you are mine. Hand, labour, grow skilled, sensitive, for high, fine work, never weary; thou art mine. Hand, go through the thorns, bleed, be hurt, because there is that in the thorns that I need, and thou art mine. Hand, go into the fire, be scorched; there is a jewel in the fire that I must have, and thou art mine. That is obedience. That is what I would fain be to the Eternal Goodness—what his own hand is to a man. Oh, if we have the grace to achieve it, then there is a touch of splendour in the dullest life. There is a touch of great nobility in the most ordinary soul if we are answering the splendour of God with some touch of splendour in our own poor hearts and lives. If we can live like that, the days will not be too difficult, the demands will not be too vast, the tasks will not break us. We shall have the unconquerable mind; we shall have the unshatterable peace, because we are yielding to Him that "lovest us and hath loosed us from our sins."
China's Millions.

“The Supreme Sacrifice.”

In Memoriam—Alphonso Argento.

We are familiar to-day with the expression “the supreme sacrifice” in connection with those who, at sea or on land, are nobly giving their lives for their country.

It is, however, often forgotten that the greatness of a sacrifice depends not only on the value of what is offered, but much more on the motive of the offerer. “Though I give my body to be burned, and have not charity, it profiteth me nothing.”

On July 3rd, at Trondhjem, in Norway, our brother Alphonso Argento quietly “fell asleep” in his forty-fourth year. Of him it can be said, in the truest and highest meaning of the words, that he made the “supreme sacrifice.”

When he was eighteen years of age he was brought to the knowledge of Christ as his Saviour by the Rev. Golia Mauro, of the Waldensian Church. Through reading China’s Millions, and “The Story of the China Inland Mission,” he was led to give his life for the spread of the Gospel in China. Being warned at that time by Mr. Mauro of the possible dangers involved, he said, “I am not afraid even to die for Christ and the Gospel.” At the time of his making application to the China Inland Mission, in replying to the question as to his motive in offering, he added the significant and almost prophetic words, “I was led to take this step after having known Christ’s promise, ‘Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.’”

It was in the autumn of 1895 that he came, from his home at Girgenti, in Sicily, to London and, after a year of preparation, he sailed for China on the 18th October, 1896. Before leaving his home he had been the means of leading the other members of a large family circle to Christ; and he had already suffered much persecution.

He was a good linguist; besides Italian he could speak English, French and German, and he quickly acquired Chinese. After spending some time at Anking he went to the province of Honan, and in the year 1899 he was able to open up work in Kwangchow, a large and important city in the south-east of the Province. On leaving the city, at the close of his first long visit there, he wrote, “When I left for Chowkiakow the Gospel Hall sign, which I had put up on the top of the entrance to the inn, remained there at the request of the innkeeper, now interested in the Gospel.”

When the storm of the Boxer uprising burst in 1900 he was already well known in Kwangchow, and the work was making good progress; but he suffered terribly at the hands of the mob, and, being badly beaten, it was marvellous that he escaped with his life. During the attack upon the premises darkness came on; after having already suffered at the hands of the rioters he was in hiding, when the light of a torch revealed where he was, and immediately they set upon him again; he was able to tell afterwards how “they poured kerosene on my clothes and set them on fire. Friendly neighbours, however, quickly quenched the flames, tearing off the burning part of the garment, whilst others were dragging me away by the queue to save me. The rioters, seeing the neighbours wanted to save me, got hold of a pole, and began to strike me on the head and all over my body. I tried to protect my head with my hands, but had not reached the doorsteps when a very heavy blow inflicted on my head caused me to lose consciousness.” After two days he recovered consciousness and ultimately reached Hankow in safety, but it was this blow on the head that caused the injury which resulted in the impairing of his health, and, finally, in the loss of his life.

After a period of rest and change in Europe he returned to China in 1901, and he wrote from Kwangchow, “It was the greatest joy I have ever experienced in my life to see the Christians again, and hear what the Lord had done during my absence.”

During the next seven years he continued in strenuous and fruitful labours; the Church in Kwangchow had to face severe persecution, but it grew steadily; and when increasing suffering from the injury to his head compelled him to leave China in 1908 there had been 385 baptisms in all, up to that date. In 1905 Mr. Argento was married to Miss Bjorgum of the Norwegian Mission.

On returning to Europe he was suffering from severe pains in his head, and, in spite of the best surgical skill, he gradually became blind, latterly he lost his memory, and the use of his arms and limbs. His interest in the work in China never flagged, and in a letter at the end of May he wrote, “I will use my strength in prayer and in intercession for China.”

He was a man of great zeal and energy and of entire devotion to the Lord, and the work at Kwangchow owed much to his intercessions during the years in which he has been laid aside.

The Church there has prospered greatly in recent years, and there are now nearly eight hundred communicants. There are twenty-nine out-stations in the surrounding district, with three paid evangelists and twenty-six voluntary helpers. The central church has seating accommodation for fourteen hundred, and at the time of the annual meetings it is crowded out.

We would ask prayer for Mrs. Argento and for her two boys.

W. B. S.
Our Shanghai Letter, Containing the Latest News from the Field.

By James Stare.

Political Situation.—The country generally seems to be tranquil, though in some parts of Szechuan and elsewhere robbers and outlaws are locally terrorizing the countryside. The Central Government is seeking to restrain lawlessness, and we are thankful for the measure in which its efforts are effective.

In spite of the official prohibition, poppy cultivation is reported from Liangshan in Szechwan, and Szenan in Kweichow. In the latter district the officials are adopting drastic measures to prevent the production and sale of opium. Mr. Whitelaw writes:—“Detachments of soldiers have been sent out in many directions to search the fields and to hunt for offenders. Already over ten have been shot.”

Since the foregoing was written we have heard from Mr. G. T. Denham, who writes regarding the situation in the Liangshan district:—“I ought to tell you that the Government suppression of opium is now being very strictly carried out. All the poppy plants in the village of Haiao-sha-ho have now been destroyed by the soldiers.”

Special Evangelistic Campaign.

We continue to receive cheerful tidings concerning the simultaneous evangelistic campaign held during the first week of the Chinese New Year, to which I made reference in a previous letter. Mr. Wohlleber, writing from Changsha, in Hunan, reports that three meetings were held daily, and about fifty of the Christians went out two by two, visiting from house to house with books and tracts, and preaching the Gospel wherever they had an opportunity. Our brother has been greatly encouraged with the result. Opposition has been broken down, and many of the people have become friendly and manifest interest in the Divine message.

The following extract from a letter received from Mr. Middleton, of Meilsien, Shensi, will, I think, be of interest to you. He writes:—“During the first week of the Chinese New Year we organized the Church into different bands of men and women for a special evangelistic effort. Ninety per cent, of our membership took part. Thirty-eight enquirers were enrolled. The women are looking forward with much expectancy to Miss Gregg’s visit. She expects to be at Tsinchow from May 7th to 10th and at Pukiang from May 14th to 17th inclusive, proceeding thence to Minchow and other centres worked by the Christian and Missionary Alliance, subsequently visiting Lan-chow. At Tsinchow the Christian women are meeting at six different centres in the city each week to pray for God’s blessing on the approaching special mission. Every house in the city and every village within a radius of three miles are to be visited and invitations given. May God mightily manifest His power and grace in the conversion of souls! (Later) — God’s blessing continues to rest upon the ministry of Miss Gregg in Shansi. The meetings have, on the whole, been well attended, her audiences ranging from one hundred to five hundred women. In addition to the conversions reported from Sianfu, to which I made reference in my last letter, over two hundred and fifty women and girls have signified their decision for Christ at other centres in the province. Much prayer is being offered for our sister as she continues her journey into Kansu, and we look forward to hearing of like manifestations of God’s power and grace as the result of the Missions to be held at the stations there.”

Pastor Ting Li-Mei.

Pastor Ting Li-Mei’s visit in Honan was marked by much blessing. Mr. Berg writes:—“He truly is a man
sent from God. His message gave a great uplifting to our churches. Our Conference at Honanfu has been a good one. Nine brethren were set apart as deacons and fifteen persons joined the church. Mr. Li Ioh-han, the Chinese evangelist who has been conducting special meetings in the province of Ewnchow, has also been greatly used of God. I have heard from three or four of our stations that the Christians have received spiritual quickening, which it is to be hoped will find expression in whole-hearted effort for the salvation of others.

Mr. Saunders' Special Mission.

Mr. Saunders recently conducted a four days' evangelical mission at Tsingkiangpu, Kiangsu, besides meetings for the Christians there. The results were most encouraging. At the afternoon meetings for women, conducted by Mrs. Saunders, there was an average attendance of between two hundred and fifty and three hundred, whilst at the meetings for men in the evening about five hundred were present each night excepting the last, when there were about four hundred there. The chapel and the courtyard were both filled, and as Mr. Saunders has a strong voice many people on the street also heard the Gospel. Nine men and ten women signified their decision for Christ. Mr. and Mrs. Saunders are now spending six weeks evangelizing the villages between Kaoyu and Taichow in Kiangsu, the Sundays being spent at one or other of these two places.

Medical Work Results.

Miss C. F. Tippet and Mrs. Liu, the Biblewoman at Pingyangfu, are now conducting special missions for women in several stations in south-west Shansi. Writing on April 4th she says:

"I have just returned from a three days' mission in our own district and had a very good time, one hundred to one hundred and fifty women attending each day and listening very well. I am sure real work was done. The women's work in this district is very hopeful. The hospital has opened many doors."

Gospel Tent Work.

At Chowkiakow, Honan, early this month, during the "Ching-ming" Festival, when the city was visited by many thousands of country people, Mr. G. W. Trickey writes:

"For two or three days the streets seemed packed with sightseers. It proved to be an excellent opportunity for spreading the knowledge of the Gospel. The Chinese helpers and Christians, both men and women, entered heartily into the work, and seemed happy to 'spend' themselves in preaching. Good-sized tents were erected in both the men's and women's courtyards and throughout two whole days, from morning to evening, each place was filled with interested listeners. Tracts were distributed very freely amongst them, and many Gospel portions were sold. The number of those who were brought thus within sound of the Gospel message must have been several hundreds."

A Day of Opportunity.

This is the day of opportunity in China. Everywhere there are openings for missionary work. Mr. R. W. Porteous asks for prayer for some twenty students of the Government Middle School at Yiianchow, in Kiangsu, who are attending his Monday evening Bible class. Mrs. J. Lawson, writing from Pinghsiang, an out-station from this centre, says:

"Yesterday I had permission to preach at the City School for Girls. There are nearly fifty pupils, some of whom are quite grown up. All listened well, and the four lady teachers were extremely nice. I hope to see more of them. There is no acknowledgement of Confucius in this school. I was shown all over the place, and everything seemed to be well arranged and conducted."

Scripture Circulation.

Mr. G. T. Denham reports a special mission at Ma-liu-chang, a large market situated...
almost half-way between Suiting and Liangshan, conducted by Mr. and Mrs. A. Pollhill, Mr. H. C. Thompson, Mr. J. R. Hayman, Miss R. Allen and himself, together with twenty-two Chinese Christian men and women. It lasted six days, and during that time over one thousand Gospel portions were sold, and over forty men and about twenty women gave in their names as being willing to search the Scriptures to see whether Christianity is true. Mr. Denham says:—" Some of these seemed specially earnest and real."

Mr. P. S. Barling sends an interesting account of several days spent in the lower Julan district between Wenchow and Ping-yang in CHEKIANG. He writes:—

" Thirty-six villages were visited, over two hundred Gospels were sold, six hundred tracts were given away, and at a low estimate 9,000 people heard the Gospel. Several places have given signs of blessing, and we have urged the necessity of following up the work done."

Bible School Work.

The following extract is from a letter received from Mr. A. Grainger, referring to another important phase of the work of the Mission, namely, that of its Bible Schools. Mr. Grainger writes:—

"During February we conducted a class for Christians and enquirers on the same lines as the classes in October and December. Eighteen students attended throughout. These came from Kwanhsien, Chengtu, Kiungchow and Chunchung districts. Their ages ranged from sixteen to seventy. They spent a total of 144 hours in the study of the Scriptures in the school, besides many hours privately. We went over the same course as before, namely, Luke, Acts, and Genesis, adding at the close a few lectures on all the books of the Bible. Their interest and appetite increased as the days went by, and I am sure they have all returned home with a love for the Word, which must be a great help to them in the days to come. We are making arrangements for another class to meet in April."

Conferences.

Early in March the biennial Conference of Chinese workers in KIANGSI was held at Yüshen, when over seventy delegates were present. Miss Smirnoff writes:—

"To my mind it was a quiet but most earnest and helpful conference. There were no striking speakers or specially moving addresses; yet one felt the precious presence of our Lord with us in a special way. A quarter of an hour before every meeting was spent in singing. In the afternoon of each day we had a testimony meeting, when many witnessed to blessing and help received through the study of the themes chosen. During the intervals between the meetings our compound presented a pleasing sight, with groups of Christians engaged in searching the Scriptures and in hymn singing. The evenings were given to evangelistic meetings."

At the beginning of this month a six days' helpful conference of foreign workers in the same province was held at Nanchang, when twenty-three missionaries attended. I have not yet received a report of the proceedings.

After Many Days.

It gave Mr. Stevenson great pleasure recently to receive a letter from Miss S. Romcke, dated Tao-hsiang village, Siaoyi, SHANSI, April 3rd, from which I give the following extract:—

"I am sitting here in a home where you were over thirty years ago. Perhaps you remember that you baptized the first Christians in this little village. Those who were baptized were ten altogether, they tell me, but only two of them are left now—old Li Tseng-long, seventy-nine years of age, and his blind wife, who is seventy-three years old. All the others have passed away, and were true believers till their death. This old Li Tseng-long and his family are about the only true Christians in the village now. The work has been very hard here in later years. Mr. Li and his wife are always asking about old Fan muh-si (Pastor Stevenson); so now we decided to write a letter to you. They are both sitting here on the ' kung ' telling me all I must say to you of all God's abundant mercies towards them since that day they were baptized. They have one son who had a boys' school in Siaoyi during Mr. Urquhart's time. Three years ago he became ill, which proved to be consumption, but in answer to much prayer he is now better and able to take care of his family, though not able to teach in his school yet. It is a great comfort to his aged parents to see him well again, and also to have his four children around them. Two are now at school; a girl in Klehsin, and a boy at our boys' school here in Siaoyi. The dear old people are sending you their heartiest greetings and remember you with great thankfulness to God. They also want to send you Romans viii. 35-39 as their special message, and to say that they are looking forward to seeing you again in heaven."

Personalia.

It gave us pleasure on March the 16th to welcome Miss Edith Smith, of our Ladies' Training Home in London, who has come to China on a visit, and with her Misses H. S. Farman and H. M. Bond, two new workers from England. Miss Smith will be starting in a few days' time for Chinkiang, and after a brief visit to Yangchow, will proceed to HONAN, SHANSI and CHIHIL, with a view to seeing different phases of the work at a number of the stations in these provinces. She will then visit Peking and Chefoo.

On the 27th March we had the pleasure of welcoming back the Rev. A. E. Evans from furlough in England, and with him the Rev. G. Gartside-Tippinge, M.A. The latter, I regret to say, developed scarlet fever two days later, and has ever since been in the isolation hospital. He is, however, doing well, and it is hoped will be able to proceed to Eastern SZECHUAN shortly. On the 1st April we had the further pleasure of welcoming back the Rev. W. R. and Mrs. Malcolm and Miss E. M. Parr, and Miss R. J. Begbie, a new worker, from Australasia.

Designations.

Mr. Hoste recently paid a visit to Chinkiang and Yangchow, when, as the result of prayer and conference, the following designations were made:—Mr. S. Eaton to Ning-kwofu, ANHwei; Mr. R. W. Flagg to Tengyueh, YUNNAN; Mr. G. K. Harris to Liangchow, KANSU; Miss G. A. Back to Fukiang, KANSU; Miss R. J. Begbie to Yanghsien, SHENSI; Miss H. M. Bond to Kanchow, KIANGSI; Miss A. H. L. Clarke to Hwaiwu, CHIHLI; Miss H. E. Farman to Eastern SZECHUAN; Miss S. Forrest to Suifu, Western SZECHUAN; Miss B. M. Gamble to Shucheng, ANHWEI; Miss M. F. Gordon to Fukow, HONAN; Miss A. H. Hauff to Luanfu, SHANSI; Miss A. G. Hunter to Talifu, YUNNAN; and Miss L. J. T. Scott to Hotsin, SHANSI. I would bespeak your prayers on behalf of these young workers as they proceed to their spheres of service.

Baptisms.

Since the date of my last published letter (Feb. 23rd), 433 baptisms have been recorded, including ninety-five tribepeople at Sapushan and thirteen at Tengyueh, in the province of YUNNAN. At this season of the year out-stations are being visited and candidates for baptism are being examined. May I ask for prayer on behalf of those who are engaged in this important work, that wisdom and spiritual discernment may be granted them?
August, 1917.

China's Millions.

A Friendly Reception.

By Miss Lily Jackson, Kwangsinfu, Kiangsi.

The first thing I want to write about in this letter is my trip to Teh-hsing-hsien. We started from Ling-kiang-hu, our northern out-station, on Nov. 1st. I had with me a band of five Chinese helpers, three men and two women. One was our own Biblewoman, and the other a nice Christian woman who often gives time to help us in the country work. I had also a Christian barrow man, so we were a party of seven altogether. The first day we went only twelve miles to a place called Kiang-tsuen, in the Hsing-an district. There we spent the night, and had a fine Gospel meeting. During our short time at this place one well-to-do man bought a Bible from the colporteur, and we know he has been reading it with real interest, for he has since come in the two days' journey and visited us in the city here, attending several meetings, and surprising us by his knowledge of the Scriptures. Please join us in prayer for this man, that the Holy Spirit may bring the Word home to his heart in power, and that he may be truly converted and become a messenger to many others in his own district.

From Kiang-tsuen we had a long day's journey over high mountains, to a place called Yao-er-tuen, only fifteen miles from Teh-hsing. We were all tired when we got there, and the inn was a specially dark and dirty one, so we did not have a meeting, but retired early. However, I heard the young men preaching to some of the other guests till quite late at night, so some work was done there too. The city itself consists chiefly of one long, straggling street, about seven li (about two miles) in length, and divided into seven "pu," (i.e., "seven wards") spoken of as "ih-pu-ki'ai" (first ward street), "er-pu-ki'ai" (second ward street), etc., the inn we stayed at was on the "luh pu-ki'ai" (sixth ward street), so we had quite a long walk through the city before we reached it. The people seem in many ways quite a different type from those in our own district. We were interested to see most of the women wearing skirts, which the women of our district do not go in for, and what amused my Chinese helpers very much was to see most of the working men also wearing short skirts, made just like those the women wear, but reaching only just below their knees!

One thing that gave us great joy was to hear that the people of this district never drowned their baby girls, or put them out to die, but bring up all their little girls just the same as their boys, though of course they give them out to be little daughters-in-law, just as in other places.

We found the people very friendly, and although they had never seen a foreign lady before they were quite respectful and nice, and though we had crowds, they were never rough nor rude. We stayed a week in the city, and would have liked to remain longer, but had not the time to give. We visited every street and lane, and were kindly welcomed in many homes in various parts of the city. The women understood us easily, and were very ready to listen to the Gospel, and some we felt really seemed to take in our message and be touched by it. Many visited us at the inn, too, and a great many Gospels were sold and tracts given away, and every night the young men had good Gospel meetings.

A Friendly Reception.
There is one Christian man in the city, the head of the Post Office, but alas, he has not the courage to bear any public testimony, though he and his little wife read the Bible and have prayer together on Sunday mornings. The Sunday we were there we all gathered at his home for a little time of prayer and Bible reading in the morning, and had a nice helpful time. Then we went out preaching for the rest of the day, and at night had a real good Gospel meeting at the Post Office. Mr. Wang has been nearly three years at Teh-hsing, and in all that time has very seldom met a fellow Christian, or received any help in his Christian life, so our visit was a great cheer to him, he does so long that missionaries should go and settle there. There is no mission station or out-station anywhere within thirty-three miles from Teh-hsing—the whole district is just given up to darkness and idolatry, and the need of workers is very great.

The time for us to leave came all too quickly; we do thank God for the privilege of being allowed to visit these people, and trying to do something for them. Will you please pray that the words spoken may not be forgotten by those who heard, but may yet bear fruit for the glory of God. We walked the whole way home, taking a short journey each day, and staying to preach in the places we passed through. Between Teh-hsing and our out-station are several quite big towns, but the whole district is unworked, and there is no one to tell the people of the Saviour. The road is too difficult and the distance too great for us to go there often, so please do pray that soon Teh-hsing may be opened as a mission station with resident workers, so that the people may have a chance to hear the Gospel and be saved, and that many may be won for Christ from this dark corner of Kiangsi.

Since I came back we have had some of our country women in for a time of Bible study, among them two from Ta-lu-k’eo, our newly opened out-station for which you promised to pray. It is such a joy to see these two dear women, they are so keen to learn, and so full of praise to God for His goodness in sending them the Gospel. Please pray for them, and that many more like them may be added to our numbers.

We have recently had Mr. Judd here, kindly looking after some repairs for our house. His messages at the Sunday services the week end he was with us were most helpful.

**From Luanfu in Shansi.**

By Miss Alice Hunt.

On Sept. 10th we had the joy of seeing four of our former scholars confess our Lord in baptism. One, a young man, is finishing his school course at a higher school. One of the girls dates her decision for Christ back to Miss Gregg's meetings held here in the year 1914, another to Mr. Goforth's meetings held two years ago, while the third was helped at the 1915 meetings also. So sowers and reapers do rejoice together. Then on Oct. 8th two men from Li Ta’uen were baptized. Will you pray for the women in that district, that they also may come forward; some of them have confessed Christ as their Saviour, but so far none have obeyed the Lord's command thus.

You will be glad to hear that we have been able to buy part of the property adjoining the girls' school. We have prayed for this for years. There is one corner of land still needed. Will you join us in prayer that the owners may be willing to sell very soon, and then if the Lord enables we hope to build new schoolrooms in the spring.

School re-opened Sept. 9th. We had expected a much larger number of scholars this term, but the drought was so bad that not only did harvest prospects become worse and worse, but there seemed no prospect of sowing wheat for next year.

Fortunately, just as things were looking very serious and hardly any grain could be purchased at all, even at an exorbitant price, some rain fell and enabled the people to sow their wheat for next year, and that quieted them down a bit. Grain has been about double the usual price, and there was much distress and many children sold. One next door to us was sold a short while ago, some of the money being used to buy grain and get some clothes out of pawn, but before the clothes were worn, they and the rest of the money were all stolen, and day by day since we can hear the woman cursing because her child is gone, her clothes are gone and her money is gone.

Scarcity of food has hindered many children coming to school, but we are glad to have over twenty in attendance. I am still doing the women's medical work. We are looking up for help and guidance, that the Lord will undertake in a very special manner, making things work out to the glory of His Name and supplying the need here. Other work has gone on much the same. The street chapel is opened most nights for preaching. All fairs are visited as far as possible and open-air meetings held when the tent is not used. Miss Christensen has been visiting in the city and we are hoping that later on we may be able to visit the Christians again in their homes.

**A Visit to a Temple.**

Miss Ward and Miss Wiesner are this spring seeking to reach all the larger and more important towns in the district of Shucheng in Anhwei, making journeys by turns. In one town, Miss Ward and her Chinese helpers were led by a policeman to the Temple, followed by a crowd of between one and two hundred people, and in five minutes all their remaining books had been sold. Subsequently they returned to the teacher's home, where they were staying, and Miss Ward writes:—

"We were detained by rain from Wednesday until Saturday, shut in in that heathen home, amongst people one had never met, and who had never seen a foreigner before; but 'it was of the Lord." Never have I been shown so much love and real kindness by the Chinese. We taught and conversed and preached literally from the break of day until eight, nine or even ten o'clock at night; but praise God, although it was a tax on one's digestion and patience, and indeed in every way, God gave us to see fruit to our labours. Four women of that large household definitely decided for Christ. One of them, a vegetarian, broke her vow and then, and Mrs. Ting heard her praying before daybreak that morning, 'O Lord, help me to understand and obey Thy truth.' It was very hard to part from that little group of tearful women. One of them had prayed God to send hailstones that day to keep us longer; but she said, 'You wanted a fine day, and God listened to you rather than to me.' Our hearts were very full of praise and gratitude as we returned along that muddy, difficult mountain path. Never have I met with such eager, friendly people, and not once on the whole trip did I hear one unfriendly word. Truly the Lord is preparing for a great harvest home in this district."

"*My God shall supply all your need.*"—It is cheering to remember that for the sake of His Name, and of His own glory, as well as for the sake of His great love, the full supply of all our needs is guaranteed by our relationship to Him as our Shepherd. A lean, scraggy sheep, with torn limbs and tattered fleece, would be small credit to the shepherd's care; but unless we will wander from him, and will not remain restfully under His protection, there is no fear of such ever being our lot.

—J. Hudson Taylor.
**China's Millions.**

**Editorial Notes.**

**The Situation in China.**—The complex nature of the political situation in China, created by the sudden and unexpected restoration to the Throne of the young Emperor Hsuan Tung on Sunday, July 1st, and his swift and dramatic abdication again a week later, should call forth prayer on behalf of the Government and people of that great Empire.

There is reason to hope for a more speedy settlement than at first appeared probable; and it is reassuring to learn from our own Government, through the press, that, notwithstanding the somewhat turbulent state of affairs, "no danger to foreigners is anticipated, but all possible precautions are being taken."

We do well to pray that civil war may be averted, that order may be preserved throughout the country, stability of Government secured, that the lives of the missionaries and Chinese Christians may be preserved and Mission property be uninjured, especially in those areas where there may be fighting, and that the work of that Kingdom "which is an everlasting Kingdom," even "the Kingdom of our God and the authority of His Christ," may progress unhindered throughout the length and breadth of the land.

**Moslems in China.**—We desire to enlist the prayers of our readers for Dr. Zwemer, who, during this summer, is visiting China for the purpose of consulting with missionaries and Chinese Christians on the best means of extending the Christian faith amongst Moslems. This visit is in accordance with recommendations made at the China National Missionary Conference of 1913, namely, that means should be adopted to develop this particular kind of work. Dr. Zwemer hopes so far as time will allow to visit many well-known centres of Mohammedanism.

It is confidently expected also that he will be present at the Kuling Missionary Conference, which, if held at the regular date, would extend from July 29th to August 5th. The Conference will be largely devoted to the consideration of Mohammedan work. As this is by far the largest missionary gathering in China, an excellent opportunity will be afforded of interesting the missionary body in work for Mohammedans. If it can be arranged, Dr. Zwemer will probably also visit the two other summer resorts at Chikungshan and Peiteiho.

An interesting feature in connection with this work is the growing interest, accountable no doubt to the many prayers that have been offered by many friends, which the Chinese Christians are taking in the Moslems, who for so long they have despised and neglected.

It has been suggested that when praying for Dr. Zwemer it will be well to remember the need for a fourfold service and ministry in connection with his visit:

1.—Direct ministry—with Mullahs in Arabic.
2.—Ministry by interpretation—addressing Chinese Christians.
3.—Ministry by interpretation—addressing Moslem audiences.
4.—Direct ministry to missionaries.

We shall, naturally, pray also for Mrs. Zwemer and the children, who remain in Cairo.

**In Memoriam.**—We deeply regret to announce the death of Mr. J. T. Reid, of Takutang, Kiangsi. He died on the evening of Sunday, May 6th, from hemorrhage. At the time he was visiting Iyang, whither he had gone with Mr. Wm. Taylor, who, as superintendent, was making a tour of several of the Mission stations. Mr. Taylor writes:—"Mr. Reid was in excellent health when we left Nanchang together, and for over a week after. At Iyang he laid up for a day or so and was then up and bright. On Friday, at midnight, he had a severe hemorrhage. I wired for Dr. Smith, Mr. Cunningham (Mr. Reid's son-in-law) and Dr. Chang." Dr. Chang, who lived much nearer to Iyang than Dr. Smith, arrived about six hours before the end. Mr. Reid passed away very quietly; Mr. Taylor adds:—"He had no delirium, no coma, and little fever, only tiredness and weakness. A few minutes before he died he said, 'Lord Jesus, come quickly'—then dozed and 'fell asleep' like a weary child—a beautiful death, after a beautiful life. He was truly devoted to Christ, and to the Chinese."

Among the places visited by Mr. Reid on this his last missionary journey was Kweiki. Miss Marchbank writes:—"It was a real joy to have dear Mr. Reid with us. He was not very well, but so bright and happy, and one felt he was ripe for the Home above. He just loved to talk of Jesus, and had so enjoyed the Nanchang Conference; he seemed so full of love to the Lord. He was greatly delighted with all things here, and the full chapel on Sunday; he said he had never seen such a big crowd of believers. He spoke on Sunday afternoon and preached his last sermon then. We escorted him and Mr. Taylor to the boat on Monday, and the next Sunday afternoon he was with the Lord."

Our beloved brother had given nearly thirty years of his life to service for China. With Mrs. Reid (who passed away just over a year ago) he sailed for that land in December, 1887.

In the removal of this honoured servant of God, we have, as a Mission, lost a worker who by his devout life and gracious personality endeared himself to all who knew him. We commend the sorrowing family to the sympathetic prayers of our readers.
Pastor Cheng Ching-yi.—Many friends will be interested and gratified to learn that Pastor Cheng Ching-yi, who is the Chinese secretary of the China Continuation Committee, has had the degree of Doctor of Divinity conferred upon him by Knox College, Toronto. This is, we believe, the first occasion upon which a Chinese has received this honour from a British University. Mr. Cheng has been in this country on more than one occasion. He has won the respect and affection of all who know him, and we congratulate him on this well-deserved honour.

The Scriptures for the Tribes.—It is good news to hear that there is a fair prospect of the Miao of South-West China soon having the whole of the New Testament in their own language. The Rev. W. H. Hudspeth, of the United Methodist Mission, is spending some time in Japan on his way home for furlough to see this work through the press. The greater part of the first translation was made by the late Mr. S. Pollard, which has been revised by Mr. A. G. Nicholls, of the C.I.M., and Mr. Hudspeth. Mr. Hudspeth has been accompanied to Japan by a Miao preacher named James Wang. He is the first Miao to go to Japan, and it has been truly said that he could not have gone on a grander business.

The expenses of this edition of the New Testament are being borne by the British & Foreign Bible Society, that great and generous friend of all Missions. It is interesting to note that about the time that Mr. Nicholls was in Japan seeing some of the early Gospel portions for this tribe through the press—he had translated Matthew into Hwa Miao, Mark into Laka and Matthew into Lisu—the British and Foreign Bible Society in its 1913 Report stated: "The Rev. S. Pollard and his colleagues, who use a curious character specially invented for missionary purposes, state that they do not contemplate completing the New Testament (in Hwa Miao) as they think the Christians will all learn Chinese." It looks as though the early portions of the Scriptures in their own tongue, previously not reduced to writing, had given the Miao language a new and unexpected vigour.

Bible Revision.—In sending his Report recently of the work of the Bible Revision Committee, Mr. F. W. Bailer writes that the end of their work is now in sight. They hope (p.v.) to finish the Old Testament by the end of June. We quote his letter. He says:—"Three books only are unrevised, though there still remains a good deal of work to be done in revising old work. The process described in the Book of Odes to secure perfection has to be gone through"—As you cut and then file, as you carve and then polish.' The cutting and carving are done, or nearly so, and now the filing and polishing need attending to. All members of the Committee, Chinese included, have travelled a long way since the work was begun. Since then style has been unified, diction improved, and knowledge increased. Infelicities of style and expression need altering; words and expressions that grate on the ear like a false note in music claim revision, and ambiguous phrases need to be recast. Our ambition is both to be accurate and 'Chinesy' at the same time, lest anyone should feel he was perusing a book cut in a foreign mould and so be repelled from reading further." Mr. Bailer continues:—"We are revising the Psalms just now, and find room for both excision and addition. The trained ear of the teachers has discovered many places where a better rhythm could be secured and in many a sentence a balance that limped has been corrected." In the mercy of God Mr. Bailer has been permitted to give nearly seventeen years to this work of Bible revision, and other members of the Committee varying periods of from sixteen to twenty-five years. This is a matter for much thanksgiving.

Two Distinguished Missionary Secretaries.—Two distinguished missionary secretaries, the Rev. Baring Baring-Gould, of the Church Missionary Society, and Dr. Henry Haigh, of the Wesleyan Missionary Society, have, during the month of July, within a few days of one another been somewhat suddenly removed by death. Mr. Baring-Gould, who was 74 years of age, had been secretary of the C.M.S. for 25 years and only retired two or three years ago. Owing to his official responsibilities in connection with the work of that Society in China it has been the privilege of the C.I.M. to have been brought at times into the closest and most friendly touch with him on important matters, as can be seen by reference to "The Jubilee Story of the C.I.M." Dr. Haigh at the time of his death was on an official visit to China. After nearly thirty years of valuable service in India he had returned to this country, where, on his appointment as secretary of the Wesleyan Missionary Society, he became recognized by all as a true missionary statesman. In 1914, after an extended visit to China, he kindly spoke at the C.I.M. Annual Meetings in London. We rejoice in the long and honourable career of these two servants of Christ, while we sorrow with all those who, either in a personal or an official capacity, mourn their loss.

Deputation Work.—In reviewing the opportunities that have been granted us for bringing forward the claims of China during the winter and spring season, the Deputation Secretary wishes to express the thanks of the Mission to all the friends who have so kindly assisted in arranging the various gatherings. The service thus rendered has been a definite contribution of help to the work. We have had many tokens of encouragement and, on the whole, despite the existing conditions, the meetings have been above the average.

In looking forward and planning for the coming autumn and winter, we would again ask our friends to watch for possible openings and to render valued help by arranging meetings on behalf of China. As the work expands there is need to have an ever-increasing circle of friends to touch and inspire with the gracious news of what God is doing in that great land in answer to the prayer of faith.

Church services, garden or drawing-room meetings, and lantern lectures can always be arranged. We have a compact lantern outfit suitable for small gatherings, and a large range of interesting slides.

Will friends who are able to assist us in this direction communicate as early as possible with the Deputation Secretary, Mr. T. Gear Willett.
China’s Millions.

Miss Gregg’s Mission in Fengsiangfu, Shensi.

The women having a little light refreshment between the meetings. (See page 101.)

“LORD, IF THOU HADST BEEN HERE — ”

Miss Gregg’s Mission in Fengsiangfu, Shensi.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C.4; or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London, N.16.
### DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING JULY, 1917.

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*Note: The total for July is £4,353 18s 6d, which includes £3,113 18s 6d for General Fund and £1,240 0s 0d for Special Fund.*

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The Jubilee Story of the China Inland Mission.

2/- NET.


By Marshall Brogamiil, M.A.

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"Lord, if Thou Hadst Been Here — "

BY JOHN SOUTHEY, HOME DIRECTOR OF THE C.I.M. IN AUSTRALASIA.

I HAVE often thought that the Scriptures contain few more striking examples of " faith unfeigned " than is found in the words of Martha in John xi. 21, 22: " Lord, if Thou hadst been here, my brother had not died. And even now I know that whatsoever Thou shalt ask of God, God will give Thee." The narrative does not lead me to think that Martha expected her brother to be raised again until " the resurrection at the last day." Her words on hearing the Lord's command to take away the stone seem conclusive that she had accepted the death as an unalterable fact, simply setting her hopes on the future, so in saying, " Even now I know whatsoever Thou shalt ask of God, God will give Thee," she was not showing her expectation of an immediate miracle, but was assuring Him that her faith in Him as the Son of God was still unchanged.

Through much tribulation we must enter the Kingdom. Sufferings must precede glory, not that by them we are saved, but inasmuch as the " Captain of their salvation " was made perfect through sufferings, His followers must tread in the same steps. Yet sometimes it does seem as if wave after wave of trial comes breaking over His people, prayer apparently availing nothing. Sickness, deaths in the family, business losses, bad seasons, or deeper trials still, come one after the other. We pray and pray, hope and hope, but no change coming, the burden cheerfully borne for a month or a year in sure expectation that prayer would presently be answered, seems well nigh to crush us, and buoyant hope gives place to a weary apathy, a dull heart pain, without hope of relief. How naturally the question arises, " Why does the Lord permit it? Why does He not deliver? Why should my trials be heavier than those of others? " Some Job's comforter may suggest, " You have not enough faith," or, " It is all through your own mistakes." Even granting an element of truth in this, we feel that it does not quite answer the question, and we are left perplexed. Possibly the full answer will never be found until that day when, knowing as we are known, every mystery will be cleared up. Till then our wisdom is to dwell much on Mount Calvary, the Cross of Christ being the supreme manifestation of a love that passeth knowledge, and we do well also to remember with thanksgiving the many, many mercies that come to us on the very darkest days. With such a love before our eyes, and in our hearts, we shall find grace at the very place of shattered hopes and seemingly unanswered prayer to say, " Lord, if Thou ... and even now I know."

But there is a sphere for those who will enter it, where the sorrows and perplexities are even deeper than those bound up with our earthly well-being only. There is a fellowship with Christ in His sufferings known only to a few. St. Paul's great sorrow and unceasing pain in his heart because of Israel's unbelief, the anguish of heart and many tears out of which he wrote to the Church in Corinth, the deep sadness of seeing all in Asia turning away from him, and Demas forsaking him having loved this present age, his grief at the steady growth of evil doctrine, cost him far more than his hunger and thirst, his stripes and imprisonments. The latter touched only his body; the former entered into his very soul. There is a type of Christian service, full of activity perhaps, but light and shallow, knowing little or nothing of conformity to His death. But there is also a service not appreciated by the world or even by the Church, that behind the scenes carries heavy burdens, having some fellowship with the Lord's tears over Jerusalem. There are ministers of Christ spreading forth their hands in vain to a disobedient and gain-
saying people, having the pain of seeing men forsake them for a more "popular ministry." There are men and women who know what it is to travail in birth over souls till Christ is formed in them. There are still in the Church true Levites, bearing the burdens of the congregation, and mourning over coldness, worldliness, false doctrine, and departure from the faith. These often seem to spend their strength for naught till they are tempted to give up in despair. They are only a few, for while many would sit at His right hand or His left in His Kingdom, not many covet to drink of the cup of which He drank and to be baptized with the baptism with which He was baptized. How lightly some will say to these, "Have more faith; seek a deeper infilling of the Spirit, and all will be changed," forgetting that it is their true faith, and the power of the Spirit upon them, that lead them into these deep trials. Yet if the sufferings of Christ abound to them, their consolations also abound through Him, and it is ever their privilege to say, "Lord, if Thou . . . and even now I know."

We may be quite sure of this, that no Spirit-breathed prayer for ourselves or others is ever wasted, even though it is not given us now to see the answer. God is the rewarder of them that seek Him, and the answer to ten thousand prayers awaits His coming to be revealed. Over thirty-five years ago a friend told me that he was one of seven motherless children. He knew that daily his father, a busy physician, made supplication with strong crying for them that they might be saved. Yet when the father passed away, not one of the children made the slightest profession of faith. Within six months of his death all were truly converted, the two sons becoming zealous ministers of the Gospel. Yes, "That day" will show that while we were praying, He was working in ways unknown to us. How little did Jacob think while going down to the grave mourning for his son Joseph, that he was yet alive, God guarding him, and leading him to be ruler over all the land of Egypt! How strange, too, that Jacob found it easier to believe a lie than the truth! "And they told him, saying Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted for he believed them not." Dear friends, not even a blood-stained coat should deceive us, if we have one single word of God to lean upon. In our darkest hours He is working for us above all we ask or think, doing all things for His own glory and our truest good, so that having prayed according to His will, we can still hope in God, knowing that we shall yet praise Him, who is the health of our countenance and our God.

Let me add in closing that the Lord has a gracious purpose for us in every trial of faith. Having redeemed us, and made us joint-heirs with Christ, He gives us the privilege of laying up treasure in heaven. St. Peter said that the trial of your faith, or as some Greek scholars translate it, "your tested faith," will be found unto (your) praise, and glory, and honour, at the appearing of Jesus Christ. By liberality, by devotion, by service, we may lay up some little treasure where thieves do not break through and steal, and if to this He would add the treasure of tested faith, shall we shrink back, or think it strange when fiery trials come to prove us? It is very blessed if we can trust our Lord, but is it not even more blessed if He can trust us? He could trust Martha and Mary, so was silent when they sent to Him, suffering their brother to die. Dear Mr. Hudson Taylor used to say that every trial was a mark of our Heavenly Father's confidence, and there is deep truth in this. Are we failing Him in any way? How much better to say, though all things seem against us, "Lord, if Thou hast been here . . . and even now I know."

GROUP OF CHRISTIAN WORKERS ENGAGED IN MISS GREGG'S SPECIAL MISSION.
(See opposite page.)
The success of the Mission, so far as numbers were concerned, was owing almost entirely to the strenuous efforts of the four Chinese women to the left of this photo, who most diligently visited the homes in the city and surrounding villages distributing printed invitations to the meetings. Miss Gregg is the central figure in front.
(Photo by C. H. Stevens.)
We know you will rejoice in hearing how the LORD has graciously blessed and encouraged us during Miss Gregg’s mission. “To God be the glory, great things He has done.” Unrest among the people, owing to long-continued drought, reached its climax just before Miss Gregg’s arrival. The city mandarin in desperation had agreed to extra demoniacal performances. The people had even threatened to destroy some of the city idols, for after having been carried up the sacred “ Taipeli ” mountains, the only response was a hot dry wind which threatened to finish entirely the wheat, oil plant, etc.

Not a few now associate the first few raindrops which fell with Miss Gregg’s entering the city. Rain continued at intervals during the night, and very heavy rain clouds the next day indicated more to follow.

Notwithstanding, crowds of women gathered for each meeting until the morning of the third day, when after a night of heavy rain the roads were impassable. Then, some of our schoolboys rose to the occasion, and, without even asking us, came through thick and thin with loads of women from homesteads near by. We were amused when, seeing a party stranded in the middle of our broad road, we suggested to the boys that the chaise might be drawn up close to the door, to get the reply “Ai-yah, it would take a cart to do that.” However, they made a bridge of forms over a very ominous-looking “mud puddle,” across which the women crept from the cart until safely reaching the doorstep. Many also came in hired carts, and although we hadn’t the crowds of other days, we were compensated by exceptional quietness in both meetings, and to our great joy, on that day alone nearly forty women, many for whom we had long prayed, yielded themselves to Christ.

Next day the devil did his very best to hinder the work. A number of Buddhist leaders were in the morning meeting, and though there was no open opposition, Miss Gregg afterwards remarked that she had never felt the power of the enemy so manifest. The chapel and adjoining large class rooms were packed, and other women were unable to get into the meeting. To the women who had so faithfully worked to make the mission a success, the result must have been most encouraging. They have visited every family in this great city, and many a night have returned very tired and lootsore after having tramped from seven to twenty miles giving out invitations. At one time my illness had seemed to make the mission an impossibility, but the Christian women and our daughter said, “We will do all the work,” and they have kept their word, entirely relieving me of the burden of entertaining those wishing to stay for all the meetings. With the exception of five aged and blind old people, the natives received all who needed hospitality into their own homes.

Miss Gregg has given us all a great “lift,” and the native Christians are not likely to forget in a hurry what they have seen of God’s wonder-working power in our midst these days. Mothers and relatives for whom men and schoolboys have prayed, and younger women longed over by parents, have yielded themselves to Christ.

Mrs. Robinson very kindly came over from Chowchih and gave us invaluable help. A temporary creche, superintended by a few older Christian men, in a field we have enclosed, was much appreciated by the women. It was hard to disguise amusement as women, entering with children, were carried along in a queue to the meeting, their astonished bairns being hurried away by our two school prefects with such alacrity that they were beyond their mother’s hearing before the inevitable howl broke forth. (See photo on p. 103.) The nuts, sweets, (and Pagoda members, please note) scrap books, sugar-rags and feeding-bottle did much to compensate for temporary bereavement. The most successful amusement was the pastor inside an empty stove-crate playing wild beast, while a long-suffering deacon played a variety of tunes on the concertina. A tent was hired to supplement our inadequate accommodation and erected in a quiet part of our compound, and in this Miss Gregg gave her last message on Sunday morning to the Christian women and new converts, while my husband conducted service for men in the chapel, which was packed. The Lord was very really present in our midst; especially afterwards as we gathered around His Table.

We have been over twenty years in Fengsiangfu and this is the first time we have ever had any special help such as Miss Gregg is now giving. To those who have made this possible, to the fellow-workers who have given her up, and to the many faithful intercessors who share, though they are not privileged to see the results, we do most sincerely express our gratitude. Surely He who has given “gifts” to His Church has greatly enriched us in China through this ministry. The women are won by Miss Gregg’s personality and manner, and the message of the Cross, grand in the simplicity and clearness in which it is delivered, seems mighty through the Holy Spirit’s working. She left us yesterday for Ch’ieniang and I have never seen in China anything like the loving manifestation the women showed as they watched, in the distance, the very last glimpse of the sedan bearing the Lord’s messenger on her way to needy Kansu. Here we have sown in tears, and she has helped us to reap in joy. On this Sianfu plain many have found forgiveness, life and hope in Christ. For these we bespeak much prayer.
Here and There.

ABORIGINES IN KANSU.

Thirty miles north-east of Siningfu, in Kansu, there live, in the mountain region round about Ueiienp'u, a race of people known as Tu-ren (i.e., aborigines). They possess no written language, and their spoken language is most difficult to acquire.

In the early spring of this year Mr. Frank D. Learner, accompanied by his Chinese "boy," left Siningfu, his mission station, to visit these aborigines. After a long day's journey the travellers sighted the walls of Ueiienp'u city, which they made their headquarters for a few days while they itinerated among the surrounding villages. One of the villages they visited was Donggo, three miles east from Ueiienp'u. The day they chose for this visit was one on which a large fair was being held in the village. Rising very early in the morning they partook of a hasty breakfast and afterwards saddled their horses and rode off to the fair. On their way they passed crowds of people all hurrying to the same place, most of whom were aborigines.

On their arrival, Mr. Learner, and his companion, found two colporteurs, and another of the Church members from Siningfu, had already set up their book stall and were busy selling books and preaching the Gospel. The newcomers quickly had their own book stall erected, which was no sooner set up than they were surrounded by a big crowd of interested people, hundreds of whom had never heard the word of the Gospel until that day. Needless to say Mr. Learner took full advantage of this unique opportunity to preach unto them Jesus. The books sold were printed in one or other of these four languages—Tibetan, Mongol, Kalmsk, and Chinese. The aborigines, who, as already stated, have no written language of their own, were, most of them, able to read Tibetan. Those who could not read this language read one of the other three.

Mr. Learner writes:—"We sold an enormous number of books—about 15,000 cash worth, in the four languages—and I do not think I ever sold a larger number of Gospels in the Tibetan language. . . . We had Arabic books also with us, but did not find any Mohammedans in this district, although in all the other places round about Siningfu we find them in large numbers, and, as a rule, sell the Word of God in Arabic very well."

SUNDAY OBSERVANCE.

The faithful observance of the Sabbath by a Chinese convert is thus reported by Mr. R. H. Ballantyne, of Luchow in Szechwan:—

One of the deacons in the Uinnin Church is a silversmith. Last year, when the Yunnanese troops were in Uinnin, one of the officers came to this silversmith's shop to have some goods made. The goods were promised for a certain date, but, owing to an accident, the silversmith was unable to have them done in time. Saturday arrived, and two or three days more were required for the finishing of the work. The silversmith always closed his shop on Sunday, but as this was an urgent job he was tempted to make an exception and keep open. He was afraid to incur the officer's wrath and displeasure. After prayer, however, he decided that he would honour God and observe the Lord's Day. On the Sunday morning the officer came to inquire about his goods, and was surprised to see the shop closed. He went in and asked the reason. The silversmith then quietly told him it was Sunday, and that it was his custom to stop work that day and worship God. To his great surprise the officer did not get angry, but asked about the religion, and then went away. After this the officer's behaviour in the shop was entirely changed, and he recommended the silversmith to many of his friends. The silversmith, full of praise for God's goodness, urged all with whom he came into contact to honour God by strictly observing the Lord's Day.

PROGRESS AT HWOCHOW.

The following report of the work at Hwochow in Shansi is sent by Miss E. F. French:—

We are able to report twenty-two baptisms during the year. Pastor Wang continues stronger in health and is able to take his place in the oversight of the Church work. The six out-stations have been supplied with preachers each week, and the preaching hall, on the main street of the city, has been very largely supplied by voluntary workers. Fairs have been visited, and a large number of villages, by Church members who have given of their time to this work.

Three missions for women have been conducted by the local Chinese and foreign staff, and large numbers of women have heard the Gospel. In the city of Hwochow the meetings were held on the occasion of an idol procession, and the Church was filled with heathen women who came to hear and to see. In the
neighbouring city of Pensi a similar effort was made, and here the women, though somewhat frightened at first to come to the courtyard which had been rented, listened with deep attention and many were, we believe, truly convicted of the need of a Saviour.

The number of scholars in the various schools has been maintained, in spite of the fact that the harvests have been so poor that many parents have found it hard indeed to pay for their children's education. In the spring of last year, nine students graduated from the Normal Training School as teachers. These have scattered to various centres to take up work in the mission schools in the provinces of Honan, Shensi, and Chihli.

The Women's Bible School has students from various parts of the provinces, who follow with great eagerness and pleasure their course of Bible study. The trained women evangelists have been able to rent rooms in large villages hitherto untouched, and after residence there for a time have found a great change in the attitude of the people towards the Gospel. In one centre where formerly there was considerable opposition some converts have been baptized, patients have come to the dispensary and Opium refuges, and the evangelists are sure of a welcome wherever they go. The people with whom they stayed in that village have now secured them rooms in a neighbouring town where there are no Christians or enquirers, and we hope for a similar result there.

The native Evangelization Society have sent their workers into hitherto unreached parts, hoping thus to extend the knowledge of the Gospel. This society is managed and financed by the Chinese, and is doing a valuable work.

A CONVERTED GAMBLER.

The following incident is culled from the journal of Mrs. Mason, of Kwangchow, Honan:

Recently a very valuable and greatly beloved Chinese worker, a man who was a "pillar" in the Church at Kwangchow, died. His name was Yang. Eight years ago he was a gambler, and the biggest bully in his whole district. He had done all that was evil, from his youth up. Indeed, he had been guilty of murder.

He was converted to God through the testimony of his uncle, who, like Matthew in the Gospels, was a tax-gatherer. As this man went from place to place throughout the country collecting his revenues he spoke of Jesus Christ, and one result of his witness-bearing was the conversion of his nephew Yang.

After his confession of Christ Yang was most bitterly persecuted by his former associates. Many a time they beat him well-nigh unto death, in his own house; but, somehow, although they tried their best to do so, they could not kill him.

He was a farmer, and on Sundays, and each evening in the week, he conducted family worship. To all his friends and acquaintances, as well as in the market-places, he preached the Gospel, persuading men everywhere to become Christians.

There are now chapels in ten villages in the vicinity of his home, all self-supporting, and all largely the outcome of his personal ministry. Connected with these village chapels are about one thousand Christians, and the work is growing.

In the spring of last year Mr. Yang gave a piece of land in his own village for the erection of a church. He also provided most of the money required to build it. The building which was put up has mud-brick walls, a thatch roof, an earth floor, and has seating accommodation for about 600 people.

On the first Wednesday in each month all the ten village chapels unite for one whole day's Christian Endeavour meetings in the central church. A speaker from each village represented is chosen by lot, and the subject of the addresses is the Christian Endeavour topic for the day. One stonemason, who walks five miles to attend, said, "It does not matter what I am doing, I never miss the united Christian Endeavour meeting."

Mr. Yang's testimony on his death-bed was even more glorious, if that were possible, than his testimony in life. Shall we not pray that Chinese Christian leaders of his moral and spiritual calibre may be raised up in increasing numbers.

MOSLEM WORK IN SIANFU.

Mrs. J. E. Thor, writing from Sianfu, Shensi, refers to Miss Gregg's visit, in the spring of the year, to this district, and makes mention of the blessing which her ministry brought to the churches at Hsingping, Lichuanhsien and Kienchow. In all, 132 women made profession of faith in the Lord Jesus Christ, at these three centres, as a result of Miss Gregg's visit. Mrs. Thor further asks for special prayer on behalf of the Moslem work in Sianfu.

Premises were bought there last year, in the Mohammedan community, and these have been converted into a Mission Station which was opened on the first of June.

Mr. Ma, Mrs. Thor's teacher, has confessed faith in Christ Jesus as his Saviour, and through his testimony and influence, his wife also has become interested in the Gospel. He has three sons, one at least of whom is friendly. The old man himself is very frail, and not much real help in the work can, therefore, be expected from him. But there is a young Mohammedan on the station helping in a general way, and studying the Scriptures. Prayer is asked for him that his heart may be opened to receive the truth.

Departure for China.—Miss M. Suter, on September 2nd, returning.
I WANT to tell you a little about our great offensive out here in China, which began this spring. It was decided in all gatherings of missionaries last summer that a great forward movement, or evangelistic campaign, should be begun at the Chinese New Year (at the end of January) which should aim at carrying the Gospel to every place in China, so that everyone should have an opportunity of hearing it. This was a stupendous task. (In our district alone we have over five thousand villages with over a million inhabitants.) So the forward movement was to be spread over five years.

All the winter we were very busy going round visiting and preparing the Christians for it; hardly a meeting was held at which the movement was not mentioned, or prayer was not asked for it. The Christians in the city grew quite excited over the proposal, and when the work began it was fine to see them sally forth each day in bands of two or three to different villages. We foreigners also took our part. Mrs. Bird was out one day for eight hours with some Chinese women, and during that time they had only a loaf to eat. We all came back with joyful reports of how eagerly the Gospel was listened to, and how the villagers had treated us with every kindness, bringing out seats and making tea for us.

The Sunday following this week's work the chapel was crowded out with over five hundred people, and twenty or thirty men, who had taken part, reported how they had preached the Gospel in nearly ninety villages. We had impressed on them that this was only the beginning of a steady push, so we prepared to make a big attack on a citadel of idolatry at Chenchow, a neighbouring city twenty-four miles away. Confucius is reported to have visited this city, and there is a great temple there in which is the tomb of Fuhsi, the mythical ancestor of man. This shrine is visited in the second month of each year by tens of thousands of devotees, to burn incense and worship, etc. So we sent along our big foreign tent with every available man whom we could spare, and erected it right in the temple grounds in front of the principal temple. The Church at Chenchow, and other stations, also supplied workers, so we were able to keep up a continual attack for three weeks and more. It was a regular front trench as the noise of the tom-tomming, and the reports of the crackers, went on day and night from the continual crowds passing the tent door. The workers slept on the spot, and smaller tents were scattered about in different places, one of which was for women. We had a stall, too, for books, and regular outposts. A great quantity of Gospels and tracts was distributed, thousands of people heard the Gospel, and a few gave in their names as really wishing to believe.

At the end of February we were cheered by the return of Mr. and Mrs. Ford, who
have been here since the commencement of the work more than twenty years ago. But as soon as Mr. Ford returned Mr. Tomkinson left to get married, so it has only meant an increase of one worker to the staff.

After Chenchow we planned an offensive in the east country. Almost all our converts and work lie in the west, and although a great deal of preaching and labour has been done in the east, so far we have very little to show for it. But an offensive needs men, and men need money for support, while the present state of mission funds and the war precluded much hope of getting funds from the home base. So we were delighted when the church decided that it would support another evangelist in addition to its present one. The man for the work was to hand, a native of this place, have been here since the commencement of the work more than twenty years ago. But as soon as Mr. Ford returned increase of one worker to the staff. And although a great deal of preaching and labour has been kept although it was not his own. But even with this extra situation there are only four Chinese workers, so you see how much prayer is needed that the Lord will send forth more.

When we pitched our tent in a market town of course it attracted crowds of people, and when Mr. Ford and I went out on bicycles the crowds were even greater. One day Mrs. Bird and Miss Nelson went on a cart, twenty-eight English miles there and back, and had almost a royal reception; the tent was packed with women, and their attention was most marked. In all we visited four places, and we believe that the Truth has taken root in each. Idols were taken down and decisions registered. But you know that it is not everything to capture ground. Consolidation is necessary afterwards. In one place a Sunday morning service was started, and we hope that soon at another centre a similar service may be begun, so that in time we expect to have several such centres at which to gather. We never provide places of worship, but expect the Christians to provide their own. They have done so in six centres.

Besides all this there has been what may be called the Headquarters’ work—the daily dispensary, services, schools, etc. I am sorry to have to report that the Boys’ School came to an untimely end last year on account of lack of pupils, but I am glad to say that a Girls’ School has been started instead with eight pupils, all daughters of Christians. Pray that we may be able to keep this on in the autumn. Three of the Taikang boys have gone to the Provincial School at Hsingchow, a sort of Officers’ Training Corps. Do pray that their Christian character may be developed and that they may become real leaders in the Church.

To those who care about statistics, it may be of interest to say that the Christians here last year contributed over a quarter of a million cash for Church work; I have seen just a thousand new patients, and ridden my bicycle over two thousand miles during the past nine months. That does not include the journeys taken by Mr. Ford, Mr. Tomkinson and the Chinese evangelist, which must amount to a very large total.

How the Good News Came to the K’ong Village.

R. LACK, of Yencheng, in Honan, writes as follows:

“The village of K’ongchuang is about twenty-four miles from Yencheng. You will be interested to learn how it was reached by the Gospel. I heard the story from the present leader of the little band of Christians in that place.

Some years ago a man named Yang and his friend Mr. Feng were at a country fair where they met a colporteur selling books. They bought a copy of Matthew’s Gospel. They took it home, but as it did not seem very interesting it was put safely away on a shelf. There it lay, God’s precious seed, for three years. At the end of this time their district was much disturbed by robbers, who, taking advantage of the Revolution, had overrun Honan. One night Yang thought he would have a look at the book which had lain so long on his shelf. He read with ever deepening interest till he came to the twenty-fourth and twenty-fifth chapters. As he read the words about the coming of the Lord to judgment, he called his friend to his side and told him that he was convinced from reading this book that the end of all things was at hand. Whilst reading the book again together they came to the story of Peter’s denial and the cock crowing. Just at this time Mr. Yang’s own cock began to crow; this also greatly impressed them both, and they felt that the God of the Bible was speaking to them and warning them. They made up their minds that they would make their way to the nearest Gospel Hall and enquire the way of salvation. Lin-yingsien, one of our out-stations, was the nearest place. Strange to say, when they reached the city they heard one of the Christians preaching on the street; he directed them to the Gospel Hall. Three times they went to the door but were afraid to enter; at last one of them mustered up courage and marched in. The evangelist gladly pointed them to Christ. They went home and took down their false gods, and became enquirers. Soon after this Mr. Yang was taken very ill. This was a great trial to his faith. He went to our C.I.M. Hospital in K’ai feng for advice, and though the doctors could not heal his body his stay there greatly strengthened his faith. He came back home determined to spend the rest of his days for Christ. He did not live long but died full of the peace which had come to him through faith in our Lord Jesus. They told me that even on his dying bed he would ask them to read to him certain passages from the Bible he had learnt to love.

On his death his friend Mr. Feng became the leader. He had been an opium smoker, but God delivered him from this awful habit, and two years ago I had the joy of baptizing him and several others from the same village. The Christians in K’ongchuang have now built a small chapel entirely at their own expense, and there are a number of enquirers in that village.
Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

POLITICAL OUTLOOK.

SÉRIOUS fighting between the Szechwanese and Yunnanese troops was recently reported from Chengtu, the capital of the former province. From Mr. Grainger we learn that the insurrection broke out in the city on the 18th April, when heavy guns were used, and the struggle continued for nine days. On the 19th the bombardment lasted all night, and did not cease until noon the next day. Fires broke out and many houses were burned, numbers of the people being killed. At the time of writing the streets were still barricaded, but the soldiers on both sides were leaving the city, and I gather that the situation has since improved. This outbreak serves to emphasize the importance of our giving ourselves to prayer that the Central Government may be able to maintain order at this critical time, when there are so many political factions striving less for the good of the country than for their own personal aggrandisement.

Continued drought in several of the provinces is causing the people much anxiety. The wheat crops are suffering and the price of grain is rising in consequence. This, as you will recognize, involves distress to the poor.

BAPTISMS.

Since the date of my last letter four hundred and forty-five further baptisms have been reported. The reception of these young converts into the fellowship of the Church adds greatly to the work of oversight and instruction, and we do well to pray that the older Christians may distinguish between the faith and increase the intelligence of those who need individual help and otherwise have few opportunities of obtaining it, homes, and came from villages, or from the city, purposely to sit through the meetings and listen. My wife and Miss Tippet, together with Mrs. Liu, of Ping-yangfu, had splendid responses from many of the women. I expect you will hear more of this later."

GOSPEL TENT WORK.

From Chengtu, in Szechwan, Mr. Grainger writes:

"The great annual fair at the Chamois Temple just outside the city was held as usual this year, and was attended by large crowds. The Missions combined in an evangelistic effort. Two large tents were erected, one for men and one for women. Preaching was continued every day by workers from the various Missions, and also from the University. Thursday was C.I.M. day. The fair lasts from four to six weeks. Mr. Hampson was busy with other work so I took charge on our days. The large tent filled right up at the ringing of the bell, and preaching proceeded as long as we had voice and strength. Books and tracts were distributed in large numbers. The people listened with the greatest attention, and some showed a strong interest in the Gospel. My wife had a very encouraging day in the women's tent."

BIBLE STUDY CLASSES.

Mr. Percy Knight has been conducting Bible classes for the Chinese evangelists and Church leaders in the district worked by the Swedish Holiness Union in North Szechwan. Mr. A. Karlsson writes of these:

"A quiet spirit has prevailed. The Word of God has been made more real and precious to the readers, and the Holy Spirit has given light on many passages which before were obscure and not understood. A meeting for testimony was held at the close of the session at Tatungfu, and it was interesting to hear how each one had received definite blessing. One said: "Before, I could not get any real blessing from my Bible reading; but now I know why: it was because I did not wait on God in prayer before I began to read.‘ Another said: ‘The windows of my heart have been opened during this time, and the Heavenly Light is shining in.‘ A third said: ‘I will begin early in the morning to gather ‘manna‘ for myself, and I have promised God to take care of my children outside the house ten or fifteen minutes every day, so that my wife may have a quiet time in prayer.’"

A YOUNG MAN’S TESTIMONY.

Mr. J. R. Hayman, who has spent several months itinerating in the region of Taipeng in Eastern Szechwan, mentions the case of an earnest young tailor in the city, who, distressed by his father’s hardness of heart, one night took the latter’s largest idol and burned it. His father threatened to kill him, but was exorted by the Chinese preacher and other Christians. When Mr. Hayman again visited the place he found the old man attending the nightly meetings, all his idols having been destroyed. Now the father, mother, and two sons out of three all attend the services as the result of this young man’s faithful testimony.

FAITH’S SIMPLICITY.

"WHEN is it going to rain?" asked a Chinese woman of a lady missionary. "How do I know, any more than you?" was the reply. "Oh, yes, of course," the woman made answer, "but I thought as you are daily by the side of Jesus you might know."
**SOME C.I.M. STATISTICS.**—It is generally necessary to make a somewhat extensive survey to appreciate what progress is being made. To those who are closely engaged in any enterprise the difficulties and trials of the present not infrequently seem greater than the successes. Now that the larger Annual Report has been published it is possible to compare the situation at the close of 1916 with what it was in past years, and in these days of trouble in China the figures printed in tabular form on this page are well worth a careful study. They are full of encouragement. They show among other things that during the last twelve years the out-stations and schools of the Mission have more than doubled and that the number of persons baptized has nearly trebled. These are facts to rejoice over, but while giving God thanks for them let us remember how much yet remains to be done.

**China and the War.**—According to cables which have appeared in the daily papers, the Acting President of China, on or about August 2nd, approved of the Cabinet's decision to declare war on Germany and Austria Hungary. What effect this will have upon missionary work in China we are not in a position to know, for much will depend upon China's attitude towards the two hundred and fifty German missionaries resident within the country. The Chinese declaration of war must, however, painfully affect many thousands of Chinese converts, enquirers and scholars, who have been in the past under the instruction and guidance of German missionaries, and it is incumbent upon all Christians to pray that the work of God may not be allowed to suffer, whatever developments may arise through the present international strife.

**Mr. and Mrs. Edward Pearse.**—We deeply regret to report that Mr. and Mrs. Pearse, both of whom had been in failing health for some time, have passed away at their home in Portishead, Somerset, within a few hours one of another. Mrs. Pearse dying on Monday evening, August 6th, and Mr. Pearse on Wednesday morning, August 8th.

Our hearts go out in special sympathy to the two daughters at home, to the daughter in China, and to all other members of the families bereaved.

It is more than forty years since Mr. and Mrs. Pearse joined the Mission, and we hope to make fuller reference to their lives and service in our next month's issue.

**China Continuation Committee.**—The June issue of the Chinese Recorder is entirely devoted to reports of various Committees connected with the China Continuation Committee. While it is quite impossible in these columns to cover the ground dealt with in these important reports, many will be glad to know that steps are being taken to co-ordinate the work of foreign missions on the field. The report of the special committee on Comity, for instance, states that it is incumbent upon all members of the missionary body ever to bear in mind that they incur a grave responsibility by the adoption of any measures calculated to reproduce in China the divisions between the churches in the homeland. It then publishes a number of valuable recommendations to avoid overlapping, to secure the uniform treatment of mission agents, the mutual respect of church discipline and other matters connected with church government. It is a great step in advance to have such recommendations as these made by a body which should possess the respect of all societies working in the field.

**Survey and Occupation.**—In the report of the committee on the survey and occupation of China as a mission field we are told that the English edition of the 1917 China Mission Year Book will contain a series of articles giving briefly some of the more important facts regarding the present progress of the Christian movement in each of the provinces, together with summaries of provincial statistics and a series of charts comparing the work in different provinces.

We have been privileged to see in manuscript one of these provincial articles, and if all are of equal merit the forthcoming issue of the China Mission Year Book promises to be one of the most valuable works on China published in recent years. We do not think anything of this nature has been attempted since the publication of "The Chinese Empire," just ten years ago. The China Mission Year Book, when ready, can be obtained from the Religious Tract Society in London.

**The Chinese Church.**—One of the main impressions gained after a perusal of the report of the committee on the Chinese Church is that the Church in China, as distinguished from the missionary body, is beginning seriously to shoulder its responsibility for the evangelization of China and for the control of its own church life. All the regular members of the Committee are Chinese, and the impress of the Chinese mind can be seen throughout the whole report. It rightly declares that it is not the missions but the Church which is God's appointed agency for the extension of His kingdom, and it expresses the hope that notwithstanding the present weakness and imperfections of the Church in China as a whole, all who
are engaged in the Christian enterprise in China, whether Chinese or foreigners, will remember the central position of the Chinese Church as distinct from the temporary office of missionary societies.

The reports which relate to the Church and polygamy and ancestral worship are the result of much correspondence with Chinese pastors, who must appreciate the inner aspects of these problems as few foreigners can. To see the Chinese Church itself grappling with these questions and becoming less and less dependent on foreign missions for help and guidance is a great encouragement, and no small cause for thanksgiving. The emphasis that this report lays on the spiritual life of the Church rather than on methods and plans is also highly gratifying.

**Forward Movement.**—The Rev. A. L. Warshuis, the National Evangelistic Secretary for China, recently reported to the China Continuation Committee that the time was ripe for a forward movement for the educated classes and that plans were being perfected for such a movement in the autumn of this year. Ten of the larger cities have been chosen as centres for this special effort, and prayer is desired that the right leaders, both Chinese and foreign, may be raised up for this work.

**The Late Archdeacon E. H. Thomson.**—The death in April last of the Venerable Archdeacon E. H. Thomson, of the American Episcopal Church, removes from China another much beloved servant. Dr. Thomson was born in March, 1834, arrived in China in 1859, and spent the whole of his fifty-eight years of missionary service in and around Shanghai. He died on April 23rd, 1917, in his 84th year. Thus within six months three notable veterans, Dr. W. A. F. Martin, Dr. J. M. W. Farnham, and Archdeacon E. H. Thomson—whose records of missionary service were respectively sixty-six years, fifty-seven years and fifty-eight years, a total of one hundred and eighty-one years between the three—have died in the mission field, two in Shanghai and one in Peking. For the prolonged labours of these servants of God we give thanks. We rejoice to know that the Rev. Thomas Bryson, of the London Missionary Society, has been spared to celebrate his jubilee of service in China. We thank God for his career and offer our hearty congratulations. Not to speak of several well-known workers now at home, there are, we believe, six missionaries, four men and two women, still labouring in the field, whose missionary career dates back before the time when the C.I.M. commenced its work in China.

**Religious Liberty in China.**—Though we presume that the drafting of the New Chinese Constitution has for the present been brought to a standstill by the temporary overthrow of the Central Government, it is well that this subject should be remembered in our prayers, for important questions, such as religious liberty, are involved in it. Powerful influences have been at work in China since the autumn of 1913, led by Dr. Ch'en Huan-chang, to revive Confucianism and to have it made a State religion. It is a noteworthy fact that it is only since the advent of Christianity into China that what we call Confucianism has begun to be designated by the name of Confucius Kong-hiao instead of the more ancient and impersonal term Ru-hiao, which may be translated as The Literary cult. In the voting which took place in the Chinese Parliament concerning the insertion of a clause in the Constitution to make Confucianism a State religion, on the first division there were 255 votes in favour with 264 votes against. This was a narrow majority.

From Mr. Cheng Ching-yi's report of the labours of the Society for Religious Liberty we learn that "Not a few of the military governors have expressed their approval of the movement which seeks to make Confucianism a State religion." As the military party possess great influence to-day this subject is all the more in need of prayer. The actual wording which the Confucianist party desire to insert in Section XIX. of the Constitution reads as follows:—"In our national schools Confucianism is to be considered the only basis of true morality." If such a clause should be finally accepted it is self-evident to all what the effect would be in the training of tens of millions of Chinese children.

**Progress in Tribes' Work.**—The following extracts from a recently received letter from Mr. A. G. Nicholls, referring to the progress of the work among the tribespeople in Yunnan, will, we assure, evoke praise and thanksgiving to God. Mr. Nicholls writes:—

As we look back and see what the Lord has done, our hearts are filled with praise. Before 1900 in the whole province there were but about 200 Christians; now there are 9,000; then some fifty villages were interested, now over 800; then there were about fifteen places of worship, now these number 150. Then, as one remembers, only eleven years ago we had no work in and around Sap'ushan. Now there are five different tribes interested in the Gospel, with some 15,000 adherents: about ninety places of worship, over 1,500 communicants, ten preachers and ten primary school teachers.

Truly God is doing a new thing in Yunnan, and blessing is coming to the Chinese work, due in some small measure, perhaps, to the tribal work.

We are asking the Lord to send another man, so that we can begin work amongst some Shan, and a tribe called the Red-i.

When the work began those who were engaged in it lived at Sap'ushan, but now we have a centre for Lisu, also one for the Kopu. We hope to have a centre for Laka and Nosu work as well. Each tribe should have a worker, as the Scriptures need to be translated, and to do this thoroughly one must learn the language well, and that can only be done by living amongst the tribe.

The Sabbath before I left for furlough there were 800 Miao in to service and that day ninety-four were baptized. It was a fine sight when some 450 remembered the Lord's death. One's heart is full of praise. One old woman of eighty-two years was baptized, she had lived at Sap'ushan, but now we have a centre for Lisu, and that can only be done by living amongst the tribe.

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**The New Prayer List.**—Leaders of Prayer Circles, members of the Prayer Union, and other friends, will be interested to hear that the new Prayer List, which is published half-yearly, is now ready. Those who are in the habit of using this booklet do not need to be told of its value as an aid to intelligent prayer for the missionaries of the C.I.M. It may be had, post free, from the offices of the Mission, for fourpence.
China's Millions.

NOT NOW, BUT . . . HEREAFTER.

NOTES OF AN ADDRESS BY DR. STUART HOLDEN.

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"Not Now, But . . . Hereafter."

"What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7.

NOTES OF AN ADDRESS GIVEN TO MISSIONARIES AND OTHERS IN CONNECTION WITH THE C.I.M. ANNUAL MEETINGS, MAY, 1917, BY DR. STUART HOLDEN.

QUITE obviously these words have a much deeper meaning and significance than that of their first use. While they were spoken to explain something to Peter of the unfathomable depth of Christ's ministry to him in that hour, they were, of course, also intended to prepare all the disciples for the test which was to come upon them next day. There were to be far severer trials of faith, and their loyalty was to be subjected to a greater strain than they had ever yet known, when they should see their hopes frustrated and their most sacred expectations disappointed. And this assurance was given to them by the Lord in order to prepare them for these circumstances, in which they would need to rely entirely upon His faithfulness, in which they could not understand what He was doing, and in which they would need to remember that He was over all, blessed for all. When everything is considered in its most favourable light, we are yet without any really satisfactory explanation of the great conflict of nations and the rents in the seamless robe of Christ's Church. And faith is being hard put to it to maintain its full confidence.

It is difficult for most of us to go on with our work; it is still more difficult to maintain our brightness as at first. We all realize the necessity of having the joy of His salvation restored to us. But our prayer is only likely to be answered as we maintain our confidence in God and in His character, which is our ultimate security. For we have no security beyond the character of God, the God who cannot lie and cannot be untrue to Himself. We have simply to rest upon this. His eternal word, "What I do thou knowest not now, but thou shalt know hereafter." Christian work is harder to-day than we have ever known it. Souls are won with a great deal more difficulty now than at any time. There are so many clamant voices in the world that His voice has little chance to gain men's ears. Even work among believers is full of unusual difficulty, for their attention and energies are drawn off from the great centralities of life as never before in our time. And these things simply force us to get back to Him, and to ponder such a word as this, in order to be reminded that He is far above all, sitting a King above the water floods, the Lord of heaven and earth.

Now when Christ gave this secret to His disciples He was simply imparting to them the secret of His own life. He, if I may use the expression reverently, had always sailed under sealed orders. He always had the confidence that "He came from God," and that "He went to God." But what lay between He was content to leave in the hands of the Father. And His people must have His confidence if they are to engage in His mission, if they are to follow in His steps, and if their lives are to be identified at all with His life. We must cultivate the confidence that we come from God, that we go to Him, and that God our Father is entirely responsible, not only for the work we have to do, but for the circumstances also in which that work has to be done. If we can thus stay our minds upon Him, we shall not lose faith, and shall not lose heart; for God is infinitely more interested in the fullest fruitfulness of our service than we ourselves can possibly be. This is at least one of the great secrets of Christ's own life, He believed God. He believed that the Will of His Father was perfect love, expressed in the terms of perfect wisdom, and knowing that He had come from Him and went to Him it was always possible to go forward along the pathway of His purpose.

There are one or two simple things I want to say by way of reminder to you who already know all that I do—and far more—of His ways.

One is that the Lord our God is the doer, not only
of the obvious but of the obscure things also in our lives, not only of the things that we can readily identify as coming from Him, but of the things that seem to be so contradictory of well-being as to challenge faith and love, and that it is just because these things are from Him that we do not understand them. If it be true that His ways are higher than our ways and His thoughts than our thoughts, then it is clear that there are some things we never can understand in the fulness of their meaning, so long as we are here. At best we can only understand parts of His ways. At best we see but segments and not the whole circle of His truth. With Paul, what we know, we know—but only in part. It is because these inscrutable things come to us from God that they must be in the nature of a test. They have deeper significance than we can fathom and a further-reaching import than it is necessary for us now to understand.

A Test of Character.

Think again for a moment of Christ's action in regard to Peter. He was doing something for Peter then which had an infinitely bigger meaning than Peter could take in. And just because Peter did not understand it, the test brought out his character. His impetuosity was revealed in. And just because Peter did not understand it, the thing which irritates us and arouses our instinct of self-protection, is likewise a ministry of the Divine love. It may be in the form of a loss, the frustration of a cherished hope, the failure of some human love, any one of the ten thousand ways He has of getting us back upon the untrustworthiness of our own nature, and thence back upon the Lord's grace. This is the meaning of things we call unkindly and of prayers we term unanswered. The results they accomplish in us justify them as being part of the great purpose of God's love. I remember visiting a factory in the north of England where costly china was being made. The thing that interested me most in all that I saw was the painting of the finished product. It had been through many different processes, and was taken to a studio for the artist to complete. I saw the pattern being put on in various colours, and noticed that a great deal of black was being used. On asking why, I was told, "It is black now but it will be gold when it comes out of the fire." Is this not just as in our lives? What is put on black we do not recognize as gold at the time; and the thing that is gilding our lives—or is intended to do so—is very often put on in darkness and blackness. Of course there is a blackness that is caused by self-sympathy. Beware of it. There is not greater peril to the believer than that of self-pity, which blinds a man to God and His ways. I pray the Lord that in our beloved Mission we may be free from anything like that. For the self-pitying, self-sympathizing worker not only injures himself, he spreads and breathes discontent everywhere. Remember then, too, that there is a silence which is more precious than speech. There is a darkness which is fuller of heaven than is light; there is a storm which is better than calm; for it blows away selfishness and pride and every hateful thing from our lives, and braces our courage and faith.

"Time is God's Ally."

One further thing I would point out is that this word of Christ encourages us to believe that time is God's ally, and that the future is all on God's side. "Thou shalt know hereafter." The wonderful thing about the Lord is that He is content to be misunderstood by His children in the meantime. You parents know what this means in dealing with your children. You send them to one school when they want to go to another, or interfere with some friendship which they desire, and for the time your love is misunderstood. The wonderful thing about the Lord, I say, is that He is content to be misunderstood until the time is fully ripe. Then there is disclosure, and we see that all the way He has led us in a right path. Time solves most of our problems. The years justify a great deal of what we vainly try to interpret in the present. Then let us remember that time is not limited to earth. One day we shall know that time is not measured by our poor finite measurement. We shall see the richest answers to our prayers necessitated eternity for their establishment.

There is great depth in that word "hereafter." Incidentally it is one of the proofs of our immortality.
It is a great evidence of the reality of the future life, that many of the questions raised in this life are never answered here, that the great problems of the soul demand eternity for our understanding of their solution. We are not children of time at all, if we are children of God, we are children of eternity. Surely this is something of what Paul meant when he said, "We have been reconciled unto God through the death of His Son." That is, we are reconciled unto His ways of dealing with us, reconciled to being treated as we treat our own children, because He has given us a pledge that all is right. Wonderful grace of God! If we realize this, then all the fuss, all the strain, all the fret goes out of our lives. For He has given us undying pledge that He doeth all things well. That which seemed the eclipse of the sun is really the dawning of eternal day. "What I do thou knowest not now but thou shalt know hereafter."

Meanwhile with time comes increasing light. With the future all on God's side and holding wonderful realizations for us, He calls us to walk in a path that seems endless, to labouer at a cause that sometimes seems hopeless, to carry a cross which often seems unbearable. But He has planted within us these instincts of eternity, and all our hope and thought and faith project there. One day we shall know even as we also are known.

I close by quoting a phrase from a secular teacher, that has been a great deal with me recently, from one of those men who seem to be raised up as prophets, in the events of to-day, while the voice of the Church is so strangely silent and powerless. He speaks of those who in these days seek to follow Christ as "captive to the grace of a day yet to dawn." That is the day Christ talked of. And meantime we can wait for it. But we are not going to wait passively. We will gird up the loins of our minds. We will go on with Him, Who goes forth conquering and yet to conquer.

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Evangelism and Self-Support in Hotsin.

By A. B. Lewis, Hotsin, Shansi.

Our narrative commences with the spring of 1914, when the Church at Hotsin, realising that there were special opportunities for evangelizing the villages by means of tent campaigns, decided to secure a serviceable tent which could be used for this purpose.

A missionary in a neighbouring station had a small marque, capable of seating about sixty people, which he wished to dispose of, and eventually this was purchased for a sum of 30 taels, the money being raised mainly by the voluntary subscriptions of the church members. Later on it was found that a single stretch of canvas was insufficient to keep out the hot rays of the sun, so native white calico was purchased to make an inner lining, at a further cost of some 11 taels. The Christians entered into the plans with enthusiasm. Two small flags were made, to fly at the top of the tent, heralding forth four mottoes, viz.: "Glad Tidings," "Peace," "Joy," and "Glory." Other mottoes were chosen to hang up over the entrance, one "For the Word of God and the Testimony of Jesus Christ," and another, "Believe on the LORD Jesus Christ, and thou shalt be saved, and thy house."

The first place selected for a campaign was a large village called Liti. The tent was taken out and pitched on an open space; preaching was kept up continually each day from breakfast until after dark, for a week. A number of men volunteered to help in the work, and, in addition to preaching, bands of workers visited the adjacent villages. They went out, speaking to all whom they met, visiting houses and shops, selling Scriptures and tracts, inviting the people to the tent, or delivering a brief Gospel message as opportunity offered.

The plan succeeded beyond expectation. The tent itself was an attraction, whilst it formed a much more convenient centre for the people to hear more. One man who came, named Chao, heard the Gospel for the first time and at once decided to accept the LORD Jesus Christ. To us it seemed an almost impossible thing that a raw heathen should, on a first hearing of the truth, understand it sufficiently to believe intelligently, but we encouraged him to go on with the Lord. His answer was very straightforward. He said "I have made up my mind, and I mean to go on." And, indeed, he did go straight on from that time, growing in grace week by week. The same afternoon in which he first heard the Gospel, he went home to his wife and told her, and she too believed at once. Both have lived bright, consistent Christian lives through much trial. The man is now with the Lord, but before he died he helped to bring in another from his village, a man named Chon, in his turn has brought along, first of all his own wife, and then another man and his wife. At another village an actor heard the Gospel and believed. He has since left the profession and settled down at Kiangchow, where he has been baptized by Mr. Gillies.

In the autumn an Evangelistic Society was formed to do voluntary work throughout the district. The members pay a subscription of 500 cash a year, and freewill offerings are received to maintain the work. The president is one of our Church leaders, and beyond asking advice and counsel of me, the members of this society make their own arrangements and administer their own funds. The plan works admirably.

When, in the summer of 1914, the war cloud burst over Europe, our minds were much exercised as to what the Hotsin church ought to do in view of the increasing burdens which would be laid on the home churches.

At the close of the year, after prayer and conference with individuals, we decided to ask the church to take over the whole responsibility for the school, paying all wages, and meeting all incidental expenses. In addition we felt they ought now to support an evangelist of their own. A meeting of leaders was called to enquire into these matters, and the following three questions were put before them:—(1) Do we give to the Lord as much money as we were formerly compelled to spend on heathen worship, etc.? (2) Can we say we are not able to do more as long as our contributions fall below that mark? (3) The only way to increase our strength is to use it by bearing additional burdens.

Our leaders in those days were four in number, Deacon Tan, Mr. Ting, Mr. Wang, and Mr. Tan, junior (the deacon's nephew). They are none of them exactly men of talents, but they are
China's Millions.

October, 1917.

This year in Hotsin we have had an experience which has stiffened the moral sinews of the leaders and confirmed their faith. The last two years' harvests have been bad and this year difficulty was experienced with funds. We commenced the year with nothing, and the first month's thankoffering, which was to supply our needs, only reached 30,000 cash. Very soon, of course, the leaders were in difficulties. Estimates were made and it was found we should need some 100,000 cash before the wheat harvest could be reaped. This was a pretty big sum, and taking into consideration the straitened condition of many of the Christians, the leaders were frankly sceptical of raising it. They had a solution, however, which they unanimously agreed was the best one. Namely, that the Pastor should advance the money as it was needed and the church would repay after the harvest.

A Splendid Response.

The Pastor, however, did not fall in with their suggestion. We treated the matter sympathetically, but tried to show that they had not even given the Lord a chance to work. Eventually they agreed to tell the church the needs, and pray that the Lord would work. The first appeal brought in about 30,000 cash, more almost than they had expected. This was considered to be the limit. Of course there was So-and-So and So-and-So, who might give, but if people won't give, well you can't make them! Slowly, however, the money kept coming in, 1,000 cash here and 2,000 cash there. Then the widow of Mr. Cho, mentioned above, a poor woman, gave 10 taels, another member, a man, gave 5 which he had put aside to buy a watch, and at last all the money needed was brought in. The honest sceptics were overjoyed, all the needs had been supplied and there were no debts, it was more than they had dared to hope for, and I believe that the blessing to the leaders is the most valuable part of the whole experience.

This year the Evangelistic Society have had exceptionally good times. In every place they have visited, the evangelists have had splendid opportunities; never has such readiness been shown to hear the Gospel. At almost every place where the tent has been set up it has been filled all day, and preaching has continued each day from breakfast-time until after dark. In some places the Gospel has proved a greater attraction than the theatre, with which we so often have to compete for hearers.

The men have worked splendidly. The leader is the church evangelist and gives all his time to the work, but some of the voluntary workers have been out preaching more often than they have been at home on their farms. Although this special effort has been made during the agricultural slack season it has entitled not a little sacrifice to the men to be out so long.

A number of inquirers have been brought in, and we hope that there may be some amongst these who may soon be baptized.

In closing this short account may I ask for the prayers of all readers for this work, and indeed for the whole work throughout the province of Shansi. The fields are white unto harvest. Everywhere people are coming in crowds, eager to hear the Gospel. Our cry to God is that we may be harvesters. In the past the grain has been reaped painfully, stalk by stalk, and at great cost. We long for the sickle to be put in, that the harvest sown in blood and tears may now be reaped. We need your prayers; we will labour, but will you not pray?

The Meek Will He Guide.---"Be content to lose the idea of thine own importance; cease to be wrapped up in the contemplation of thine own claims and rights. Be not counting on the honours to be rendered thee, hour by hour, from this man and that. Shrink into non-importance, a simple servant, whose business it is to do, to suffer, and to give thanks. You will have entered the very path trodden by the Lord Jesus Christ."—Bowen.
How very seldom it occurs that two who have spent many years of their united lives in China, receive their Home call within a few hours of each other; and yet such was the case with our friends Mr. and Mrs. Pearse. Mrs. Pearse, who has for the last three years suffered a great deal, entered into rest August 6th at 5 p.m., and her husband slipped away into the Master's presence early on August 8th. Truly, "In their death they were not divided."

In 1875, at the Brighton Convention, Mr. Pearse and Miss Lucy E. Goodman (who were engaged to be married) heard and obeyed the call to China. Being accepted by the China Inland Mission, they began their life-work in that land in 1876, and were married in Shanghai in December of the same year. Their first station was Anking, where they laboured until furlough in 1882. Returning in 1883 they went north to Hanchungfu, via Chefoo, the journey occupying three months. From there Mr. Pearse wrote of his going daily to preach to the out-patients while they waited to see Dr. William Wilson. "During my stay in China, I have not had better opportunity of preaching the Gospel than this affords me. I have no lack of hearers, and many of them have, of necessity, to wait some time for their turn to be treated." Three years later (in 1887) they opened Chengki as a Mission Station, a city about twenty-five miles north-east of Hanchungfu. On leaving for home in 1889 Mr. Easton, their superintendent, reports, "Mr. and Mrs. Pearse have laboured so faithfully, there has been considerable encouragement; no less than thirty-four persons were baptized during the year for which we do praise God!"

September, 1893, saw them again in China and at work in the province where they were first located, only this time at Ningkwofu. Three years later they removed to Yangchow, from which centre Mr. Pearse visited the stations on the Grand Canal, ministering to the churches, and advising the ladies in their responsible positions. The hardship of life and travel in the interior of China of those early years had told very severely upon Mrs. Pearse, who was at no time very robust. She gladly endured all in the service of her Lord, but in 1899 was obliged to return to this country for good.

May, 1898, saw Mr. Pearse's sphere of labour changed to Kiangsi, and he passed some months in the newly opened station of Jaochow. In September of the following year Mr. Hudson Taylor requested him to superintend the work in the north-eastern portion of the Province, comprising the Prefectures of Kwangsin, Jaochow and part of Fuchow; it is largely worked by lady missionaries in connection with Chinese pastors and evangelists.

Work of this nature makes great demands upon the strength, patience and faith of the superintendent, that the growing churches may be rightly led along lines which would consolidate and at the same time extend their influence. To this task he devoted all his strength and ability, it greatly attracted him, and to it he brought a long experience of Chinese life and character, which he put to the best use, gaining the confidence of all concerned.

He was a capital preacher, being well up in the language and customs of the people; the aptness of his illustrations illuminated the truths he sought to enforce, bringing spiritual blessing to his hearers. Our brother was one who loved his Bible and had ever, like "the householder, things new and old to bring forth from his treasure." He was possessed of true missionary zeal, for in these later years his state of health was often such as might reasonably have led him to shrink from these arduous duties; on the contrary, he persevered until the autumn of 1901, when it became necessary for him to take his third furlough. The writer recalls an instance, where Mr. Pearse having been confined to bed with severe headache nearly all day, he had occasion to visit the sick room and found the patient engaged in making Chinese copies of the hymns he had already translated. He truly had the grace and grit necessary to make a successful missionary! He was a man who lived Christ among the people, bearing with patience and even cheerfulness the many things which arise to annoy and irritate on journeys in inland China.

The Mission is to a great extent indebted to him for the collection of hymns which is used in many of its stations; he gave much thought to its compilation, a number of them being translated by him. He was for several years a member of the China Council, which advises the General Director with regard to the work in the field. At one period he was loaned by the Mission as acting Pastor to the Free Christian Church in Shanghai; this ministry met with much appreciation. Early in 1908 his declining physical health compelled him to retire from service in China, though he was still able to help the cause he loved by deputation work, organizing and addressing meetings throughout the country—a very important feature, if missionary interest is to be maintained and increased. After a time this proved to be beyond his strength, but he was ever ready to serve the churches as opportunity afforded, which was not seldom, for his messages were always refreshing and helpful. The last two years of his life have been spent in Portishead, in which place and the surrounding district he was frequently witnessing for his Master.

His freshness in prayer continued with him to the end, and was the subject of comment at the gatherings previous to the Annual Meetings this year. A large circle of relatives mourn the loss of our friends, in addition to the many to whom they endeared themselves among the missionaries; but deepest sympathy will be felt for the son and three daughters who survive them. The eldest daughter is teaching in Chefoo Girls' School, the youngest, who was a missionary in China, has been unable to continue on health grounds.

A. Orr-Ewing.
Our Shanghai Letter,

Containing the Latest News from the Field.

By James Stark.

BAPTISMS AND SPECIAL MEETINGS.

You will, I am sure, rejoice to hear that since the date of my last letter, 845 baptisms have been reported.

Miss Gregg is continuing her ministry in the province of Kansu. At Tsinehow Kan fifty women professed conversion. Her mission at Lanchow finishes to-day. Meetings will be held at Siningfu from August 27th to 30th, at Xiangchowfu from September 17th to 20th, and at the Borden Memorial Hospital, Lanchowfu, from October 1st to 4th. I mention these dates so that you may by prayer have fellowship with her in her work.

Mr. G. W. Gibb is at present conducting the final session of the Summer Normal School at Hangchow. Twelve students from stations in Anhwei and Chekiang are taking advantage of his instruction, and we trust will greatly profit by it. The object of this Summer School is to increase the efficiency of our Chinese teachers.

A special evangelistic mission to the many pilgrims who periodically visit the Temple of the Goddess of Mercy in the vicinity of Yangchow will be held from July 28th to August 5th.

Photo by]

A CHINESE CHRISTIAN DOCTOR AND FAMILY IN LANCHOWFU.

PHOTOGRAPHS.

MULE LITTER IN SHANSI.

GLEANINGS.

A few gleanings from letters recently received from the field may be of interest to you. Mr. A. Hayman, writing of a journey in the district of Anping, Kwantchow, writes:—

"At Dsidong I was pleasantly surprised to find that the only church member in that locality, a man who was baptized last year, had built a little mud chapel interests of work among Moslems in China. A Conference of interested workers will be held at Kuling at the end of July. Mr. Ridley has been invited to be present as representing Mohammedan work in KANSU, and special missions will be held by Dr. Zwemer at selected centres. At Chowkiakow separate meetings will be arranged for the Mohammedan priests, and for Mohammedans generally. Mr. Trickev mentions that personal invitations will be given to the priests, whilst invitation sheets will be distributed throughout the Mohammedan section of the city. In Chowkiakow there are seven or eight mosques and a Mohammedan population of something between two and three thousand.

MOSLEM WORK.

Mr. Mark Botham sends a most interesting account of a visit to the Mohammedans at Changchichtshan, in south-east KANSU. In the district there are more than eight hundred mosques. In the city and suburbs there are ten. Some of the scholarly Ahongs are said to know the Arabic, Persian and Turkish languages. All the people, excepting the most ignorant, can read, and most of the schoolboys can understand something of the Koran. Mr. Botham writes:—

"We preached daily on the street, and the common people heard us gladly, as long as we were careful as to how we presented the truth. We also visited several mosques, leaving an Arabic Gospel and some tracts in each. . . . On this journey of just over two months, and covering about 2,000 li (i.e., 900 miles) of road, I had the privilege of preaching to hundreds of Mohammedans, and of learning something from, and telling something to, many in personal converse. During the whole time I never experienced any open opposition, and usually the greatest politeness was shown."

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China's Millions.

"Our evangelistic society took their tent up to Kihchow a short time ago, men from Hsiangning joining them there, and they had a splendid time. They sold every book they had on the premises at Kihchow, including old and soiled copies. They said that the people came to hear the Gospel in preference to going to the theatre. Several gave in their names as desiring to know more of the Truth, and the men themselves were all stimulated and encouraged."

SPECIAL EVANGELISTIC EFFORT.

The following quotation from a letter received from Mr. T. E. Robinson, written from Shunking, Szechwan, is an example of a form of evangelistic effort which is becoming a growing feature of our work:

"I have visited each of our eight out-stations this spring, and some of them more than once. In most of the places there is much cause for encouragement. In Tachits'u, the one opened last, the Lord is confirming the Word with many 'signs following.' The people there have strong faith, and in answer to their prayers they see devils cast out and the sick healed. I should like to ask for prayer that the dear people there may continue as they have begun, right on to the very end. It is sad to see a church once noted for its faith and earnestness on the decline. One other of our out-stations, Wannien, is such. Most of the workers we have, both here and in out-stations, are from this place, and I do not know if it has been robbed of too many of its pillars or what, but it is by no means as bright as it was in years gone by. We are making it a special subject for prayer just now, and hope for an answer soon." Mr. R. W. Middleton reports that the usual Conference was held at Melhsien, Shensi, this spring. Although rain fell most of the time and hindered many from attending, yet some two hundred and fifty were present at most of the meetings. Over one hundred came from the out-stations. Some sixty entered their names as enquirers, whilst nine men were baptized. Mr. Middleton writes:

"One of these, Mr. Liu, was converted during our meetings last year. He is the first convert from a large market town fifteen miles to the east. During the year he has testified boldly in his family, which consists of sixteen members, and now nearly the whole family are earnest seekers after the Truth. On May 8th and 9th, Gospel meetings for women were held at Hual-yah, an out-station. All the meetings, with the exception of the last, were conducted by the Christian women, and eight decided for Christ. On the following Sunday eleven Melhsien women were baptized."

with a straw roof. The furniture, consisting of stools, was also his work. He had gathered a number of enquirers round him. Prayer is asked on his behalf."

Mr. R. Bergling, writing from Hoyang, in Shensi, mentions a case of special interest. An old merchant, baptized in Hanchenghsien last month, bought over 11,000 cash worth of Bibles and New Testaments with a view to presenting one to the head of each of the leading firms of the city.

Miss Turner, who has been visiting Makiachang, one of the out-stations of Liangshan in Eastern Szechwan, reports that during the four days she stayed there she had classes for those who desired to learn the Truth. The women listened well and were easy to preach to, but at first shy. A few got over this and ten of them "made up their minds to believe in the Lord." Right out of the ten are wives, or daughters, of men who are interested in the Gospel; so Miss Turner hopes whole families will decide for Christ.

Miss Smart mentions that an enquirer in the district of Loping, Kiangsi, whom she met on a recent journey, had spent a whole night learning by heart a tract she had received when Miss Smart last visited the place.

Mr. A. B. Lewis writes as follows from Hotsin, Shansi:

Miss Smart states that an enquirer in the city of Loping, Kiangsi, whom she met on a recent journey, had spent a whole night learning by heart a tract she had received when Miss Smart last visited the place.

Mr. A. B. Lewis writes as follows from Hotsin, Shansi:

A CORNER OF THE GREAT WALL OF CHINA, THREE MILES FROM KUMBUM IN KANSU.

A CHRISTIAN SCHOOLBOY AT SUITINGFU, IN ZHECHWAN.
A Young Missionary's Journal.

Extracts from Mr. Fred Easton's Diary.

Saturday, March 10th, 1917.

In the morning I preached for an hour in the street chapel [at Hanchungfu, Shensi] to a good number of people. One man, a pea-nut seller, who sat there all the morning, listened very well. He said he 'believed.' I asked him what he believed. He said, 'Jesus.' I asked him what Jesus had to do with him; in other words what did he believe about Jesus. He replied that Jesus had suffered death instead of himself, and had carried his sins. To which I made answer, 'Then where are your sins now?' His immediate reply was 'On Jesus, of course.' And here the catechism ended. I invited him to come to the services the next day, Sunday, and he said he would.

Sunday, March 11th.

Sure enough the pea-nut seller was at the meetings to-day, and listened well. I had another talk with him, and found that he was a Honan man, and this was the first time he had ever been to a Christian meeting.

As we were rather short of teachers to-day, I took a man's Sunday school class, instead of the boys, and had a good time with them. A respectable man, who listened attentively and followed with a Bible, attracted my attention. I learnt afterwards that he has only been coming a few months, and is not even enrolled as an enquirer, but is generally interested. His son, about twelve or thirteen years of age, was with him.

Thursday, March 15th.

At 9 o'clock this morning I set out for Yanghsien, seventeen miles away. At a large market halfway, I stopped an hour, and preached the Gospel. The people were very courteous, and gave me an excellent hearing.

Yanghsien is a jolly little place, quite a long, busy street, and our premises are very comfortable and compact, though in a quiet part of the city. Unlike the other mission stations in the district there are no Szechwan people here, but the city is full of Shensi people, with very distinctive dress, manners, and dialect. I could hardly understand anything they said, though they appeared to understand me tolerably well. They are keen idolaters, especially the women, and many are vegetarians.

Quite recently a Yanghsien man was at Shihpahli, a market six miles east of Hanchungfu—and was taken very ill there, so much so that his recovery was extremely doubtful. He made a vow to the 'Chi-chao shen' (i.e., The Chicken Claw god) that if he recovered, he would carry this god, which was then in a temple at Shihpahli, back to Yanghsien, and make its name great and cause everyone to worship it. To his surprise he recovered immediately. True to his promise, therefore, he stole the idol from the temple in the night, put it into his basket and ran off home. On his arrival at Yanghsien he set it up in a temple just outside the North Gate, and so sang the praises of the idol that, so the ladies on the station told me, there has been an incessant stream of worshippers at the temple ever since. Not only have the city people been flocking to it every day, but people have come from the country around from places one or two days' journey away, to worship at this shrine.

Everyone who worships this idol sacrifices to it a chicken, and the feathers, or claws, are hung upon the wall.

My curiosity being aroused, I went to see this famous god in the afternoon. There were a dozen or so worshippers there, and others coming and going. The idol itself is a miserable object, not a foot in height, but it was pitiful to watch the poor deluded men and women prostrating themselves before it, and to see, all round the walls of the building, feathers and claws, the evidences of their singular but senseless devotion.

 Needless to say I told them of the true God, Whose Name is Love, and Who has Himself provided a sacrifice for sins, even His own and well beloved Son, Christ Jesus. Most of them listened indifferently, but one or two asked questions.

Tuesday, March 20th.

Started for Cheochinping with Li-mingtai, and my carrier Ho. Arrived about 12.30, and found a pretty good inn. Li-mingtai and I preached and sold books from 3 o'clock until 7, to large audiences. To-day is not market day, so we had the people of the place to listen to us, and to listen too at their leisure. We had many interesting talks with individuals, and God greatly encouraged and strengthened us. Later, while taking supper in a menu shop (i.e., restaurant) a couple of interested men enquired more fully about the doctrine we had been preaching on the street; and later still, in the inn where we were staying, we had a long talk with an elderly man who wished us to explain some of the difficulties which he had about the doctrine.

Thursday, March 22nd.

This morning I had a good time for a couple of hours in the teashops, and on the street, preaching to a number of people, and in conversation with several men. I sold a good number of books, and read part of the Catechism of John's Gospel, and the twenty-eighth chapter of Matthew, to some interested people.

To-day is the third day I have been preaching in this place, and as the same people listen to me every day, they are beginning to understand the main truths we declare. There is quite a respectable school here, with an imposing building, and in the dinner hour half a dozen youths came to buy books from me. I talked to them of the Lord Jesus for half-an-hour. Later in the afternoon I displayed some books on a table in the street outside our inn, and sat there reading my Chinese Testament. In a short time a good crowd had collected, to whom I read and explained several passages, and exhorted to repentance and faith.

One man had been listening all the morning to me, and he asked several questions this afternoon. He said he wished to worship the true God, and asked how He was to be approached and on which days we worshipped Him. Later he went away for a few minutes, and while he was gone the bystanders glibly informed me he was a madman. I asked how long he had been mad, and they said, "Only a very little time." I told them the Lord Jesus could cast out demons, and make madmen sane again. When he came back they greeted him thus:—

"Madman!"

"Yes!"

"The foreign Jesus can cure your madness."

"I know; I want to worship Him."

I read the account of the Lord's dealings with the Gadarene demons. This poor fellow is a farmer in the country close by, and from his conversation one would certainly not think him insane.

In the evening I was just going out for a little walk, when passing the school an old gentleman stopped me and started a conversation, which soon brought a large number of people around. He knew my father, and had met Bishop Cassels, and knew a good deal about the doctrine.

"Have you no wish to be saved and go to heaven?" I asked.

"Of course, I want to go to heaven," he replied, "but my sins are very heavy; the gate is narrow, and I cannot enter." This answer made a good opening for preaching the Gospel to him, and to those around, which I was glad to do.
China's Millions.

Editorial Notes.

O ALMIGHTY GOD, the refuge of all them that put their trust in Thee; we turn to Thee in this time of trouble; direct the course of this world, we humbly beseech Thee, in accordance with Thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. And this we ask for Thy mercy's sake, through Jesus Christ our Lord. Amen.

Financial Problems.—In the facing of all problems the apostolic injunction is "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

And the promise follows "and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." The Christian is not called upon ostrich-like to hide his head in the sand, but rather by the grace of God frankly to face the facts and then to rejoice in the Lord alway. For prayer to be intelligent information is essential, and that our friends may unite with us, not in anxiety, but "in prayer and supplication with thanksgiving," it seems well to say a few words on the matter of exchange.

As all our readers are aware, the standard of currency in this country is gold, while in China it is silver, and consequently all moneys transmitted to China have to be exchanged into silver. This exchange is constantly fluctuating as will be seen by the table printed on this page, but through a variety of circumstances connected with the war, the disturbed state of Mexico, and the unrest in China, etc., the price of silver has risen in quite a phenomenal way during the last year and more, and it is to be feared that this rise may still continue.

As was mentioned in the last Annual Report, the loss to the Mission through exchange alone, if the rates of 1915 and 1916 be compared, was equivalent to £17,408 19s. 3d. during 1916, and the adverse conditions have seriously increased during recent months. It will be seen by the accompanying table that the average rate of exchange on moneys transmitted by the Mission to China during 1915 was 2s. 3½d. per tael, whereas at the time of writing the exchange is 4s. 10½d. per tael, or more than double. To put this into simple language, it means that to-day in China the sovereign is not equal in money value to what 10s. was two years ago, and this takes no account of the rise in price of practically every commodity. As can be seen from the donations acknowledged in China's Millions, the income received by the Mission in Great Britain up to the close of August is only a few hundred pounds below the sum received up to the same date last year. Though this fall is slight if gold be the standard, the decline in income from the China point of view is very considerable.

Many of the above-mentioned facts will be known to some of our readers, but we have entered into these details that all the friends of the Mission may understand, and join with us in intelligent and believing prayer in regard to the problems involved. Thank God we know that there is too hard for our Heavenly Father, and He who has helped us in times past will not fail us now if we continue to seek first His Kingdom and His righteousness. Let us remember His exhortation, "Call unto Me and I will answer thee and will show thee great things and difficult which thou knowest not."

Sons of Missionaries and the War.—In the January issue of China's Millions we sorrowfully recorded the names of eleven sons of C.M. missionaries who had given their lives for their country in the present war. We regret the sad necessity of adding the names of three more to that Roll of Honour:

Wallace H. Squire, killed in France, April 9th, 1917.
Andrew Thomson, killed in France, April 9th, 1917.

Two at least of these three young men had intended devoting their lives to the Mission field, and had already commenced their training to this end. We mourn their loss and deeply sympathize with the bereaved parents and friends.

We take the liberty of printing the following extracts from the last letter written by Andrew Thomson to his parents. He was in the twenty-first year of his life, and the letter was dated Easter Sunday, the day before he fell at the capture of Vimy Ridge. Would that all were as joyfully ready as he!

"April 6th. Agnes' little saying in one of her letters.

"Keep close to Jesus all the way," comes home to me well. He will look after all the issues, so what's the use of worrying. 'Don't worry' is a soldier's motto. Why worry if you are going to be killed? You are not needed here any longer. They can only kill the body. 'I' will live on in a new surrounding, a new and life-everlasting life. Such thoughts are a help to me these few days before we go into the line again. Some go up for the last time, and some go up to be carried out. One can but do one's best and leave the issue with God.

"April 7th. If you don't get a letter from me for a little time, you will know I am busy. 'Don't worry,' I
am in His hands. If He has work for me in another clime, I am ready to go to the better clime. They can’t hurt my ‘Ego.’ It lives on and on. This is the Easter season, when He made the big sacrifice as the way of life for us, and as an example to us. I am feeling well and am peaceful in the fact that Jesus is with me on my way up the line this trip.”

“April 8th. Easter Sunday. (Noon.) I went to Communion Service this morning. It was quite nice and suitable. I have just finished getting my kit in order. We may move off at any time. Resting on the eternal promises of God in Christ Jesus, I go up to the battle knowing Him in Whom I trust, and in His perfect peace.”

Mr. H. E. Stubbs.—We much regret to report that Mr. H. E. Stubbs, who only last July resigned his connection with the Mission that he might accept a Commission in the Chinese Labour Battalion in France, died on Tuesday, September 4th, as a result of injuries received in an air raid on the previous day. Mr. Stubbs first sailed from Australia for China in 1906, was married to Miss E. M. Fracy in 1909, and they returned home for furlough in 1915 after useful service in several spheres. His death took place, as mentioned above, ere he had been many weeks in France. Deepest sympathy is felt to his widow and fatherless little child, who are in this country. May God comfort them and the many other sad hearts which are stricken through this terrible war.

Oriental Students Abroad.—From an informing article in the current issue of the International Review of Missions, we learn that there are 6,000 students, representing fifty nations, in the Universities of the U.S.A. and Canada. Of this number 1,600 are from China and 1,000 from Japan. There are also some 200 oriental women students, of whom 100 are from China and fifty from Japan. The influence that these men and women will exercise in years to come in their own countries cannot but be great. A committee on friendly relations among foreign students has been organized, and a directory of all these students is published annually.

The Menace of Morphine.—We are thankful to see that at the joint conference of the China Medical Missionary Association and the National Medical Association of China, which met at Canton in January, Dr. Wu Lien-teh, the able president of the latter association, read a paper on the menace of morphine, and a resolution was passed drawing the attention of the authorities to the serious aspects of this problem. Now that the Indo-Chinese opium traffic has ceased it is important that friends of China should not overlook this new and even more formidable peril. From a written answer delivered by Mr. Balfour, as Minister for Foreign Affairs, to a question asked by Sir William Collins in the House of Commons on June 28th, we are glad to learn that the British Ambassador at Tokio has been consulted in regard to this traffic, though the Japanese Government has not yet actually been approached. The other Government departments concerned are also considering what steps can properly be taken to restrict the traffic in morphia from this country.

Among the Tibetans.—Mr. Sorensen, writing from Tatsienlu, states that a Commissioner or chief lama has been appointed for the whole of East Tibet with his residence in one of the large temples at Tatsienlu. This man comes from Li-Kiang in Yunnan, and there is some doubt as to whether the lamaseries, who have hitherto only recognized the Tali-lama, will look upon him with approval. One result of his appointment has been a Tibetan-Buddhist Conference at Tatsienlu, attended by many lamas, among whom was the Traga-lama, whose literary work is considered the best of present-day writers.

Mr. Sorensen, who had made his acquaintance ten years ago, presented him on this occasion with a beautifully bound New Testament in Tibetan. In acknowledging this gift the Traga-lama made a little speech to the other lamas present, exhorting them not to despise the Christian Scriptures but to read them, and, as in tasting food, should they find them good to accept them, but otherwise reject them.

Among some of the interesting evidences that these Tibetan Buddhists are studying Christianity the following extracts from a letter and poem written by a famous living Buddha may be quoted. After addressing Mr. Sorensen as a learned doctor of metaphysics, etc., the letter proceeds:

“I, your humble servant, have seen several copies of the Scriptures, and having read them carefully, they certainly made me believe in Christ. I understand a little of the outstanding principles and the doctrinal teaching of the One Son, but as to the Holy Spirit’s nature and essence, and as to the origin of this religion I am not at all clear, and it is therefore important that the doctrinal principles (of this religion) should be more fully explained, so as to enlighten the unintelligent and people of small mental ability.

“The teaching of the science of medicine and astrology is also very important. It is therefore evident if we want this blessing openly manifested, we must believe in the religion of the only Son of God. Being in earnest I therefore pray you from my heart not to consider this [letter] lightly. With a hundred salutations.”

Enclosed with this letter was a piece of poetry written in the most elegant language but which unfortunately loses much of its beauty in translation. It reads as follows:

O Thou supreme God and most precious Father,
The Truth above all religions!
The Ruler of all animate and inanimate worlds.
Greater than Wisdom, separated from birth and death.
Is His Son Christ the Lord, shining in glory among endless beings.
Incomprehensible wonder, miraculously made!
In His teaching I myself also believe.
As your spirit is with heaven united,
My soul undivided is seeking the truth.
Jesus the Saviour’s desire fulfilling.
For the coming of the Kingdom of Heaven I am praying.
Happiness to all.

Deputation Work in Scotland.—Monthly Meetings for Prayer for China in connection with the C.I.M. are held in Aberdeen, Perth, Edinburgh, Glasgow, and Greenock. Friends desiring to assist in the work, either by attending the meetings, or offering openings for new Prayer Circles, are invited to communicate with the Secretary, 121, Bath Street, Glasgow. Requests for missionaries to address meetings or conferences will be welcomed.
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Each one of them a centre of quiet self-control, one can conceive it possible for the crowd eventually to be steadied and stilled. We cannot live as if this world were a quiet world. We cannot ignore the rush of life. A man in his office may be a saint, but the most beatific vision he shall ever enjoy will not silence the ting-ting of his telephone bell, or stop the rush of telegrams, or lessen that pile of letters that he finds on his desk every morning of the week.

But whilst it is true that haste is inevitably involved in vast and widespread conditions of life which have been slowly made and cannot be instantly altered, it is equally true that in the last analysis of them those conditions are inward and spiritual, and can only be altered as each man learns to adjust his own life to the highest and the holiest laws of it.

A thousand men with a wrong view of life make it hard for any one of their number to get and follow the right view; but we cannot escape from the fact that each man has his thousandth part of responsibility for the difficulty that in its entirety influences them all.

Now the prophet makes the question of how men live a matter of faith. That is going to the very core of things. We do not merely accept conditions of life—we help to make those conditions. And the prophet claims this much for faith, that it can teach a man an inward attitude of mind and heart towards all this busy world which shall save him from the curse—the spiritual blight—of these feverish times, and which, when all men have learned it as God means they should, shall banish from life all vain, cruel, and unprofitable pressure.

How comes it that the world is so full of haste? The final answer to that question is not in circumstances, but in the men that have fashioned circumstances; not in the way the outward life impinges upon us, but in our soul’s attitude towards it. This terrible, feverish, dust-laden urgency that marks the modern world seems to be made up of countless things acting and reacting upon the men who have caused

* Reprinted, by special permission, from "The Pilgrim Church," by the late Rev. P. C. Ainsworth. This book, from which we have quoted previously, is one we have read with unfeigned delight, and to which it is a pleasure to give a warm and unreserved commendation. The writer, a minister of great promise, died at the early age of 36, from typhoid fever. It is published by Charles H. Kelly, 25-35, City Road, E.C., or it may be obtained through any bookseller, at 3s. 6d. net.—Ed.

November, 1917.
them to come into existence; but, getting down to the root of it all, one can see that this haste must come either from an increasingly true or an increasingly false view of life. Either men are growing nearer to life or they are getting farther away from it. I think we shall see that the latter suggestion contains the secret of this great and growing problem of haste. Isaiah has come, and the manner of His life among men, and the spirit of it, we know. He said He came that men might have life. It was life they were missing then. And, strange though it seems to say it in these pulsating and strenuous days, it is life they are missing now.

Jesus understood life completely. He was more human than we are, because He was divine, and His divinity took hold of all that is essential in humanity. And that was the secret of the quietness of the life of Jesus. It was a life lived for the essential things.

The Cause of Haste.

It is missing these things that turns life into a rush and a whirl and a selfish struggle. The world is in a mighty hurry, not because its life is so full—though that is the way it always accounts for its haste—but because it is so empty; not because it touches reality at so many points, but because it misses it at all points. The more we hurry the less we live. Life is not to be gauged merely quantitatively. There is a qualitative measurement. The length of life is found by measuring its depth. It goes inward to the core of the soul. It takes its meaning there and carries that meaning out into the eternity of God. The things that really make life are the things out of which haste for ever cheats a man. “He that believeth” in Christ the “sure foundation”—he, that is to say, who accepts Jesus’s interpretation of life—shall not make haste, because his faith shall show him the futility and the needlessness of haste. It shall gird him with the patience and the peace of them that seek the essential things—wealth of soul, strength of character, purity of heart, communion with God—things that impatience cannot seize in a moment and that faith cannot miss if it seeks them.

It is true that under favourable circumstances selfishness may seem to live without haste. A man may take life quietly because he does not take it seriously. He may be quiet because he is asleep. But that is not the quietness of faith. Let not this selfish sluggard claim a place among the disciples of a quiet life. In the eyes of faith life in all its concerns grows ever greater, and the greater a thing life becomes in a man’s eyes the more disposed does he become, and the more able, to live it out quietly. Haste is the product of a low and mistaken view of life. It is the outcome of a vast delusion concerning the things that matter and the things that last. Faith discovers the delusions, and lays hold upon the few great simple things that really count in life’s long reckonings—the clean heart, the good conscience, justice, mercy, sympathy, and the service of love.

And, further, the haste of the world is the result of the short view of life. The world is in such a desperate hurry because it has no plan, no toil, no aspiration, which the nightfall will not blot out. Look at the pathetic parable of haste written right across the world—the hurried step, the strained face, the life-driven expression with which we are all too familiar. It means that the world is busy with work it will soon have to put down. If a man means to make money, he knows that he has but a few mortal years to make it. The desire of the world is of the days and the years. “Now or never” is stamped upon its activities and its enterprises. I do not mean that the haste of the world comes because men have an overwhelming sense of, or even any sense at all, of the brevity of life. The modern world does not think of such things. But neither does it think upon and realize the eternity of life; and it is failing to do this that makes men the prey of haste. Faith in Jesus Christ teaches us that every man must have time to live. He that believeth shall not make haste. He has eternity for a practical factor. He learns by his faith to live in the eternal now. His faith reveals to him the simple moral content of the present. There is a sense in which faith alone can live for the present, because faith alone has the future. Unbelief has no tomorrow. Worldliness has no time to live. We often say, “I wish I had more time,” meaning, of course, that we wish we could dispose of the hours of the day more in accordance with our personal desires. But our real need in life is not more time but more eternity. Instead of saying, “Now or never,” Christ teaches us to say, “Now and for ever.” He that believeth shall find the eternal meaning and the eternal issues of these fleeting hours. He shall know that he has time in which to do his best because the highest faith of his soul, the deepest desire of his heart, the most real significance of his daily toil, goes on for ever into the eternity of God.

The Cure of Haste.

He that believeth can live for to-day a life unhindered by the claims of to-morrow because he is living for the for-ever. He shall not be afraid of missing anything really worth having. He shall not clutch with too eager hands at life as it seems to be rushing past him, for his faith shall teach him—the Christ shall teach him—that life is not something that rushes past us and must be grasped at or missed, but something that dwelleth in us, and the true name of it is the peace of God through Jesus Christ the Saviour and the Lover of souls.

So, my friends, it comes to this when all is said: it is our unbelief, our irreligion, our foolish eagerness for the things that do not matter and do not endure, our foolish blindness to the quiet, everlasting things, whereof each one of us may fashion his life if he will, that make us the easy prey of an anxious, restless, and precipitant world. Wouldst thou be delivered from the haste that is about thee? Then seek first of all and always to be delivered from the haste that is within thee.

This busy world will surfeit about thee with the tread of restless feet and the throb of restless hearts. And little that thou shalt do will seem to make a pause in the rush of things. But thou mayest in Christ find rest unto thy soul. Thou shalt rest in thy work, knowing that duty is eternal; rest in thy service of the brotherhood, knowing that sacrifice is eternal; rest in thy purest earthly communion, knowing that love is eternal. This is the hasteless life, and he that believeth in Christ, the same shall live it.
The First Christian Endeavour Rally in Kiangsi.

A CHINESE Christian Endeavour Rally—a new thing for Kiangsi—was recently held in Yushan. The gathering was not an easy one to arrange, as distances were great, and travelling difficult in the heat of the summer, the only time of the year when the school-teachers, and the older boys, could attend.

The chapel was simply decorated with a large motto on red silk, a banner from Kwangsinfu, and some fresh flowers. The opening meeting was held on Thursday evening, July 26th. After the delegates had been welcomed an address was given based on the motto of the Rally—“The love of Christ constraineth us.” This was followed by a brief sketch of the rise and progress of the Christian Endeavour movement. One interesting fact referred to was that China had a “C.E.” before any of the countries in Europe.

A special subject for consideration was appointed for each morning session, that for Friday morning being, “Love to Christ,” which was introduced by a searching message from one of the leaders in the Yushan Church. Short addresses followed from a number of speakers all of whom were evidently well prepared to talk on the subject. In the afternoon a social gathering was held, and in the evening meeting the leaders from other stations gave each an account of the C.E. work in their own districts. The subject chosen for Saturday morning was “Loyalty to Christ in life and service”; helpful addresses were given, and there was some profitable discussion. The afternoon was spent in open-air work, and in the evening the ordinary prayer meeting was held.

Sunday began with an early prayer meeting, and the services during the day were conducted by the delegates. “The Quiet Hour” was the topic at the meeting on Monday morning. In the afternoon the delegates went for a picnic in “a lovely cool place near the river,” where a group photo was taken, and games played. At the meeting in the evening a discussion was held upon the best methods of carrying on evangelistic work.

The closing day of the Rally was Tuesday, and the morning subject was “Holiness in thoughts, words, and habits.” The addresses, though fewer in number than on the previous days, were specially good. In the afternoon of this closing day a business meeting was held—at this meeting it was decided to unite the various societies in the district into one “Christian Endeavour Union,” and a President and Vice-President were elected. It was also resolved to hold a united gathering in the month of July each year, and to send a special letter containing topics for prayer and praise, and suggestions for work, to each C.E. in the district, three or four times in the year. The delegates and others, attending the Rally, numbered about fifty, and not one of them but seemed to have received definite blessing at the meetings.

The closing meeting was a most memorable gathering. Thanksgiving, confession and prayer were freely and fervently given utterance to by many. The most general confession was that of the neglect of the “Quiet Hour,” and resolutions, not a few, to pay greater heed to the practice of prayer and meditation, were earnestly made. There was great reluctance to disperse and the meeting was continued until 10 o’clock—the longest meeting ever held in Yushan. The proceedings were ultimately brought to a close by the singing of the consecration chorus:

“I take Thee, blessed Lord, I give myself to Thee, And Thou, according to Thy word, Dost undertake for me.”

Blessing in “Grindstone Gully,” Shansi.

A PARTY of us, consisting of Deacon Liu’s wife, Mrs. Trudinger, myself and a boy, started for the Yunchu district on April 16th. Practically the first rain this year fell just as we started, and we left the chair-bearers to decide whether they would return or go on. They chose to do the latter, and for ten out of twenty miles that we travelled the first day, we trudged and rode along in the mud and rain. But next day the weather was clear, and we made an early start hoping to reach “Mo-shih-ko”—Grindstone Gully—by evening. The road seemed endless, the twenty-seven miles proved to be a good thirty, but at last, just at dusk, we were met by a band of men who helped to carry the chair, and led us along a bare gully to a tiny village of three families, living in caves, with not another inhabited spot in sight. Mr. and Mrs. Yu, with whom we stayed, greeted us like old friends, although we had only met Mr. Yu once before, and even at that late hour there were constant streams of people on the tiny paths leading from all sorts of nooks and valleys, and we had meetings all day long and also the following day. The third day was Sunday and it had been well advertised. At the men’s meeting there were about 120 present, and at the women’s thirty or forty, all listening most intently.

The three families at Grindstone Gully consist of about a dozen grown-ups and half a dozen young folk and children. There are also members of other families who regularly worship, and have put away idols. Together they have prepared a couple of caves in Grindstone Gully, in which they meet for worship. We found that as a rule only the men folk attend the services, and, of course, we urged that the women do so too, though while we were present the meeting place was altogether too small to hold all who came. During the mornings my wife and Mrs. Liu took the women of the place, teaching them to read and learn hymns. They were most eager to do this, and seven or eight came each morning. In the evening we had united meetings, explaining Gospel incidents. Then we visited villages around during the daytime, and also paid a visit to Yunchu city. Evangelist Shan accompanied me there.

In the city we only stayed a few days re-renting the house we had last year, as no more suitable place offered. We stayed in an inn for a while, but as soon as we went into the house we had visitors dropping in and asking why we did not remain longer. Mr. Wang Tch-ren, the only decided Christian in the district, goes from his village each Sunday to the hired house, and occasionally two or three others. Sometimes half a dozen join him in reading the Bible and prayer. This is the only service we have going for most of the time. As soon as harvest is over Mr. Shan will (D.V.) go again, and a young man from Hsingung, who is here during the summer vacation, will join him.

Toward the end of August, we hope that a party of Christians from different stations will join us, and we will have a short Convention in Grindstone Gully and (D.V.) baptize the first members in the Yuan district. Three or four others, and Mr. Wang will also, we hope, be baptized.

Please continue in prayer for this work.

A. TRUDINGER.
A GLANCE at the Map of Kansu province in the C.I.M. Atlas gives one the impression of a gigantic amoeba-like body, displaying four pseudopodia, protruding in varying directions; one, directed to the north-west, towards the New Dominion, being immense in size and out of all proportion to the main body. Lanchowfu, the capital, placed extra-ceilbrally, could well do duty for the “nucleus” of this new specie of amoeba, while the “nucleoli” could be represented by the few large cities scattered throughout its “protoplasm.”

The capital is a large and fairly respectable city, thronged for the most part with wealthy merchants of a very cosmopolitan composition and migratory character.

The Borden Memorial Hospital, though situated at this centre, seeks to serve, in any practicable way, other parts of the province also, being at present the only hospital in Kansu.

Distances are great in this north-westerly province, but, partly through visits to other cities by members of the hospital staff, and partly through the reports of ex-patients, a very fair proportion of our patients come for treatment from places more or less remote.

Another fruitful source of both in-patients and out-patients is to be found in the large barracks situated on the east side of the city. There are some four to five thousand soldiers quartered there, of whom about seventy-five per cent, are drawn from other provinces, the rest coming from different parts of Kansu.

Though these have not made themselves particularly welcome as in-patients, they certainly constitute quite a needy sphere for our work.

The city and local people, however, seem the most distrustful and irresponsible of those with whom we have to do, and it generally takes the personal commendation of either friend or relation, who has been treated successfully and to whom we have shown kindness, to bring a newcomer to our wards.

Of the cases admitted for treatment as in-patients, a very large majority are surgical, presenting opportunities for fairly varied operative work. Diseases of the eye are probably the largest class of cases treated, entropion and trachoma being exceedingly common, while cataracts are not rare, and pterygium quite numerous. Optical iridectomy is frequently called for.

During the first few months of the year opium patients were very numerous: sometimes as many as thirty, forty or even sixty being in the opium wards at one time. Happily the days of this madding crowd seem to have passed. Patients come in smaller and more manageable numbers now, and thus present a quite hopeful opportunity for sowing the Gospel seed during their fortnight’s stay.

Medical work amongst women received a big impulse this year, when the “adapted huts” were abandoned for the more spacious and congenial wards erected on the women’s side of the large hospital premises. However, this branch is yet in its infancy in comparison with the need thereof, and the hopes and expectations of those engaged in it.

Perhaps one of the most outstanding features of the year’s work has been the progress made in the building operations. Two long blocks, twelve chien each (a chien is a room, or apartment), containing private wards, opium wards, kitchen, store-room, students’ rooms, and reading room, have been added to the men’s side, while a third block, destined for accommodating Moslem patients exclusively, is well on its way to completion. The women’s section has been enclosed within imposing looking walls; and two long blocks have gone up, providing two large wards and several small ones, operating room, consulting room, dispensary, nurses’ rooms, store-rooms and kitchen.

The large two-storied building at the front looks very different from the bleak wooden skeleton of last winter. The dream of a commodious out-patient department, orderly dispensary, surgically clean operating theatres, sterilizing and instrument rooms, seems well within range of realization already, while comfortable, airy chapels will be a great boon.

In connection with the building operations, a further purchase of some three thousand odd pieces of timber of various sizes was made in the west country not far from the Tibetan border, being drafted down two hundred or more miles along the Tao and Yellow Rivers. In the last ten to twelve miles of the former
China's Millions.

November, 1917.

river's course, the water races through one continuous rocky gorge, making it necessary to break up the rafts, and send the logs down one at a time. The writer, with a few hospital students, had the interesting though rough experience of superintending the catching of the wood at the river mouth, an operation carried out by a gang of "water-hands," working day and night for four or five days, and subsequently the reconstruction of the rafts for the rest of the journey.

The members of the staff in 1915 have continued in the work throughout the past year, namely, Dr. and Mrs. G. E. King and Mr. Kao, our one Chinese medical assistant. I joined their number on January 1st, after a short stay at Tsinchow Kan, for medical work on my way up from Szechwan.

Through the goodness of God, Dr. King was spared to us and the work, after receiving severe stab wounds when catching a desperate thief who visited them in an inn at Maying, where he and Mrs. King, and others, were doing medical and evangelistic work in the spring.

Fresh medical students were not sought for this year, but one came up from Hanchungfu, Shensi, near the beginning of the year, and was admitted for the full course of studies during five years in Hospital. The lectures have been in embryology, anatomy, materia medica and minor surgery. All the twelve students, with the exception of the newcomer, have now passed their professional examinations in physiology and anatomy.

We are experiencing great difficulty in securing suitable young men for training as nurses. Some of the most promising of those who come to us at times show how utterly devoid they are of the fundamental instincts and high ideals of this noble profession. A recent illustration may lend point to this statement:

One bitterly cold day a man underwent a fairly severe operation under general anaesthesia. The same evening the patient was found up in his bed clothes heating some drinking water in the ward kitchen, while the nurse of the ward sat before the fire warming himself, and another nurse, for greater comfort, had climbed up on the brick fireplace to be as near to the warmth as possible. This was the astonishing spectacle which met the surgeon's sight when visiting the ward.

In the Women's Hospital we have two girls who have completed two years of nursing work and study. These provide more hopeful material, but parents who are willing to send their girls for three years' training in hospital are not readily found. However, we have promise of two more in the New Year from a mission school at Taochow in connection with the Christian and Missionary Alliance.

Of visits, and medical work outside hospital, mention should be made. At the beginning of the year Dr. King made a tour, touching Titaow, Fukiang and Taichow Kan. At the latter place he spent about three weeks, seeing six hundred patients and performing about forty operations. Returning from there Mrs. King met him at Maying, where with two students and an evangelist they worked for ten days or so; the patients numbered about five hundred, and there were fifteen operations, which was very encouraging, being in a new and, hitherto, untouched city. The visit was cut short by the robber incident already referred to. In the summer Dr. and Mrs. King visited Hochow, a large Moslem centre, spending a month there, with a register of a thousand patients and one hundred operations, forty being under general anesthesia.

Mr. Kao put in some days of medical work in the spring at Titaow while on his way to Taochow to learn something of the prospects for Tibetan work. He was out again in the autumn to Hsining and Kueteh, at both places seeing patients.

In August I was called to Lanchowfu on account of the ill-health of one of the missionaries, and while there was able to see a few patients. Then in October came the alarming news of the outbreak of pneumonic plague at Taochow, and one or two neighbouring places in Tibetan territory, which led to my going there with two students (empowered by the Governor-General, who realized the danger from previous experience in North China) to deal with the dread disease along modern lines of strict quarantine, isolation of cases and contacts, and free use of antiseptics. We were on the scene comparatively early, and would record our thankfulness and praise to God for help and blessing given, and a speedy subsidence of the pestilence.*

When all fear of the plague had gone, we spent nearly a fortnight in general medical work, the number of new patients totalling two hundred and fifty, with over forty operations.

* At the conclusion of their labours at Taochow, Dr. Parry and his Chinese assistants were summoned before an assembly of all the leading gentry at the Chamber of Commerce. The Depute spoke at some length about infectious diseases in general and various matters of sanitation and hygiene. The magistrate then thanked them publicly for coming to their aid, and, on behalf of the city, presented Dr. Parry with a handsome black horse, saddled, and with a wolf skin thrown on.
Miss Edith Smith's Visit to China.

Extracts from Her Journal.

It seemed strange to me, who had previously only travelled by boat and wheelbarrow in China, to find myself in a train with a restaurant car, timed to reach Kaifeng in twenty-four hours, by changing at Hsuchowfu. Unfortunately, however, the train was late and we missed the connection. This necessitated our staying in an inn for the night, and continuing our journey next day. It was interesting to see the crowds at the various stations, and to note the numbers of Chinese travelling, their prejudices of past years all overcome. Soldiers were in evidence everywhere, at stations and in the cities, looking really smart in their various uniforms, well drilled, and well set up. Some of Chang Hsun's troops, whom I saw in Peking, were a very different looking lot, rough, and still wearing their queues.

Besides our own mission I had touch with various other societies at different places—at Kaifeng the Canadian Episcopal and American Baptist, at Honanfu the American Lutheran, at both of which places I saw something of their school work. I spent a week-end at Taiiku with the American Board mission, and stayed a few days with Miss Middleton of the English Baptist Mission at Taiku. We arrived in Peking just in time to be present at the graduation ceremony of the Union Medical College, when thirteen of the students received their degrees. The ceremony was a very interesting sight. At Chefoo it was wonderful to see what some American ladies, and trained Chinese teachers, have been able to do in teaching deaf children by lip reading, etc.

After leaving the railway in Honan, I travelled through Shansi by cart, except on two occasions when the route was a rough mountain road—Menchih to Wucheng, and over the Linshih Pass, going from Huochow and Kishan—when I went by litter. I thoroughly enjoyed my days on the road in the dry, bracing Shansi air, and bright sunshine. Of course I realize with different weather what the travelling conditions might be, but I was not tested in that direction. Crossing into Chihli I got on to the railroad once more.

Cities and Villages.

I think I saw most of the people in their homes at the stations of Hungtung, Chaocheng Sha., Siaoyi, Pingyangsien, and Xishen Sha., visiting, as I did, with the ladies in both cities and villages; and there I witnessed the individual work, which is much the same, in many ways, as what I was used to in the south, only we do not have to sit on hanks down there.

At Siaoyi I had the opportunity of seeing something of the station classes, when some twenty women had gathered for a ten days' Bible School, and Miss Romcke was taking the subject of the Lord's second coming with them, the text book being a translation of Mr. Middleton's booklet of systematically-arranged passages of Scriptures with headings, now translated into Chinese. It was a joy to see their earnestness, and I am sure the thought gripped them, and made them eager to go back to their villages and seek to win others for Christ. At Pingyangfu I came into the last two meetings of one of Miss Tippet's missions, and much enjoyed her own and her Biblewoman's talks. Miss Tippet which I had an opportunity of witnessing most closely at Kaifeng, going in and out of the Women's Hospital with Miss M. Soltau and Dr. Jessie McDonald, and sitting a whole morning in the consulting room with them as the out-patients came in to be treated, Mrs. Guinness and their able Biblewoman having already preached to them and spoken to them individually. Some forty to fifty patients each morning of the week is a usual average. One record day the number rose up to seventy. I was there during the month of April, and one hundred and twenty-two women inpatients passed through the hospital during that month. The days when the doctor and nurse are in charge are very full ones. The manifold duties of each day keep our sisters very fully occupied. Then all I could hear from Dr. Guinness, and Dr. Gibson, of the Men's Hospital, and their students was deeply interesting, and what one rejoices over more than all is that men and women are being led to Christ.

I was only able to stay one night at Pingyangfu, but next day Dr. Hoyte kindly showed me what he could of the.
Men's Hospital. The women's work is closed down during the building of the new hospital for women, which was progressing well under Mr. Wiltshire's able superintendence. Miss Tippet and Miss Taylor were away.

Of the school work, there was at each station a primary school for boys, and in the stations I visited in Honan one for girls also, with one exception. In Shansi it has been arranged that a girls' school shall be located in one centre, to which girls from the neighbouring stations may all come, so that only one foreign worker's time shall be taken up with this work instead of someone at each station being engaged in it. From the Primary School all girls who are going on further with their education are sent to Miss Cable's School at Hwoehow, while the boys are drafted on to the Higher Primary and Middle School at Hungtung.

Mr. Cooper has had charge of this school, but as he has had somewhat of a breakdown, Mr. Naumann, who was sent to help Mr. Dreyer at the Bible Training Institute, has had to take up the school work instead. This is a subject for prayer, that someone else may be able to superintend the Middle School, as Mr. Dreyer badly needs assistance in his work, which is too heavy for him alone. There is a fine site for the new building of this school, just outside the city, on slightly rising ground with beautiful views. Mr. Cooper was busy with the plans when I was there, and Mr. Lutley was superintending the making of the bricks and the building of the wall round the property, and also negotiating about a plot with grass, which is in the middle of the land just where it would be most advantageous for the school to go up.

At Hiangcheng, in Honan, a splendid piece of land has been obtained for Mr. Hogben's school, which is to be the Provincial School for Honan. Mr. Joyce had carpenters at work, sawing and preparing the wood. We hope, therefore, that soon there will be two provinces with buildings suitable for carrying on the higher education of the boys and young men. Not only so, but we trust that in these schools characters will be built up and young men called and chosen for the Lord's work.

Mr. Hogben was very kind in letting me have an insight into the curriculum and working of his school, and told me much of interest concerning it. I shall not soon forget first seeing these boys and young men outside Hiangcheng drawn up into line with a teacher, all so smart looking, having come out of the city to meet me, and afterwards to see them in their classes, and again playing up well at basket ball in their playground. May there be many there, who will become preachers of the Gospel. This was also my prayer when I went through the classes with Mr. Blom and Mrs. Berg at the Seminary in Yuncheng, one of the stations of the Swedish Mission in China, associated with the C.I.M. It was my privilege to visit five of the stations of the Swedish Mission and to have fellowship with the devoted workers from Sweden. I also had the pleasure of seeing Miss Prytz and Miss Nylin and their Girls' and Normal School at Yuncheng. I much enjoyed seeing over the school for the higher education of girls, at Yangchow, and having a talk with Miss Lajus and Miss King about it, in the absence of Miss Clough.

At Hwoehow, in Shansi, I saw the school work in more detail. Arriving there just before the school broke up, I first saw the girls on a Sunday, all divided up into classes in the morning for Sunday school. These classes are taken by the elder girls, as usually the teachers have a prayer meeting at that hour with Miss Cable, after which there is the morning service at the Church, where these one hundred and thirty girls take up a large share of the room on the women's side. On Monday Miss Cable had arranged that there should be an ordinary morning's school and I sat a little in each class. History, geography with sand trays, and botany are among the subjects taught. In the kindergarten the little ones did some pretty drill and action songs, and when I went into their schoolroom they were all so eager to bring me things to see that I hardly knew how to hold them. What impressed me most of all were the teachers themselves, such intelligent and really educated girls, with a manner and bearing betokening a new type of womanhood. These young women look upon their profession as a vocation, and are trained by Miss Cable to give their best to the Lord. I saw some of the girls she had trained working at other stations, and I pray that many more may take up this work in the same spirit.

The "Breaking Up" took place in the afternoon. The chapel was prettily decorated and the girls marched in with banners each representing some station from which the girls and Biblewomen (for the gathering was a joint affair) had come. Mr. Lutley was there and presided.

---Mary Slessor.
During the past month our hearts have been saddened by the deaths of no less than four highly valued workers:—Mrs. Wiltshire (née Miss Ragnhild Hjort) at Pingyangfu on the 29th June from cholera; Mr. W. Percy Knight at Chefoo on the 16th July from gastric poisoning; Miss Eva Palmer at Lanchi on the 23rd September from typhoid fever; and Mr. W. E. Hampson at Chengtu on the 27th September from dysentery. We heard of the two former by letter, and of the other two by cablegram.

At any time the loss of four such workers would have left a serious gap in our ranks, but at the present, when we are prevented from sending out new workers, and the door of opportunity in China is continually widening, we shall miss their presence and ministries in a special degree. Nor can the loss which our work has sustained be measured merely by numbers, as each of our departed friends was a worker of many years' experience.

Mrs. Wiltshire.

It was in the autumn of 1903 that Mrs. Wiltshire (then Miss Hjort) came to London from Norway. After spending nearly two years with Miss Soltau, she sailed for China early in 1905. Her first station was in the Province of Honan, from there she went north to Shansi. Her marriage took place in 1914, and she leaves two little children, a boy and a girl. Her's was a sweet and attractive character, refined by the grace of God, and she will be greatly missed by all who came under her influence in China, as well as by her husband and the children.

Mr. Percy Knight.

Mr. Percy Knight, although never a robust man, had fulfilled twenty-five years of strenuous ministry. When at Anking he proved himself to be a good student, and during the first few years he got closely in contact with the people in the Province of Anwei, and so laid the foundation of that thorough facility in speaking the language, without which the best work cannot be done. He found a true helpmeet in Miss Maud Fairbank, who joined the Mission from North America, and they were married in 1894. Returning to China from furlough in 1902 they proceeded to Shansi. In the following year Mr. Knight commenced a Bible School at one of the central stations, but, finding that the country people did not attend well, he agreed to go to one of the out-stations for a few weeks and to instruct the people in the knowledge of the Scriptures, and thus he found his true sphere.

As the work developed he divided his time most systematically, devoting the months from September to November and again from March to May in holding classes of five to fifteen days' duration in various centres. The month of August was utilized for a Summer School at Pingyangfu; and at the same place a class for leaders from all parts of the Province occupied the winter months.

In recent years, the fame of his teaching having spread, he was called further afield, and he visited the Provinces of Anwei and Kiangsi, and the cities of Peking, Kalgan, Paoting and other centres, where his ministry was welcomed by the missionaries of various societies. Mr. Robert Gillies, to whom we are indebted for many interesting details, gives us the following graphic picture: "I wish I could describe in any way calculated to convey a correct impression what his classes were. The clear-cut outline, the rapid writing on the board, the insistent repetition, the absolute attention, the patience with the slow man fumbling through his Bible to find the place, the hearty commendation of the plodder. . . . Here a dash of humour, there a sparkling illustration, language so vigorous that the sleepiest woke up just to hear him talk." We cannot wonder if those for whom he spent himself so freely feel as if they shall not see his like again!

Mr. W. E. Hampson.

Mr. Hampson's sphere of work lay in two of China's greatest cities, Changsha and Chengtu. He had been less than two years in China when, in 1901, the long-closed gates of Changsha, the capital of the intensely anti-foreign Province of Hunan, became open to the missionaries. Dr. Keller, of the C.I.M., being the first to obtain premises and commence work, Mr. Hampson soon joined him, and in 1905 he was left in charge of the station. The early years in this great city were times of remarkable blessing, and not a few men of quite outstanding character and gift were received into the Church. Writing of these days Mr. Hampson said that "the Christians here have always shown great interest in the conversion of their own families. If the husband has first joined the Church, then he has prayed and worked for his wife's conversion. . . . This is as it should be, and one desires to see more households saved, for thus a united testimony for Christ can be given to unbelievers."

Returning to China after furlough in the year 1910, Mr. Hampson was married to Miss M. Gray and they went west to Chengtu early in 1911 to face the troubles connected with the revolution. It is never easy to take up work in a new sphere where the Chinese have long been accustomed to the presence
of other workers; but Mr. and Mrs. Hampson steadily won their way, and they had access to the officials and to the wealthy, as well as amongst the great body of the people. In addition to all his other diligent work Mr. Hampson found time for the study of Chinese literature, and his knowledge of it was quite outstanding.

**Miss Eva Palmer.**

Miss Palmer was the first of the four to go out to China, and her period of service there has extended to no less than twenty-six years. On leaving the Training Home at Yangchow she spent a few years at Yushan, and in 1895 removed to Lanchi, in the Province of Chekiang, where she continued to fulfil her ministry until she was called to higher service. Work had been commenced in Lanchi the year before Miss Palmer took up her residence there, but there was no Church and the first baptisms did not take place until 1898. So the whole work grew under her hand and there is now a Church with 139 members, a boarding and day school for both boys and girls, as well as a flourishing dispensary. Before going to China Miss Palmer had qualified as a hospital nurse, and her ministry to the sick was a means of increasing her influence amongst the people. The officials had the fullest confidence in her and she was appointed by one of the Mandarins to look after the patients in an opium refuge that he had opened. In her character there was a fine combination of strength and kindness which bound to her the hearts of the people and also the hearts of her fellow-missionaries.

While in due time others will have to occupy the vacant places, the marked individuality of these servants of Christ will leave an acute sense of need in our work for years to come. Mr. Knight, with his unique gift as an instructor in the Scriptures; Mr. Hampson, the steady persevering missionary and friend of the Chinese; Miss Palmer, whose strong and kind personality impressed her co-workers, the Chinese officials and all classes of the people; and Mrs. Wiltshire, the faithful wife and mother as well as the devoted worker. We commend the bereaved hearts to the prayers of our readers, and we also ask prayer that in His own time and way the Lord will raise up others through whom His work will be carried on.

W B S.

**Editorial Notes.**

H OPE IN GOD.—Jeremiah’s Book of Lamentations is hardly that portion of Scripture to which one would turn for comfort. None the less it possesses, by the very reason of its background of sorrow, words of comfort which we all need to-day. In the midst of the increasing severities of war, in face of the reported shortage in the world’s harvests, and now in view of the widespread devastation caused by flood in China, the following message of Jeremiah is both timely and appropriate:—

It is of the Lord’s mercies that we are not consumed, because His compassions fail not.

They are new every morning; great is thy faithfulness.

The Lord is my portion, saith my soul; therefore I will hope in Him.

The Lord is good unto them that wait for Him, to the soul that seeketh Him.

It is good that a man should hope and quietly wait for the salvation of the Lord.

Flooding in China.—After a long dry spell, which threatened the people in certain areas with famine through drought, heavy rains have been experienced in many parts of China. Between Hankow and Ichang, and far up into Hunan, vast reaches of country have been inundated and the river steamers have been almost unable to distinguish between the rice fields and the river channels. But in the great north-east plain, with its vast population, conditions have been worse. Letters and the China papers have told of widespread devastation, but more recent telegraphic information informs us that the Yellow River has again burst its banks, flooding some 20,000 square miles of country, sometimes to a depth of ten feet.

Without more specific news it is not possible to indicate with any exactness the area affected, but it is fairly certain that south Chekiang, north Kiangsu, and north-west Anhwei have suffered severely. Millions of people must be affected, their homes and their crops being submerged even if life has been spared. The death roll cannot but be high. Were it not for the magnitude of the conflict in Europe the daily papers would be filled with details of this catastrophe. So far as the Mission is concerned, we have learned that in Szechwan one of our school buildings not far from Kiangfu has been destroyed, while the comparatively new chapel at Hwailu, in Chihli, has been seriously damaged.

Unrest in China.—The revolution has by no means brought peace to China. Brigandage and highway robbery are common, while martial law prevails in several of the provinces. Szechwan appears to be suffering most severely. The wealthy capital of Chengtu, one of the finest cities in China, has been set on fire by the troops. For some time the city has been in the hands of two antagonistic armed forces, the Szechwan troops under Tai Kan, the governor of the province, and the Yunnan and Kweichow troops under General Liu Tsen-heo. Jealousy between these troops resulted in a terrible conflict as long ago as April, when, apart from two hundred soldiers who were killed, some three thousand civilians met their death, and no less than five hundred houses were burnt down. A temporary armistice was arranged through the heroic efforts of the British and other consuls, but in July fierce fighting was resumed. Big guns as well as small arms have been employed in the fighting, and as this has taken place chiefly at night the horrors experienced by the people have been intensified.

The Kweichow troops are accused of having set fire to the city, and large areas, some say as much as one quarter of the city, have been burnt to the ground; many thousands of people are homeless, and the Mission compounds are filled with refugees. At the University the dormitories, finished or unfinished, are inhabited by these destitute people.

The West China Missionary News, which promises the full story of “The Burning of Chengtu” by an eye-witness in its September issue, writes, “Brushing aside second causes, and probing beneath the surface of things, is it not true that we are now witnessing the re-birth of a nation which has learned the use of modern
military implements far better and quicker than she has learned the principles and teachings of Jesus Christ?"

This may be all too true, but is Europe any better? Civilization, whether ancient or modern, is equally in need of Jesus Christ.

**Morphia in China.**—It has been most disquieting to learn from the recently published Board of Trade statistics for 1916 that though the trade in opium between India and China has ceased, there has been a rapid increase in the importation of opium from India into this country. The imports of Indian opium to London in 1913 were only forty-three chests; these figures rose in 1914 to 466, in 1915 to 1,110, and in 1916 to 3,100.

While it is probable that the war has had something to do with this increase—the import of Turkish opium, generally used for medicinal purposes, being impossible—there is grave reason for fearing that this Indian opium which could not go direct to China as opium, has been largely employed for the making of morphia, which has then been exported to Japan and from Japan that the Japanese Government is also alive to this evil. For the British Foreign Office has sympathetically and care­fully considered what steps could be taken to stop this evil traffic, and the following paragraph, which appeared in the Times of October 9th, suggests the thought that the Japanese Government is also alive to this evil and prepared to co-operate in putting a stop to it. The paragraph in question is as follows:—

"The Director of the War Trade Department gives notice that applications for licences to export morphia or cocaine from this country to Japan cannot be considered unless they are accompanied by certificates obtained from the Japanese Home Office or from the Japanese authorities of the Kwangtung leased territories that the morphia or cocaine is for actual consumption in Japan or in Dairen and its vicinity, and is for medicinal purposes only."  

**A Way Forward.**—Despite all the difficulties of these days it is heartening to know that the work of God makes progress. The latest returns of baptisms show that up to August four hundred more persons had been baptized than up to the same period last year, and three hundred more than up to the same period the year before, though still five hundred short of the same date in the Mission's record year of 1914. "The Word of God is not bound," and this truth is illustrated by a recent item of news which tells us that the Lisu have just received the first consignment of the Gospel according to Luke in their own language. This volume has been looked for for many months, as the only other scripture they possessed was the Gospel according to Matthew. The joy of these people can be more easily imagined than described. As a practical expression of their gratitude to God they made a donation of fifty-one Mexican dollars to the British and Foreign Bible Society, a considerable sum for these poor people.

Last month we referred to the abnormally high exchange, and its effect upon the funds transmitted to China. We are thankful to report that since that date the rate of exchange has fallen one shilling, which, though it still leaves the figure abnormally high, greatly relieves the situation. It need hardly be said that there is need for unceasing prayer in regard to the temporal as well as the spiritual needs of the Mission. It is little less than a miracle that the work is sustained through these difficult times. Humanly speaking, the prospects look impossible, but He who enabled Peter to walk on the waves, and opened up a way through the waves for Israel, can carry His people either over or through the difficulties of to-day. The following lines, published anonymously in a recent issue of the British Weekly, may come as a message to our readers as they have to the one who writes:—

"Have you come to the Red Sea place in your life
Where, in spite of all you can do,
There is no way out, there is no way back?
There is no other way but—through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When he say to your soul, 'Go on'.
And His hand will lead you through—clear through—
Fre the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over her bed you shall walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone;
When He leads you on from the place of the sea
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

**God's Way Forward.**—Since the foregoing lines were written and sent to press, a generous donation of $1,000 has been received by the Mission in London. That our friends may rejoice with us in this fresh proof of God's care for His work we venture to quote a few lines from the kind donor's letter:—

"It is with deep concern that I have observed the steadily advancing rate of the Chinese tael, which might well fill us with dismay at the enormity of our responsibility towards those in distant China, who, in faith and obedience to the Lord's call and trusting in the fellowship of His Church, have gone forth to their labours in that distant continent. But after all, the one thing that really matters is that our hearts should be perfect before Him, that we might feel His exceeding love and compassion pulsating through us and seeking to give expression in devoted and consecrated service and praise, and the Lord will surely cause His mercy and His wealth to abound in us and through us as His channels. May we not stumble at His promises because the difficulties in our way seem so serious. . . . Thanking God for being permitted to share with you the present trials of faith, I am," etc.

Again we thank God and take courage. May God fulfill every need of our good and generous friend.

**Prayer for China.**—We cordially invite our friends to the meeting for prayer for the work in China held at the Headquarters of the Mission, Newington Green, London, N., every Saturday afternoon, at four o'clock.
CHRIST'S LEGACY TO HIS CHURCH.
NOTES OF AN ADDRESS BY DR. STUART HOLDEN.
THE BURNING OF CHENG'TU, SZECHWAN.

Morgan & Scott, Ltd., 12, Paternoster Buildings, London, E.C.4, or from any Bookseller; or post free 1s. 6d. per annum from the China Inland Mission, Newington Green, London, N.16.
### DONATIONS RECEIVED IN LONDON FOR GENERAL FUND DURING OCTOBER, 1917.

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### Auxiliary Council for Scotland, 121, Bath Street, Glasgow

Secretary: G. Graham Brown.
CHINA'S MILLIONS.

Christ's Legacy to His Church.

An Address, Delivered from the Chair, by Dr. Stuart Holden, at the C.I.M. Valedictory Meeting held at Devonshire House, Bishopsgate, on Wednesday Evening, October 17th, 1917.

Before we separate, dear friends, I should like to speak a word to you, as the Lord says it upon my heart, with regard to that which is in every heart to-day as a desire. There is no word which is so near the desire of every one of us as the word "Peace." We wake up morning by morning, and our first prayer is that God would send "peace in our time." We go to bed every night and we pray that, if it be His will, we may soon see the dawn of peace. Well, some of us believe—and, perhaps, we are right—that there will never be real peace in the world until the Peacemaker comes, until the Lord Himself is here. Some of us believe that any peace that may ever be made between the nations can at best be only a temporary thing. But there is an experience of peace which ought to characterize the life of the Christian Church, but which, alas, the Christian Church, speaking generally, has entirely lost, or has never known. The Lord, as He went away on the last night of all, when He had His disciples round Him in the tenderest and holiest fellowship which they had ever known with Him, said those words upon which we have all oftentimes sought to build a new experience: "My peace—I give unto you." Bear with me, beloved, when I say that this peace has nothing whatever to do with the more initial experience of forgiveness, for Christ is speaking about His own peace, something which He Himself is able to hand over to you. "My peace I give unto you." No one needs to know the fulness of this word so much as missionaries do, or as anyone who feels it part of his Christian duty to take a responsible share in the fulfillment of Christ's last command, for there is everything in the world to-day to make it impossible for us to face missionary problems with peace. It is impossible to-day, apart from the gift of Christ's own peace, to look out with any degree of security, or of assurance, upon the future as it affects the work of the Gospel in missionary lands. Therefore, I would, as we close our meeting tonight, that our hearts were all lifted to the Lord again that we might hear Him in the quiet of this holy place, this place which is redolent with memories of the Lord's presence with His people for so many years, saying, "My peace I give unto you."

You remember that when the Lord said those words the conditions could not well have been worse. All that week His disciples were anxious, knowing that at last that which He had foretold, and that which they feared, was about to come to pass. They had just suffered the awful shock of knowing that one of them had betrayed Him, that Judas had gone out. They had a well-founded apprehension that this was not the worst, that the morrow was going to be far worse than to-day, and Christ, preparing them for all that was to come, said, "My peace I give unto you." Now, before we can really understand what it means, we must think of the setting of that precious jewel which Christ handed to them as His great legacy, "My peace." From one point of view there seems to be nothing in common between Christ's earthly life and an experience of peace. Outwardly His circumstances were never such as made peace possible. From the very beginning in His home at Nazareth His purposes were misconceived; His ideas were entirely misinterpreted; His own brethren did not believe on Him; and no one, not even His mother, entirely understood Him. That does not make for peace. Then, when He came out to do His work, manifested as the Son of God with power, wherever He came He was a cause of division, and that does not make for peace in any man's soul. Whatever He went He was the centre of violent misunderstandings which developed into personal enmities, so that He said of Himself, I came to send a sword upon earth, and I have a baptism to be baptized with, not of peace but of fire which is already kindled. He was restless—I say that quite reverently—restless because of the greatness of the work which was committed to Him. His good was evil spoken of, and His works of mercy were attributed to fellowship with demons. That does not make for peace. He was hunted by His foes, and He could never fully trust His friends, and yet out of that life, out of those circumstances, out of that blackness, Christ could say, "My peace I give unto you." His disciples were fronting the same kind of life, if not in experience, certainly in essence, as He Himself had lived, and it is notable that He did not give them courage. He did not offer them a gift, forbearance, or zeal, or great organizing power, or super-human courage. He had all those, mark you. Christ could have given an endowment of all those qualities which lift men above the littleness of life, and above its difficulties into victory. But this was His legacy to them, "My peace I give unto you," as though the peace in which His own heart had been kept was the secret of all His own unwavering courage, as though the peace in which His own spirit had always lived was the guardian of His every step—as though this was the reservoir of every moral and spiritual energy and quality: "My peace I give unto you." I ask you, friends, is there anything you and I

December, 1917.
need so much to-day? Is there anything we need quite so much as, in Paul's language—Paul's interpretation of this initial experience—"The peace of God guard your hearts and your minds in Christ Jesus; and the God of peace Himself be with you."

Now, when you think of the effect, the consequence of this gift of Christ in the lives of His people, and when you remember to what splendid heights they were enabled to rise, and what wonderful things were accomplished through them, you realize that this was not merely a new message which Christ gave them; it was a new mind. This was not merely a new fancy by which He encouraged their hearts, but a new force which He put into their lives. It was out of the depth of an unplumbed peace that these men within a very few weeks' time were so valiant, were so courageous, were so inventive, if you like, with regard to preaching the Gospel that it was nothing whatever between us of strife.

They have turned the world upside down." You remember to what splendid heights they were enabled to rise, and what wonderful things were accomplished in the realms of our Christian life where we would be most strong?

The Peace of Christ a Product.

Now, beloved, you will bear with me when I say that the peace of Christ is a product. He wore a yoke, and, wearing it, He was kept in peace, and He bids us wear a yoke, too. The peace of Christ was the product of a twofold relationship—a relationship with God, and a relationship with earth. He said four things about His own life, lifting the veil from the things which made that life what it was which we may to-day take as the factors of this peace which means to us everything that we can need.

Now, firstly, He said, "I and My Father are one." He did not merely mean, His claim to divinity. You know what it is to be at one with anyone. I say about my dear friend Mr. Grubb, "Mr. Grubb and I are at one about matters of common interest, matters regarding the kingdom of God, and our mutual aims." That means that there is nothing between us of misunderstanding, nothing whatever between us of strife. Jesus said, "I and My Father are one. I see things from His point of view, and I fall in with His purposes, with gladness, and without question." That is at the root of peace.

The second thing He said was, "I have kept my Father's commandments, and I abide in His love." He said four things about His own life, lifting the veil from the things which made that life what it was which we may to-day take as the factors of this peace which means to us everything that we can need.

Now last of all. "Therefore doth My Father love Me because I lay down My life." At the very heart of Christ's peace is the readiness and willingness for sacrifice. Take those four things together and you get the factors of Christ's peace, the four things He said about His own life, the product of which they saw in Him. "I and My Father are one. I abide in His love. I work. I lay down my life; and the outcome of it all is that I have within me a peace which is fearless, and tireless, and resistless."

Confidence and Allegiance.

Now I can summarize all that for myself and for you in two sentences. First, the peace of Christ comes from His confidence that life is a completely and divinely planned whole; there is nothing haphazard in His experience; there is nothing that comes to Him by chance; no shaft can hit His life until God's time comes. How often there is that note in His life. He says, "Mine hour is not yet come." He knew perfectly well that nothing could in any way interfere with His mission until the divine, the eternal clock struck the hour, and then He knew that when the opposition of His foes, and all the malignity of the devil, did hit Him it would only be to glorify God; and He spoke more of the glorifying of God on the very eve of His sacrifice than He spoke right through His life. Now, that is peace. That life is a perfectly planned whole. If I am the child of my Father there is nothing that can invade my life, and vitiate its purpose and weaken its ministry. "My peace,"—the confidence that life comes to me afresh daily from my Father's hand, and that there is no mistake in the plan of it, whether it means work here or work yonder,—whether it means sacrifice, or suffering, or busy service. How often Christ was pressing this upon His disciples. It is the commentary, it is the key, to the interpretation of the whole of the Gospel—that confidence of Christ's about the wholeness of life. "Fear not, little flock; for it is your Father's good pleasure," not that you should suffer, not that you should be thwarted and defeated, but "it is your Father's good pleasure to give you the kingdom. He knoweth what things ye have need of. The very hairs of your head are all numbered. Ye are of more value than many sparrows, not one of which can fall to the ground without your Father knowing it." And this is Christ's way of pressing the secret of peace upon His disciples.

One other thing. The second sentence is this: the great constituent factor of Christ's peace is His determination of whole single-minded allegiance to the will of the Father. Since life is planned He will not allow anything to interfere with His dedication. He will not suffer anything to interfere with His purpose, the purpose for which He came forth from the Father to do His will, and to finish His work. And when you and I are there, when we can say with truth what we sang this evening a few moments ago about going anywhere with Him, in the same spirit in which He went, then no power in earth, or hell, can ever disturb our peace. You may...
lose a great deal in life; you may lose a great deal that the world, and the Church, count of value; you may often have to look out on fields that seem to yield no harvest; you may very often have to accept as victories what look strangely like defeats; but you will never lose your peace, and you will never lose the sense in your souls that He hath done all things, not only well, but as well as they possibly could have been done—that nothing could be better than the glorious will of God.

And remember, the peace that Jesus gives is diffusive. The more I read the earthly life of Christ—and I confess it is my constant study—I find more in the four gospels now than I ever found. It is the greatest joy of my life to trace the earthly steps of the Lord Jesus and seek to find in them expressions of the divine purpose which are declared at the beginning. The more I read the life of the Lord the more I wonder at the strange things that He could compel men to believe. By that 'I mean that Christ could come to men and say, 'Do not fear,' and somehow they did not fear while He was there. He could say to men, in effect, 'Trust,' and they trusted. There was a diffusive quality about the peace which filled His own life, and wherever He went men were blessed in Him, and He told His disciples that there was a special and signal blessing of heaven resting upon the one who was a peacemaker, the one who followed in His footsteps in this respect, and whose life radiated and diffused this eternal peace which is at the heart of everything there in the kingdom.

So, beloved, we would take afresh from Him to-night, His gift of Peace—'My peace I give unto you.' We would take afresh from our Lord that peace which will mean everything to us and, through us, to other lives, if we will; and then, whatever your share in the work with regard to China, whatever my share, we shall never, never, be disturbed within; and we shall always realize ourselves to be in partnership with high heaven, and that our greatest responsibility is to be true to the holy alliance; and beyond that there is no good in life for any one of us. May we all know this more and more.

Shot and Shell.

Events in Chengtu during July, 1917.

By the Late W. E. Hampson.

After the fighting between Yunnan and Szechwan last April General Lo Pei-chin and his Yunnanese troops withdrew from Chengtu, and General Liu Tsen-heo, who although cashiered, continued to hold command of the second division of Szechwan troops, retired with his men to the camp outside the North Gate, though some of his soldiers still held the North and West Gates of the City.

The Central Government sent investigators to examine into the conduct of the contesting Generals but they never proceeded further than Chungking, and the results of their visit only aggravated an already sufficiently tense situation.

T'ai Kau was appointed both Civil and Military Governor and was supported by about three thousand five hundred Szechwan troops; but it was very generally known that there was friction between the two leaders as General Liu had never surrendered his pretension to guard the North and West Gates.

When the Central Government in Peking was dissolved and the Monarchy temporarily restored there was no Court of Appeal for anyone and the various parties hardly knew what to do.

On the restoration of the Monarchy Liu Tsen-heo was appointed Governor of Szechwan, and this brought matters to a head as he was rather slow in declaring his intentions. T'ai Kan, as Republican Governor, demanded that he should publicly repudiate the Imperial Edict; but the replies being unsatisfactory T'ai Kan determined to force an issue.

On the morning of July the 5th, T'ai Kan, who had been living in the old Viceroy's Yamen, and General Halong, with their Szechwan troops, took up residence in the Imperial City, and the man in the street wondered what they were going to do in that "Squattling place for dragons and tigers," for such was the designation given to the Imperial City after the battle between the Yunnanese and Szechwanese last April.

As the day wore on troops were moved in the Manchu and Chinese cities, stone pavings were pulled up to erect barricades, and many of the street barriers were closed. Shops closed early, respectable citizens hurried home, and some families began to move to the country. The greater activities appeared to be on the part of the Szechwan men, there being comparatively few Szechwan soldiers to be seen on the streets.

That night before retiring to rest the writer went to the front door of his residence and was very interested to see that the street was already occupied by troops, the officers being busily engaged in discussing strategic points, and giving instructions to the soldiers to entrench themselves and build secure barricades; and a stroll to the corner of the street convinced one that serious military operations were in progress.

It was a magnificent night, the brilliant moon almost turning night to day, and the soldiers had no difficulty in seeing to carry on their work.

Having seen similar preparations three months before we did not consider the situation to be dangerous; so we retired, to the sound of pick and shovel, and wondered what would happen on the morrow. But we had not to wait till next day, for just after midnight our beauty sleep was disturbed by the sound of rapid rifle firing which sounded rather near, certainly near enough to require immediate action, for past experience had taught us that an upstairs room was no safe place to be in when Chinese soldiers were firing, apparently, from all directions at once. So we made our way downstairs; but almost before we reached there poor frightened refugees were already pouring into our compound from the street.

Governor T'ai had demanded the North and West Gates to be handed over, and in the attempt to enforce his demand he had been resisted. Hostilities had begun; and the city was plunged.
into such a turmoil that made all previous experiences within
the ken of the oldest inhabitant pale into insignificance.

General Liu had refused to give up the gates and several
Szechwan soldiers were killed in the first fracas; but as the
Szechwan camp was not far from the North Gate it was easy
for the local men to hurry up reinforcements from the sixteen
to twenty thousand troops that comprised their forces; but the
three thousand five hundred Kwanchow men were hoping to get
help from the Yunnanese who were only a few days away, and
to whom they had telegraphed for help before hostilities had
really begun.

The fighting moved from the North Gate wall to the streets
in the northern section of the city, and soon maxims and
machine guns as well as rifles were firing at full speed; and in the
section where Kwanchow and Szechwan soldiers were pitted
against each other the street fighting was very severe. Shells
were being fired into the Imperial City from the North Gate
tower and from the North Parade Ground; while the operations
of the Kwanchow troops were all being directed from the Imperial
City.

Both sides seemed to be very well supplied with ammunition
and there was a good deal of reckless firing going on. The Kwanchow
men, though out-numbered several times over, fought
with great courage, probably in the hope that the Yunnan
reinforcements were already on their way to help them.

Next morning, the 6th, almost before the break of day, ominous
clouds of thick black smoke began to rise in various parts of
the city, and it soon became evident that the Kwanchow men
were discarding ordinary military tactics and adopting the
methods of "frightfulness," for when they found they could not
hold a street position they would saturate the wooden barriers
and adjoining houses with kerosene and fire the place. In a
number of instances after firing the place they would not allow
the people to leave their burning houses, though in some cases
people were allowed to come out after permission had been given;
but people on the street were not permitted to do anything to
put the fires out. So later on in those burnt districts it was not
surprising to find the skulls and bones of those who had perished
in the flames that had destroyed their homes.

In several districts conflagrations were prevented by the
heroic work of different foreigners who at no little risk to their
own lives worked with the Chinese to tear down buildings and
prevent whole streets from being burnt out.

As the fires increased in intensity, and fresh ones were started
in other places, crowds of panic-stricken people tried to flee from
the city. Thinking to escape with their lives and their valuables,
many people left their homes by getting over their back walls,
but invariably this proved to be "out of the frying-pan into the
fire," for most of the people who fell into the hands of the
soldiers who quickly relieved them of all their valuables,
after which there was not the same need to flee the city, so the
robbed, frightened and homeless people just wandered about from
street to street dodging shot and
and sleeping in deserted
doors and in the hope of being
undisturbed for a little while.
Most of the looting and robbing
was put down to the Kwanchow
men, but culprits were also to
be found among the Szechwan
soldiers. All grades of temples,
guild-halls and large residences
outside the burning districts
were thrown open for refugees,
and were very soon filled with
old and young, with rich and
poor.

It was horrible to listen to the
thunder of the guns, to hear the
hoarse shouts of the people
whose homes were burning, and
to see the huge columns of
hideous black smoke and sullen
flame filling the heavens and
literally darkening the brilliant
sun of a hot July day; a Chinese
in describing the scene said,
"Hell must be like this." By
day the heavens were darkened
by the grime and smoke, by
night the sky was a dull red
angry glow which was visible as
far away as Kwanhsien, one
hundred and twenty fu (forty
miles) distant.

By standing on the tower in
Ku Leo Kai and looking north,
west and east we see one large
tract of burned-out streets and
ruined houses; going east from
the tower we pass through the
burned Curio street, on to the

ON THE WAY TO SZECHWAN: ONE OF THE YANGTSE GORGES.
burned sections in the Post Office street, and the trail may be followed to the Tibetan Temple near the North Wall of the city.

In the east an attempt was made to burn the two arcades, but this was unsuccessful, and so the east section of the city was saved from much destruction.

To return to the tower and go westward we pass through streets of burned and destroyed shops and residences which reach beyond the back entrance of the Imperial City right on to the big West Gate. Parts of the Manchu city also came in for a share of burning and destruction from shell and rifle fire.

On all four sides of the Imperial City the majority of the houses were burned or damaged—some for a second time in less than four months; and the Szechwan soldiers worked under cover of these ruins.

Perhaps the most impressive sight is immediately south from the Imperial City, where a densely populated and thriving business section has been reduced to a vast area of waste, ruins and indescribable debris.

In the immediate vicinity of the South Gate several streets were burned and much valuable property damaged; while outside the Gate several sections of the South Suburb were both burnt and destroyed.

But time would fail to tell of all the hundred odd streets where the Kweichow men "planted the red banner"—for such was their secret code for firing buildings. It has been estimated that one eighth of the city has been burned and another eighth destroyed; making a total of a quarter of the city burned and destroyed; but the official list of casualties and amount of damage done has not yet been published except that more than seventeen thousand families are homeless.

All the time these fires were blazing the guns were booming almost without ceasing, and the superior numbers of Szechwan troops made the Kweichow men retreat from their strategic street positions. As one main flank retired they made a stand on the East Parade Ground which they held for a number of hours, but eventually had to vacate and continue their retreat towards their stronghold in the Imperial City. While the fighting was going on on the East Parade Ground the Canadian Methodist Mission property came in for much rifle fire, but no foreigner was injured.

Simultaneous with this retreat from the north via the East Parade Ground to the Imperial City, another flank movement was taking place from the West Parade Ground which was at first held by the Kweichow troops, and from where they stormed through the Manchu City to the West Gate which they failed to capture. Being driven back by superior numbers they fired streets and plundered residences in the Manchu City and district but were eventually driven into the Imperial City.

With so much of the city destroyed and the Kweichow men practically shut up in the Imperial City the problem was how to deal with the enemy within the gates. General Liu had offered $10,000 for the capture of Tai Kan, and $8,000 for General Hsiong. Of course there were no immediate claimants for these rewards, and the skill and ingenuity of the Szechwanese were to be taxed to the utmost, for the dislodgement of the enemy proved a much more difficult task than anybody ever anticipated.

The Kweichow people in the Imperial City were known to be well supplied with ammunition and also food, and they were certainly ready to fight.

The Szechwanese had no guns heavy enough to batter down the walls of the Imperial City so they attempted to scale them with ladders hastily made for the occasion, but every man who attempted this game was sniped off as soon as he reached the top of the wall. This scheme had to be abandoned as the Szechwan losses were very heavy.

Not being able to get over the wall an attempt was made to burrow under it, but this had to be given up as water was only a little distance below the surface.

"Peaceful evacuation" was talked of and the streets from the Imperial City to the East Gate were cleared and an open road left so that the "guests" might have no impediment on leaving the city. In response to this suggestion the enemy fired sulphur shells into the Great East Street and district killing many civilians. This led to a panic in that district and a long stream of terrified people left that part of the city and fled to the country districts beyond the North Gate; this procession of fleeing refugees lasted for several days, and at one time it was estimated that at least half the population had fled from the city.

In the quieter sections of the city the residents had to be continually on the look-out for incendiaries, as several unscrupulous
China’s Millions.

December, 1917.

Terrible hand-to-hand fighting took place as the retreat was being made, the position and number of the dead suggesting to what desperate ends the men had come, but few of that party got back to their stronghold alive. A walk through this section of the city gave one a vivid idea of what the great European battlefield must be like.

After this the Szechwanese became very angry and vowed that not a Kwenchow man should get away alive—every man must be killed and the Imperial City razed to the ground!

Still the enemy was entrenched in his stronghold, and so far every effort to oust him had failed. But another attempt was to be made, further military plans were being arranged and a mine was being prepared.

The bellman came round calling on everybody to make sand-bags for defences; so old and young, rich and poor, set to work to fill bags for the soldiers. Rice bags were filled with sand; old Chinese pillows were stuffed with ashes; and failing any other kind of bag old Chinese trousers were tied at the ends and had their legs filled with earth! When the bags were all filled a very interesting procession was seen wending its way to the Police Stations and there depositing all sorts and conditions of bags which were to be used for defences in another assault on the Imperial City. That evening a newspaper special was issued telling of the "great victory" and publishing the terms which had been agreed upon by the contending parties. Tai was prepared to hand over the seals of office and cease hostilities on three conditions:

1. He required $50,000 as "pay" for his troops;
2. He wanted the leading gent to guarantee him and his safe conduct beyond the bounds of Chengtu;
3. He wanted three hundred coolies to carry baggage.

These three points having been conceded to the Kwenchow men it is rather difficult to see where the "great victory" comes in, for it is hardly usual to pay your enemy to leave his fort, and then give him safe conduct and provide him coolie hire in the bargain.

As for the seals of office, which are so precious to the Chinese, these were duly handed over; but not until a considerable amount of correspondence, and Chinese juggling, had taken place between certain honourable personages and certain honourable parties, did these precious symbols of office and authority eventually find a temporary resting place in the Provincial Assembly.

After the Kwenchow men left, Szechwan soldiers took possession of the Imperial City as soon as they considered it safe to do so; and it was very interesting to go into that historic place on the heels of the advance guard and walk through it before any cleaning up had been done. There was considerable damage by shot and shell, Tai Kan's and the senior officers' rooms being practically destroyed. The large pavilion had two nasty holes in the roof, but a small kitten was having a lovely frolic round the foot of one of the large pillars and didn't seem to mind.
bers of buildings looked as if they had never been touched; and considering that a steady fusilade had been concentrated on that besieged place for twelve days it was surprising that there was not more damage done. The small arms magazine which exploded on the night of the 10th, as well as the ammunition abandoned at the various stations on the wall where the KWIECHOW men had been securely ambushed and the amount left behind, gave one some idea of the tremendous supplies of ammunition that must have been Stored up in the Imperial City ready for hostilities.

The granary, which was well stocked with grain, was partly destroyed by the mine; but a large quantity of grain remains and report says this is to be given to the poor.

The dead were not as numerous as had been reported, neither was the city reeking with the smell of corpses as rumour had said. Quite a number of graves were to be seen, and some dead bodies had been thrown into the wells.

The back gate was strongly barricaded, and two of the front gates were fortified with earthworks, behind which were machine guns. The third front gate was kept free for emergencies and was strongly guarded.

The guard on the wall at the main entrance to the Imperial City appears to have been able to keep the Szechwanese at bay, and also to cover their own men with their fire from the machine guns which they had hidden behind earthworks.

Ruins and Desolation.

When the KWIECHOW men had really left the city the people began to come out of their hiding places, and the grim reality of burnt homes and homeless and possessionless families became evident. Crowds of sightseers came to behold the ruins and desolation; but the victims themselves were soon at work among the tracts of indescribable debris marking out their plots with the charred sticks that were the only remains of their homes. Folk were raking and scraping among the ruins to see if any of their former possessions had withstood the fire, and not even a rusty nail was overlooked but carefully laid aside for future use or sale.

Dead soldiers and civilians were lying all around the vicinity of the Imperial City and purifying corpses were a real menace to the health of the people near by. The Confucian Society came to the rescue and provided coffins for the unclaimed bodies and saw them buried, thus clearing that important district of a very real danger. The Chinese Red Cross Society also did good work along this line, as well as attending to many civilian wounded; and in their party was a photographer taking pictures of the work they were doing.

As the dead bodies were being confined the stench was horrible, but it was interesting to see the different devices adopted by the Chinese to ward off the evil effects of the smell of the dead; some bought sticks of medicinal incense and waved them under their noses—even the soldier on guard at the South Gate was fortified with several sticks of incense in this way, for many dead were being carried past him. Some people carried camphor balls; others would insert a gardenia in each nostril; and others, again, would have a small cigar in each nostril.

Another interesting thing was the way in which the idols that had survived the flames were cared for. Numbers of temples were burnt and in many cases the idols perished in the flames. But in a number of instances the idols withstood the fire and survived, looking as calm and composure as if savage and weird, as they had ever done; and many a cowle was seen to place his own rain hat on the exposed heads of these images, while an earthenware tile was placed on the heads of the smaller ones.

Much relief was done by Chinese as well as by the foreigners who were left in the city; and thousands of refugees have been fed and cared for in the large temples, but great distress still exists.

A registration is going on in each street to find out as accurately as possible the number of killed, burnt, wounded and homeless, but these statistics are not yet compiled, so accurate numbers cannot be given.

The Military Hospitals have been filled with wounded, and doctors have been more than busy, as a large number of cases have been serious.

The majority of missionaries were away at the hill resorts, though a few made occasional visits to the city. Some foreigners' residences were badly damaged; and even though their national flags were flying some compounds were occupied by soldiers and used for military purposes; and in one particular instance a doorkeeper was killed and the foreigner almost became a victim also.

Foreign Property Damaged.

The French Consulate was not only damaged by shot and shell and wrecked by the mine, but it was looted in broad daylight by Szechwan soldiers.

The Church Missionary Society's Hostel was occupied by troops, and the buildings badly damaged. The Methodist Episcopal Mission Hospital being in the direct line of fire came in for its share of damage, and the marvel is that it was not burned to ashes.

The Union University came in for its quota of excitement and damage—refugees fled there from the burning South Suburb, and one day many shells were fired into the ground.

Other Mission buildings and property occupied by foreigners came near to destruction, but outhouses were torn down for protection against spreading fire; house roofs and window glass suffered considerable damage.

Tai Kan and General Hsiung left the city by the South Gate, dressed in soldiers' plain clothes and walking in the ranks of their depleted troops. They are reported to have quarrelled and divided forces on leaving the city, taking different roads; but each party seems to have been harassed from village to village and many of the remaining troops picked off.

Some days after their departure it was reported that the body of Tai Kan was brought back to the city for identification, but the responsible parties would not acknowledge the body as that of Governor Tai, so someone was done out of the promised reward.

Later on General Hsiung was reported to have been captured. It is said that he was brought back to the arsenal, and after a few days beheaded, the price of his coffin being published in the daily papers as though to assure the people that he was really dead. But who is to know the fate of these men? And who can tell from whence we shall next hear of them?

The KWIECHOW men have been scattered, some to the ranks of the Yunnanese, and others in disguise back to Chengtu; but few will have returned alive to their own Province.

As this is written the city of Chengtu is in a state of fear and uncertainty about the future. Straw hats and patched shops are rising in the burned and destroyed sections of the city; damaged buildings are being repaired, and soon many of these places will look as though they had never been in the danger zone; and places that were "No man's land" are gradually becoming as thickly populated as ever. The man in the street is weary of these constant turmoils, which seem to have been yearly events since the Revolution of 1911; and whether it be under a Monarchy or a Republic it matters little to him so long as he can earn a living in peace and live quietly with his family.
China's Millions.

December, 1917.

Editorial Notes.

China's Millions.—The form for the renewal of the annual subscription for China's Millions will be found inserted in this issue. We shall be obliged if friends who desire the magazine to be sent to them during the coming year will kindly fill the form in and return it to the office of the Mission as soon as possible. China's Millions and the Annual Report are the only publications of the Mission which do not meet their expenses by sales, the annual loss on China's Millions being approximately £500; this loss appearing as part of the Home Administration expenses referred to in the subjoined note. This deficiency is largely accounted for by the fact that the magazine is sent free to all donors. Though the Mission will gladly continue this practice, should any donor desire to pay, as many do, for the magazine separately, and thus prevent this charge on the general funds, we shall be especially grateful. In spite of the reduction in the size of the magazine and stricter economy in the matter of illustrations, the enhanced cost of production—and paper alone is now about five times what it was before the war—cannot but increase the sum chargeable to the general funds unless friends wish to subscribe separately for the paper.

Let us, however, again say quite frankly that we are anxious that all donors should receive China's Millions in order that their prayers for and fellowship with God's work in China should be maintained, and we feel that every donor is entitled to this in virtue of his gift. In the case of those who are not donors but only subscribe for the magazine, we sincerely hope that they will renew their subscriptions without delay, for we are loth to drop the names of any who have sympathised with the work.

The Mission's Stewardship.—In 1906, when Mr. J. N. Hayward, the Mission's esteemed treasurer in China, was home on furlough, he made a thorough analysis of the Mission in Great Britain, and from what is known of the needs of missionaries on furlough and passage moneys, etc., the annual report issued in 1907. His findings were published in the Annual Report issued in 1907.

More recently Mr. Hayward, who is again in this country, has continued this valuable examination of the British accounts, and has thus completed a detailed analysis for the fifteen years 1902 to 1916 inclusive. The figures follow exactly the published accounts with the exception of moneys invested at home according to the terms of bequests, since these investments are not expenditure in the true sense and their inclusion would misrepresent the facts. Not to weary the friends of the Mission with too much detail we set forth on this page a summary of the analysis under two forms—one giving the figures and averages for the whole period of fifteen years, and the other arranging the same particulars under three periods of five years each.

It will be seen at a glance that the average of the whole period shows that approximately £250 per annum, out of every sovereign received has covered all the cost of home administration, by which is meant salaries, meetings, printing, Annual Report, rents, rates and taxes, etc., and that the balance of £17s. 11d. has been remitted to or expended on behalf of the China account.

In examining the figures given under the three periods of five years, more care is needed or a wrong impression may be received, for the period under review embraces the early years when the remittance to China from the Morton legacy was at its maximum amount, £12,500 per annum, as well as the more recent years when income from that source had steadily decreased, the sum received during 1916 being only £250. It is a matter for deep thankfulness that the practical cessation of this legacy has not more markedly disturbed the relation between the China account and the home expenditure. This disturbance, however, would have been greater but for one gift of £10,000 during the last five years period.

The home expenditure has been kept at as low a figure as possible and has been fairly steady throughout the whole period, repairs to property and other occasional outlays being the chief causes of variation. The main conclusion to which a careful examination of these figures brings one is that we need to give ourselves to prayer in an additional sum of £10,000 per annum, or a sum roughly equivalent to what was formerly received from the Morton legacy. The present may not seem to be the most hopeful time for taking up such a petition, but is there anything too hard for the Lord? If it is necessary for the carrying on of God's work we may safely open our mouth wide believing that He will fill it as He has promised. "To the man who believes in God a fact faced squarely is never an enemy," says the Rev. E. A. Burroughs in his forceful little book The Fight for the Future, and "the reason is," he adds, "that God is always there beside him to alter facts." Need we fear to face squarely the facts which emerge from this careful examination of the Mission's accounts in Great Britain, and from what is known of the needs.

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of a growing work in China? Let us then with full assurance of faith make our requests known to Him in Whose name and at Whose command this work has been undertaken.

Consecrated Offerings.—Few things, if any, do more to encourage the Mission in scrupulous economy in the use of funds than the sacred revelations made in donors’ letters as to the consecrated self-denial behind their gifts. The fact that nearly all the money received by the Mission comes by post brings the donors and the Mission headquarters into closer personal touch than could be the case if the funds came from public collections. It is impossible, for instance, to receive a letter like the following from a soldier serving at the front in France, without being deeply affected, and without feeling the weight of the exhortation, “Be ye clean, ye that bear the vessels of the LORd.”

“I am in great sympathy with you over the quite considerable difficulty of the loss on exchange, especially as I was in China myself for a year or two and fully realize how serious the difficulty is. Just now I have no cash available, but forward the attached bauble (a gold ring) in the hope that it may be useful. When I go Home I shall most certainly not take it with me, as the jewellery there is so vastly superior to ours. May I therefore have the privilege of putting it to the glorious fulfillment of our Risen Lord’s command.

The prayer of our hearts for our brother in his post of peril is:—

“The LORd answer thee in the day of trouble;
The name of the God of Jacob set thee up on high;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice.”

Mr. J. N. Hayward.—We cannot pass from this subject of finance without asking special prayer for our beloved brother, Mr. Hayward, who has rendered invaluable service to the Mission in the treasurer’s department in Shanghai since his appointment to that post twenty-five years ago. But for poor health following a serious attack of pneumonia and overstrain, he would ere this have been back in China. His ambition is, if God will, to fulfill another period of service in the field, and he will, we are sure, value prayer that he may be reinvigorated to this end. Meanwhile we would also ask prayer for Mr. George Howell and Mr. Hudson Broomhall, who are bearing the burdens of the financial department under conditions of no little strain occasioned by the problems of a high exchange, etc.

In Memoriam—Mrs. D. J. Mills.

“FOR twenty-eight years a member of the China Inland Mission.” These words, appearing in the memorial notice of the late Mrs. D. J. Mills, who departed to be with the LORd on Monday, 29th October, serve to remind us how quickly the years pass away.

The China of twenty-eight years ago was a very different place from the China of to-day, and the missionaries who went out then had to face certain difficulties which have now largely passed away. At that time two great provinces were still closed against the work of resident missionaries, while in others they were maintaining a foothold in the midst of constant suspicion, and open opposition on the part of the officials and the people. Mrs. Mills, then Miss E. M. Clare, commenced her work in the Province of Honan, where the prevalent anti-foreign feeling was especially strong, and she had full experience of the difficulties of the transition period between the old China and the new, as she was on the field during the Boxer upheaval in 1900, and also through the revolution of 1912 and during the time of unrest by which it was followed. After her marriage to Mr. Mills, in 1892, they worked for a time in Honan, and for five years at Tsingkiangpu. In 1899, Mr. Mills was asked to undertake the business work of the Mission at Tientsin, and since then their time and strength have been devoted to this branch of service in Tientsin, Kukiang and at Kuling.

While their hearts lay in the direct work of ministering the Gospel to the people they have given themselves unsparingly to the service of their fellow-missionaries. Mrs. Mills had marked gifts as a household manager, and many who stayed with them at those business centres look back with gratitude to Mrs. Mills’ kind efforts on their behalf. Hers was a strong and forcible character and she never hesitated to speak out her convictions, but behind that lay genuine kindness of heart and true devotion to all her friends.

Returning from China last December, she had to undergo an operation in July. This was successfully performed and for a time she gained strength at Bournemouth. Then distressing symptoms developed and she was removed to Bath, where, in spite of all that medical science and careful nursing could do, she gently fell asleep. The trying physical conditions of the last few weeks were borne with much patience and heroic fortitude.

The funeral took place at Cheltenham, her old home, on Thursday, November 1st, and her remains were laid to rest in her mother’s grave. Much sympathy is felt for Mr. Mills in his loneliness. His eldest son has a staff appointment in Egypt, while his daughter is teaching in Cheltenham, and Howard, the younger son, is still at Dean Close, School. We would ask for the prayers of our readers on behalf of them all.
China's Millions.

MEDICAL WORK AMONG TIBETANS.

Mr. KING, writing from Lanchowfu, says:—

"That place, reckoned perhaps only second to Lhasa in all Tibet, is a great centre for trade into the interior, and exists because of a great monastery with 3,600 registered, and perhaps another 1,000 unregistered, priests. Some of the monastery buildings are very fine—made of stone, five stories high—and several of the roofs are of gold, or of copper covered with gold. The priests live in courtyards of from ten to twenty in one yard, and some showed signs of friendliness and of gratitude for medical help. We were enabled to sell all the Tibetan literature we had with us, and as far as we know it was not destroyed after we left. We saw some three hundred patients and did about twenty operations, but our visit, which we had planned to last a month, had to be cut short owing to the attitude of the ruling priests, by whose hands Labrang is strictly guarded. They dislike foreigners, and there is no Chinese authority there. Had it not been for the medical work, we should probably not have been allowed to stay at all. As it was, we were permitted to stay ten days."

THE DEVIL'S PARODY OF DIVINE THINGS.

Mr. DARLINGTON writes from Wansien, Szechwan:—

"One cannot fail to notice how distinctly the devil is seeking to parody Divine things; especially is this so with regard to our hymns of praise. You may have heard how the hymn, 'How sweet the Name of Jesus sounds,' has been applied to Buddha. In the Buddhist temple adjoining our house, a Confucian school was opened and the boys were daily taught to sing 'Kong ts [Confucius] loves me, this I know' to the time of our sacred little children's hymn. Our methods of evangelism are being copied in like manner. The Buddhists are now printing tracts on the moral virtues of their leader, and posting these in conspicuous places about the city. The priests say that the Buddhist propaganda has lost its prestige because it has been too cheap, and therefore, in the future, those who require the ministrations of the priest must be prepared to pay the price. When one considers that each temple has its own domain of far-reaching lands, wrung out of the poverty of the people, the argument of cheapness falls rather flat. Here the propagandist methods of these people form a striking contrast to the Gospel, which is offered without money and without price; yet how true it is that the depraved heart of man would much prefer to offer its own works than to accept freely the worthiness of Another. A large temple has been opened in the city and numbers of priests from other parts have come along to conduct a forward movement. They are endeavouring to produce a revival of the Three Religions of China, and already thousands of people have gone along to take part in these idolatrous rites; and now the city is being systematically worked by women devotees, who visit from house to house, and by their godless and superstitious ministry beguile unwary souls. Thousands of women are thus being abducted by these emissaries of Satan. When you consider that to counteract this movement we have only two foreign ladies and one Biblewoman who can give any measure of their time to the work of visiting in this city with its 240,000 inhabitants, it surely is a call to great searching of heart on the part of some at home to whom the Lord has been saying, 'Who will go for us?'

A 'PREACH THE GOSPEL SOCIETY.'

R. McROBERTS writes from Tientsin, Chekiang:—

"During a recent meeting of our Local Conference it was decided to form a new 'Preach the Gospel Society,' the object being to stir up the Christians to do and give more in order that their people might be reached. After making the rounds of the out-stations I find that about $25, Chinese currency, has been promised and of this amount we fully expect to receive $100. From this sum the wages of the evangelist stationed in the South Mountain are paid, the rest being used to pay itinerant evangelists. In this connection we have two old scholars of good repute who have given a great deal of time this spring to such work. Their efforts are all the more appreciated from the fact that they accept no pay for this work. It is no little testimony to the power of the Gospel that these men, once proud Confucianists, are now willing to teach even humble women the way of salvation."