China's Millions.

EDITED BY

J. Hudson Taylor, M.R.C.S., F.R.G.S.

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Morgan and Scott, 12, Paternoster Buildings, E.C.
Stations of the China Inland Mission are underlined red.

* The estimate of population is that given in the last Edition of "China's Spiritual Need and Claims,"
HAZELL, WATSON, AND VINEY, L.D.,
PRINTERS,
LONDON AND AYLESBURY.
Readers of China's Millions will have rejoiced with us in the progress of the work of God in China. The growth and development of the China Inland Mission encourages hope of much greater extension in the near future. Many have joined in the prayer that a hundred new workers might be given us in 1887, as was first mentioned in our January number; many have rejoiced in the augmented income; many have given thanks as band after band have left our shores for the field. And now that the number is complete, we may well look back, grateful for the manifest answer to prayers, and ponder a few of the questions their going forth is calculated to suggest.

I. They have gone in glad obedience. The Master said Go! and they have gladly gone. They did not need to ask Why? His word sufficed. The words "to every creature" proved that the command was still in force, for 1,000 cities and countless towns and villages in China were waiting for them, and are still waiting for some of you, our readers, to follow. To "The Hundred" the words Go and Stay had not a letter in common.

II. They have gone in fullest confidence. They never asked, Is His command a wise one or a kind one? To them He is wisdom, He is love. When He gave the command He knew all involved to those who go, to those they leave, to those amongst whom they will labour. That He gave the command proved to The Hundred that it was needed, that they were right in obeying, that it was the best course both for the loved ones at home and for the lost ones abroad.

III. They have gone without anxiety. There would be no step of the way unknown to Him. They went not alone: He was with them alway, and would be with them. They would never have a need of which He would not know, and for which He had not promised the supply. No crooked place could arise in their path which He would not traverse in order to make it straight. No complication could arise which He would not deal with. All authority on earth, as surely as in heaven, is given unto Him.

IV. They have gone to do a definite work. Not to try this or that, but to do, in the strength of the Lord, what He has told them. And what is their commission? to make disciples—to turn men and women from darkness to light, from the power of Satan unto God, that they may receive remission of sins and inheritance among those who are sanctified by faith in Christ Jesus. They know full well that they have no more inherent power to do this than had the man with the withered arm to stretch it forth. But they know that divine commands mean divine enablings. They are therefore gone, abiding in Christ, to bear this fruit; and by His grace it will be borne—souls, many souls, will be saved. This is as certain now as it will be after their baptism; just as The Hundred themselves were as certain to go twelve months ago as it is certain now that they are gone.

Do we not all need to dwell more frequently on the certainty, the absolute certainty of divine things? Why is gravitation certain? Because it is a divine Law. Why is Scripture just as certain? Because it is a divine Word. Why is the prayer offered in the Name of Christ as certain to be answered as the sun is to rise? Because both are according to the divine Will: both are promised in the divine Scripture.

In that Book of certainties we see unmistakably the woeful position of the heathen, and can well see why the command to evangelize them all is given. If we could not see, it would, nevertheless, be our duty, or let us rather say, our privilege, to obey. But our Master treats us as friends, and tells us His reasons—and one of them is the awful position of the heathen.
Some men say that as the heathen never had the Bible they are excusable.

**GOD’S Word says**: “They are ‘without excuse.’”—Romans i. 20.

Some say, Well, but the guilt and consequent punishment of the unsaved at home are so much greater than theirs, that we ought to spend all our efforts at home.

**GOD’S Word says**: “Are we in worse case than they? No, in no wise.”—Rom. iii. 9.

Some say, Since they have never heard of the SAVIOUR, GOD will be merciful and will somehow save them.

**GOD’S Word says**: “They that sin without law perish without law.”—Rom. ii. 12.

Some say GOD will not condemn the heathen.

**GOD’S Word says**: “Idolaters and all liars shall have their portion in the lake which burneth with fire and brimstone.”—Rev. xxi. 8.

Some say that the duty of Christian sons and daughters (unless the former can get civil or military or mercantile appointments of a profitable character, or the latter can marry well) is to **STAY** at home, and be a comfort to their parents and friends! They quite admit that they are absolved from this duty if they gain the appointment or the marriage connection, and that in these cases it is their duty to **GO**, at the human command. But the mere divine command is to be disregarded; or at most compounded for, by a money gift towards sending out some poor orphan that nobody cares to keep at home!

**GOD claims for Himself All the Firstborn**, i.e., every member of the Church of the Firstborn who are enrolled in heaven. Is it not an insult to Him to make more of earthly gains or position than of the interests of His kingdom? Is it not robbing Him to keep one back from His service whom we should not withhold from the Queen of England, or even from a suitable husband? Is it not for Him to decide whether we, or our loved ones, serve Him at home or abroad?

The Parents and Friends of “The Hundred” have recognised His claim, and have given them up to Him. He will **give**, and He will be, their “exceeding great reward.”

The account of the Annual Meetings, and Report, may be useful to friends who are not acquainted with the work of the China Inland Mission.

The Lists of all the Protestant Missionaries in China, corrected for July, 1887, by the Secretaries of the various Societies, will be valued by all interested in the progress of Christ’s kingdom in China.

Those interested in Medical Missions will be glad to learn of the arrival of Drs. Parry and Pruen in the vast capital of the West, Chen-tu (Si-ch’uen), of the blessing attending the labours of Dr. Wilson at Han-chung (Shen-si), of Dr. Edwards at Tai-yuen Fu (capital of Shan-si), and to have a record from the pen of Dr. Douthwaite of his own labours, and of those of Dr. Cameron, at Chefoo (Shan-tung). Dr. Stewart, while still much engaged in study, is already able to render valuable help to Dr. Edwards.

We are thankful to find that many of our Readers have valued the papers in continuation of “The Retrospect” published in this Volume, as well as the First Part published in the Volume for 1886.

The letters from many workers show how the very richest spiritual blessings may be enjoyed among the heathen; and how truly GOD does fulfil His promise of a hundredfold reward, where the condition of abiding in CHRIST is not lacking. The Testimony of Mr. G. B. Studd is worthy of permanent record.

J. Hudson Taylor.
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**Frontispiece—Map of China.**
CHINA'S MILLIONS.

DIVINE POSSESSION AND GOVERNMENT.—I.

"When Israel went forth out of Egypt,
Judah became His sanctuary,
The house of Jacob from a people of strange language,
Israel His dominion."—Ps. cxiv. 1, 2, R.V.

"When Israel went forth out of Egypt!" "Went forth out," but why did they go in? It would be easy to reply to this question, that the famine compelled them to do so, or that the exaltation of Joseph made it to their interest; but these replies would only raise the further questions—Why was the famine sent? and why was Joseph himself found in Egypt, and exalted there? We must look deeper than this for the true reason. Israel failed in the land of promise so to know the God of his fathers as to live a life of subjection and trust himself, and to influentially illustrate that life to his children. One of his last utterances in the land of promise abundantly shows this: "All these things are against me." Poor Jacob! He has had many successors; and not a few have gone down from the land of promise into the land of bondage, and have in consequence sojourned there among a people of strange language. It is in the land of Egypt, and not in Canaan, that we find Jacob using the words: "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed (lit. shepherded—fed, guided, governed, delivered) —The God which hath fed me all my life long unto this day, the ANGEL which hath redeemed me from all evil, bless the lads."

The beginning of the sojourn in Egypt promised well; but hard was the bondage in which it terminated. It seemed hopeless, too; from within there was no power to deliver; from without no power to pity and redeem. True, a deliverer was given, was providentially spared, and

JANUARY, 1887.
marvellously trained in all the wisdom of the Egyptians; but his first impetuous effort to help his people ended in disaster, and necessitated his flight. Long, lonesome years were passed—and many of them—in the backside of the desert, ere his eye was opened to behold the marvellous spectacle of the burning bush, and he received the commission to go in strength not his own, and relying on the presence of the great I AM, to deliver the Divine Commission to Pharaoh, and to bring forth the elect people—all wayward and unworthy as they were—from under the hand of their taskmasters. Had such a people as Israel not been taken down into Egypt, and kept separate, they would have mingled with the Canaanites, and lost the privilege of being dwelt among, and governed by, the great I AM.

Kept there until the fulness of times, it was equally necessary to bring them out; for it is not written, "while Israel was in Egypt," but, "when Israel went forth out of Egypt, Judah became His sanctuary and Israel His dominion." The proud word of Egypt, in the mouth of their sovereign and representative, was, "Who is Jehovah, that I should hearken unto His voice, to let Israel go? I know not Jehovah, and, moreover, I will not let Israel go." Nor were these the sentiments of the Egyptians only; too deeply had Israel drunk into the same spirit; and despite the plagues in Egypt and the miracles accompanying their exodus, again and again revolting, Israel despised the Lord, and indulging their own willfulness, brought upon themselves many and sore judgments; until at last that whole generation lay buried in the desert, and it was their children who possessed the promised land. Their coming out also from Egypt was unmistakably needful.

Sure were the people to be brought into fulness of blessing; on such were the covenant blessings to be bestowed. But, was ever a work more difficult of accomplishment! Was it wonderful that one who knew the people so well as Moses did, and who himself had yet much to learn about God, should hesitate in hopelessness ere obeying the word of command? But God was fully able to deal with all the difficulties, internal and external; and step by step He led His reluctant servant on, proving to him at every turn that nothing is too hard for the Lord. The power of Egypt was proved impotent to resist; the unwilling people were made willing in the day of His power; and under the leadership of Joshua, was fully accomplished that which by the hand of Moses was commenced, and the chosen people entered into possession of the promised land.

How was this glorious issue brought about? To this question we have in very few words the true reply:—

"Judah became His sanctuary, Israel His dominion."

It was not the matter of Moses, the leader; of Aaron, the priest; or of Joshua, the faithful servant and successful general. Their names are not even mentioned in this Psalm. Nor was it a question of the docility of Israel, or of their apprehension of the relationship which the great God condescended to bear to the chosen nation. It was the great and glorious FACT that HE took possession of Judah, and, coming down amongst them, sanctified them by His presence. It was the great FACT that, willing or unwilling, HE claimed Israel and made Israel His dominion, and governed them for their good,—ofttimes in spite of themselves—that led to this glorious issue:—

"When Israel went forth out of Egypt, The house of Jacob from a people of strange language, Judah became His sanctuary; Israel His dominion."

Little did the tribe of Judah apprehend of the greatness of that glorious One who humbled Himself to dwell among them, and who in due course became incarnate in their royal house. Little did they realize of the honour conferred upon themselves by His presence. Little did they practically rise to the dignity and sanctity becoming those who were indwelt by the Holy One. What deliverance it would have wrought from their craven-hearted fears; what confidence would have replaced their timid apprehensions, had they even feebly grasped the blessedness that was theirs! But the FACT remained, despite their failure to apprehend it; and, notwithstanding all the hindrances and delays caused by unbelief, it secured the ultimate fulfilment of God's covenant promise.

Nor was it the tribe of Judah alone that was taken up; God laid hold on the whole nation. God had become their God, and they had nationally become His dominion—from His side. Rebellious as they proved individually, and destitute as they were of that rest and peace which might have been their portion, the possession of Canaan was secured to the nation by the FACT that Israel had become His dominion; and this, whatever might be the fate of faithless individuals among them, or even of vast multitudes of sinners against their own souls.

But, while it was impossible for the purposes of God to be frustrated—while the want of faith of
some would not make of none effect the faithfulness of God, how great was the loss of those who were without faith, and who wilfully attempted resistance, instead of gladly yielding submission! Against the will of God the resistance of Israelites was as vain as the resistance of Egyptians, and would only issue in their own loss and ruin. What happiness the people missed! What hills of iron and brass, and valleys of milk and honey they might have possessed and enjoyed, instead of wandering, weary and hopeless, in the dreary wilderness, which ultimately became their grave, as they miserably perished one by one. How solemnly does their fate emphasize to us the assurance, that while, if we be willing and obedient we shall eat the good of the land; on the other hand, unbelieving questionings as to whether the Lord is with us or no—and still more an unyielded will—can only grieve Him, and prevent our success in His service. Shall we not rather, then, joyfully accept His word, "Lo, I am with you always;" His loving assurance, "I will in no wise fail thee, neither will I in any wise forsake thee;" and whatever our circumstances, with good courage say:

"The Lord is my helper, I will not fear; What shall man do unto me?"

Friends at home, in the many cases connected with their families, their business, or their service for Christ; we out here, in conflict or in peace, in the joys of success or the trials of reverse, may take hold of the consolation that He has taken hold upon us, may sanctify the Lord in our hearts, who has made us His sanctuary, may gladly yield up ourselves to Him, who has taken us for His dominion, and live out that life without carefulness, that life of daily help and deliverance, to which He has called us.

"The Lord thy God is in the midst of thee, A mighty one who will save."

HE wills to save; and who shall stay His hand—His right hand—stretched forth to help and deliver His trustful, obedient people?

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Extracts from Private Letters.

FROM J. HUDSON TAYLOR.

I BEGAN a long journey to our inland stations on May 4th, and am travelling still, now in the 9th province visited on this journey. One I only touched at and had a short conference with our workers; each of the others I have crossed, save the last, Hu-peh, which I am crossing now (October).

The journey has in many respects been an interesting one to me. I have never before visited Shan-si and Shen-si or Western Chin-li, or Northern Hu-peh. It has been very cheering to meet some hundreds of native Christians in places in which ten years ago the name of Christ had never been heard, and in which the workers of the C. I. M. alone are to be found.

Among the converts are some remarkable men—pastors and teachers who can tell their fellow-countrymen that they too a few years ago were idolaters, opium-smokers, and the like, and who have proved in this life the power of Christ to save, and the blessedness of unreserved consecration to the Lord.

One of these, once comparatively wealthy and now comparatively poor, having spent freely his time and money in the Lord's service, told me very simply how he had opened the last opened city to the Gospel. His wife, like himself, an earnest Christian, had sold her bracelets, earrings, and other jewelry, and with the money he had rented and fitted up a house for an opium refuge. Then he got two native Christians to go and work the refuge without wages, having only their food provided and an occasional small sum for incidental expenses. He provided them with medicines and taught them how to treat the opium-smokers, who pay a small sum for their medicine and food while under treatment. The smokers are told that the cure will probably be neither complete nor permanent unless they become Christians; and a good number have, thank God, accepted Christ as their Saviour. Oh! for more of such men among our native Christians, who knowing the grace of our Lord Jesus Christ will imitate Him, who, though He was rich, for our sakes became poor.

We have in China great numbers of blind and deaf and dumb persons, for whose good little has as yet been attempted. Of the blind we have several converted, and Mrs. Pigott has gone to the expense of having the gospel of Mark printed in Dr. Moon's system for the blind. Will you pray that some one may be led to care for these needy ones, and that blind scripture-readers and evangelists may be trained to work for the Lord. At Fan-ch'eng which I passed two days ago, there are two blind Christian men, one of whom preached well; but neither can read at present.
CHINA'S MILLIONS.

My long journey has been one of many mercies and greatly interest to me. Difficulties and even dangers have not been absent, but the Lord has answered prayer in each case. It has been a great joy to meet with the native Christians and to take part in the ordination of three pastors and two elders, and in the appointment of sixteen deacons from among them. But oh, the unevangelised regions! all open, the people kind, accessible, apparently just as amenable to the Gospel as those now saved, and needing it just as much as they did, but no man or woman careth for their souls, or for the Master's command.

No work between Tien-tsin and Pao-ting Fu, none between there and Tai-yien; a station 120 li S.E. of Tai-yien, and then none to Hoh-chau and Ping-yang, none in Shen-si south of K'i-shu-wu, and you know there are only our two men in all Ho-nan. Entering Shen-si at P'ong-kwan there was no worker till we met Mr. Hogg, at Si-gan Fu, the capital; none to the north and none south either, till reaching Han-chung Fu, after 1040 li of travel. And yet, in this perhaps 3500 li, we passed through I should think 700 towns, cities, and villages, and saw some hundreds more quite near to our pathway.

Is not the church by its disobedience to the Master's command—"to every creature" damning the world? For no other name is given than that of Jesus, and those cannot believe in Him who have never heard His name. I can write no more—but it is written, "He that believeth not shall be damned." Pray, oh, pray earnestly for more workers.

Report of Native Conferences at Hung-t'ung and Ping-yang Fu.

FROM MR. STANLEY SMITH.

The Tai-yien Fu Conference being over, we left that city in detachments for the South; the first consisting of Mr. Key, Mr. Lewis, and myself; the second of Mr. Cassels and Mr. Hoste, who went by a western route to Shi-chau and Ta-ning Hien, intending to bring on a few Christians to meet us at Hung-t'ung; the third of Mr. Hudson Taylor, Mr. Herbert Hudson Taylor, Dr. Edwards, Mr. Studd, and Mr. Beauchamp.

The T'ai-yien Fu Conference being over, we left that city in detachments for the South; the first consisting of Mr. Key, Mr. Lewis, and myself; the second of Mr. Cassels and Mr. Hoste, who went by a western route to Shi-chau and Ta-ning Hien, intending to bring on a few Christians to meet us at Hung-t'ung; the third of Mr. Hudson Taylor, Mr. Herbert Hudson Taylor, Dr. Edwards, Mr. Studd, and Mr. Beauchamp.

From the province of Chih-li on the east, right across to Kan-suh on the west of China Proper, there is a very curious, but deep and rich deposit of light soil. Though exceedingly fertile, its nature is such that in dry weather the roads are deep in dust, and in wet weather in mire. The large proportion of the year in Shan-si, there is usually no rain, but when it does come, the roads in many places have all the appearance of canals, and are quite impassable for carts; beasts of burden and pedestrians even sometimes being delayed on their way, unable to proceed.

The party, travelling by cart, got to Hung-t'ung without mishap; the second, alas! never reached there, being detained by rain on the west of the Fen river; the third—Mr. Taylor's party—arrived there on July 30th, two days before the Conference, their journey having been most difficult, not to say dangerous. Now they had to skirt a narrow ledge, while masses of rock, varying from most difficult, not to say dangerous. Now they had to ford streams, the currents of which were so swift, that many times they were nearly—and in one case one of the number actually—carried off their legs, while now again they would have the greatest difficulty with the four beasts of burden.

As an instance of their difficulties. The day before they arrived at Hung-t'ung, they were crossing over the two ranges of hills that separate the Ping-yang and Tai-yien plains. In these mountain-passes there are numerous narrow gorges or defiles, whose almost perpendicular walls are sometimes a hundred feet high. In these defiles, when the rainy season is on, there often occur landslips of greater or less magnitude. If the landslip be small, it forms a quagmire, sometimes covering part of the surface of the road, sometimes the whole of it. It fell out on that day that the two pack mules got so involved in one of these "quags," that the burdens (which have no undergirths, but are just placed on frames) were literally floated in the mire right off their backs. There was nothing for it but for Mr. Studd and Mr. Beauchamp to wade into the mud, and, raising the packs, get them carried away one by one by the muleteer; this done, the mules, by great exertion, managed to extricate themselves.

Shortly to describe Hung-t'ung. It is a busy town lying twenty miles north of Ping-yang, on the main road to Tai-yien, the capital of the Shan-si province. The tract of land surrounding the city is well-watered, the consequence being that it is exceedingly fertile; a very great variety of vegetables and roots being grown just outside the four walls. Beyond the South Gate flows a perennial stream; it has its source in a spring in the hills, distant some eight miles, and it is chiefly the water of this stream that is used to such advantage in the market gardens. Five miles to the west is the Fen river, while five miles further to the west is a range of hills. This range, as the back-ground of a fertile and fairly well-wooded tract of country, forms a very pretty landscape view from different points of vantage. On the north side, distant some thirty miles, stands out in bold relief as a sort of guardian sentinel of the Ping-yang plain, the great Hoh-Hill, the summit of which is about 5,000 feet above the sea.

The first day of the Conference was Sunday, August 1st. The programme of meetings was drawn up on the day preceding, but was afterwards slightly modified. Its corrected form is as follows:

11 a.m., Mr. Hudson Taylor and Mr. Hsi.
7 p.m., Mr. J. W. Stevenson (a testimony meeting).
Monday, 7 a.m., Mr. Fan.
11 a.m., Ordination of native pastors, elders, and deacons.
3 p.m., "The Lord's Supper," Mr. Hsi and Mr. Stanley Smith.

On Saturday evening we had the usual C.I.M. prayer-meeting. Mr. Stevenson gave us tidings of fellow-workers at Han-chung, which station he had visited before he came to Ping-yang, and it was most encouraging to hear the accounts of God's work there.

While we had our English meeting, Mr. Hsi led a
DEEPLY INTERESTING NATIVE TESTIMONY.

Briefly to describe the main court: on the south side of the courtyard is the worship-hall, a large room 42 feet by 21, and about 25 feet high; on the east and west sides are two blocks, 40 feet by 10; on the north side is a wall with a door in the centre, leading into the lesser half of the court. The courtyard is surrounded by a stone corridor, raised above a foot above the basement, except on the worship-hall side, where it is 2 feet above.

In the big meetings the courtyard was filled with male church members, the worship-hall contained the lady church members, the raised space between did for a platform, and was reserved for the foreigners and those who took the start in the worship-hall side, where it is 2 feet above.

The Hung-t'ung Conference, Aug. 1st and 2nd.

DEEPLY INTERESTING NATIVE TESTIMONY.

The 7 a.m. Sunday service was led by Mr. Chang Chih-heng. He took for his subject, the men bringing the sick man to Jesus; and as they could not get to Him, breaking up the roof to let him down into His presence.

The 11 a.m. service, led by Mr. Hudson Taylor and Mr. Hsi, was a sight not soon to be forgotten. There cannot have been less than 300 listeners in the court; it made our hearts glad to think of Mr. Taylor's joy as he saw those earnest worshippers, and in that sight some outcome of years of prayer that has known no ceasing, of labour that has known no respite; above all did it raise our hearts to Him who in that gathering saw further "of the travail of His soul," and was being "satisfied."

Mr. Taying spoke to the Christians of two or three rugs, which is always used by the Chinese in these parts—others slept on plank beds, others on the k'angs or brick beds, others on forms, while some put up with tables. So, as regards the body, it was decidedly picnicing, but being sunson, was quite one of the best meetings. Mr. Stevenson, was quite one of the best meetings. Mr. Stevenson addressed the unconverted.

The Sunday evening testimony meeting, led by Mr. Stevenson, was quite one of the best meetings. Mr. Stevenson opened with a few remarks on the words, "The kingdom of God is not in word, but in power." In throwing the meeting open, he called upon any who wanted to witness for Jesus to rise in turn. The first to speak was the well-known Mr. Hsi.

Before we proceed further it would be well to make a clear statement as regards the remarks of those who spoke. Three days after the Hung-t'ung Conference, there was another held at Piung-yang Fu. There Mr. Hsi again testified, his address being in substance much the same as that at Hung-t'ung; but as in the latter address he gave a few additional particulars, it was thought it would give more succinctness to his testimony if what was left out in the one place were supplied from what was added in the other. With regard to the other testimonies as the time given to each was exceedingly short (there being so many who were willing to speak), it was deemed wise to submit the notes of their remarks to their own revision, in which time they were allowed to make what additions they thought would give a clearer statement of the facts of their several cases.

THE TESTIMONY OF MR. HSI.

In looking back on my past life I can indeed see the guiding hand of God. Even when only eight years old I was different from other boys. I remember thinking then, "What is the use of being in this world? men find no good;" and I remember crying as I thought of it. When nine years old my brother urged me to begin reading books, telling me I could get all sorts of good from so doing, and finally become a mandarin. "Well," thought I to myself, "what good is there in becoming a mandarin? Sooner or later I must die." And I feared to die. For years I had been thinking that the end was just coming. However, God helped me through, and I recovered partially of the illness. I feared bewitchment, on the other hand I feared to die. For years I had heard many reports that foreigners were helping the foreigner. "And don't you fear being bewitched?" "No, indeed," they replied, "no more would I dare to do it than a man to Jesus; and as they could not get to Him, break­
enough! As stars fade before the rising sun, so did his presence dissipate the idle rumours I had heard; all trace of my fear was gone, my mind was at rest. I believe I was in the presence of a true man.

He asked me most courteously to drink tea. The devil again suggested the vile slander, "What if there be medicine in the tea?" but instantly the thought was banished. Tea having been drunk, he produced the thirty taels, and complimenting me most warmly on my essay, handed them to me, adding at the same time that some learned scholars in T'ai-yiien Fu had seen the writing and commended it most highly. I had no sooner got the money than again the devil whispered the suggestion, "After all he is a deceiver, though all appears so fair; you had better take the thirty taels, go home, and see him no more."

Not long after Mr. Sung came to my house and said Mr. Hill wanted to see me. Arriving at the city [Mr. Hsi's home is fifteen miles to the south-east of P'ing-yang Fu], I went straight to his house, and soon got an interview. "I want you to help me," said Mr. Hill. I replied, "I fear I do not understand foreign matters." "It is not foreign matters I want," said he; "I want you to write essays. Can you do that?" "Yes." "I want you to read the character. Can you do that?" "Yes." "I want you to be my teacher for a period. Can you do that?" "Yes." "You have the money than again the devil whispered the suggestion, "What if there be medicine in the tea?" but instantly the thought was banished. At last I saw him on board the steamer. It was hard indeed to think of a plan of action. Returning from worship, Mr. Hill was extremely pleased. I asked him why he was so glad; he replied, "I have read His word; I know my sins are great; I ought to go to hell. I know, too, that Jesus is able to save me from sin, able to save me from death. He went on to tell us if we wanted to escape the ordeal of the Judgment Day we must "trust Jesus." I only remembered those two words, but they were enough. My mother and wife were much opposed; I could only tell them, "Well, I believe Jesus died for me." Now they both believe. Ever since that time I have had peace, and the fear of death has gone.

MR. CHANG CHIH-HENG.

When I was eighteen years old a friend told me I ought to do right and live well. I began fasting and chanting prayers. During that time the thought often came, men must die; after death, where do they go? I was always wretched through this fear of death. The fasting and chanting continued for the space of two years. When I was twenty years old there was a foreigner selling books in K'iih-wu. I bought a gospel of Matthew and a gospel of Mark, but hardly understood a sentence. Four years passed on, and I again heard of an Englishman selling books. I questioned him as to the meaning of "God," and hearing his answer, determined to go to P'ing-yang for instruction. Knocking at the door of the P'ing-yang "Jesus Hall," I was met by Mr. Hsi, and then saw Mr. Hill. After this I heard Mr. Turner preaching from the words, "It is appointed unto men once to die, and after this the judgment." This seemed to me very strange; and more and more did I fear death. He went on to tell us if we wanted to escape the ordeal of the Judgment Day we must "trust Jesus," I only remembered those two words, but they were enough. My mother and wife were much opposed; I could only tell them, "Well, I believe Jesus died for me." Now they both believe. Ever since that time I have had peace, and the fear of death has gone.

MR. CHANG CHU-HUI.

I am a P'ing-yang man, and all here know me. Before the great famine I was a soldier in the Ho-nan province. Leaving the army, I got back to P'ing-yang just before the famine began. At the time of the famine, my family being in the greatest distress, Mr. Hill directed those who had money (twelve to fifteen shillings) to be given. Some time after, wanting to thank Mr. Hill in person, I called at his house, but found he had left P'ing-yang, and had gone to T'ai-yiien. However, I saw Mr. Turner, and, mentioning the fact to him, he thought of a plan of action. Following him to worship, I asked Mr. Turner, through Mr. Hsi, and then saw Mr. Hill. After this I heard Mr. Turner preaching from the words, "It is appointed unto men once to die, and after this the judgment." This seemed to me very strange; and more and more did I fear death. He went on to tell us if we wanted to escape the ordeal of the Judgment Day we must "trust Jesus." I only remembered those two words, but they were enough. My mother and wife were much opposed; I could only tell them, "Well, I believe Jesus died for me." Now they both believe. Ever since that time I have had peace, and the fear of death has gone.

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buried in the waters of baptism—should rise again to serve God.” He said, “Right! you may be baptised.” One of the former candidates proving unsuitable, I took his place, and we five were baptised together. After this I went with an English missionary selling books in Ho-nan. There we had some strange experiences. The Ho-nan people hate foreigners, and are very fierce; once we only escaped stoning by the missionary producing his passport. At another time we could get nothing to eat, the people of the town we reached refusing to sell to us: however in that province, God prospering us, we sold thousands of books. Two or three years after, being again in Ping-yang, my wife having died, Mr. Hsi took my little boy and girl and brought them up as his own. Some time after, I said to Mr. Hsi, “I want to do a great work for God; let me have some of your opium pills and I will start an opium refuge.” I first went to K’uh-wu in the south; but afterwards feeling that God would have me work north, I went to Chao-ch’eng in the beginning of last year. For two weeks no men came, and my money was nearly all gone; but I kept praying and believing. God then sent me eight men, they increased in numbers, and there was not room for them; many of them not only broke off opium, but got their souls saved. A little while after God gave me to open an opium refuge at Hoh-chau, and in that district, too, God has led souls to Himself.

MR. SUNG.
I formerly feared death. On hearing the Taoist doctrines, I determined to enter that sect. I studied their books, and for twenty-five years abstained from all meat. I, moreover, followed the Buddhists in reciting the incantations. Instead of obtaining peace, my heart became increasingly wretched and unsatisfied. Then came the great famine. In the first year of the famine, I saw a boy with the gospel of Matthew; he lent it to me, and I read it. I was immensely taken with the life of Jesus, but what struck me so was that such a good man should come to such an end. I remember weeping over the story of the crucifixion; but at that time, though I loved Jesus, I did not know He could save me. Some time after, Mr. Hill came to Ping-yang; the famine was at its height, my daughter-in-law and daughter both died in the space of three days. At that time Mr. Hill came to my house to ask me to look after a young connexion of mine who had been cast out by his parents, and was nearly starved. I told him my circumstances, how a few days before I had lost two children by famine, and in what straits I was. He promised to help me, adding, he would pay for the keep of the child. Just before this time I happened to see a copy of the treaty of the Western Powers with China. I noticed particularly that each western kingdom took its year’s date from the birth of Jesus (Anno Domini) 1800 odd years ago. One day I thought over it. Well, if the doctrine of Jesus is “the heavenly doctrine,” is it not right that time should be reckoned? and will not China, too, soon own His sway? With these thoughts in my mind, I went to Mr. Hill’s house to consult about my young relation. I there learned that Mr. Hill taught the doctrine of Jesus. At this time I still recited incantations. Mr. Hill, on hearing this, told me I had better pray to God. I told him I couldn’t pray. He gave me a book called “Questions and Answers on the Heavenly Doctrine.” I studied the book for five months; and from that time I began to pray to God, and fully believe in Jesus. My wife, however, was still a worshipper of idols, and would recite incantations a hundred times a day. But gradually she listened to my words, and finally became a worshipper of the Heavenly Father. Since then we have both richly received God’s grace; formerly we did not get on well together, my temper was bad, and so was hers; but since we have believed in Jesus we have had the deepest fellowship.

MR. FAN.
I am well known to you all; my home is in a village close to Hung-yung. When eleven years old I entered a secret society, for I heard that if you belonged to that society you could escape calamity. While in this society I burned over so much
When I came I was told to pray; at first I didn't understand; however, that night I began to pray, and went on about half the night, asking God to help me. God did greatly help, and my cure was effected. When I had been in the opium refuge a few days, my case was getting on so favourably that I went to my father, who is sitting there, and asked him to join me in giving up the drug. He was sixty-three years of age, and had been an opium smoker forty years. He had formerly followed a secret society. The devil tempted him greatly; he had served him so long that the devil was loath to give him up. At last, another disorder setting in, he determined to get the craving cured. God helped him also. When we were both cured, we counselled together, and determined to take all our false gods and burn them. From that time we have worshipped God. After that, my uncle, Shih Ta-hsing seeing us, also broke off opium. Shortly after this there was a "great gathering" at Ping-yang Fu. I then went to Mr. Ho-ching's; he exhorted me not to smoke opium, and worship idols. I told him, I wanted for my lifetime to worship God. After a little the Holy Ghost influenced my heart, and caused me to see that Christ was the Light of the World. The next year my father and I were baptised. I want to praise Jesus for ever and ever.

MR. LIU PAO-LIN.

At first I did not know God. I was a great sinner, fond of cheating men, gambling and smoking opium. One day, a friend named Chang Ho-ching said to me, "Why don't you give up opium-smoking, and get your craving cured?" "What!" said I, "have you been bewitched by the foreigners? You have suffered their deception, and now you want me to suffer." He only laughed. "I shall be twice like this. I then began to revile him; he came again, and got like treatment. After he had gone, my conscience began to smite me. I said to myself, "Ah! surely my sins are deep-dyed to treat my friend like this, when he is seeking my good." That night, I said to my wife, "Although I revile Chang Ho-ching, you see his opium-smoking is cured. You have such an illness it looks as if you won't live, and I also have disease, and he says God is able to save us." My wife said, "Well, who has God helped?" I replied, "Mr. Chang so badly, I doubt if he will come again." I then added, "If God will indeed help us, Mr. Chang will be sure to come again; when he does, I will certainly listen to his words." Not more than two or three days later, he came again, and treated him well. I said to him, "How did you get your craving cured?" "Ah!" he replied, "I fear if I tell you, you won't believe; if you would believe, your illness and your wife's would, both be healed." "I am ready to believe," was my answer. "Well then, if so, you must no more worship these false gods; in three days' time I am going to Fan village; do you come there with me and worship the true God." Arriving at Fan village, I went to Mr. Fan's house and stayed till my craving was cured; my heart, however, was still wretched. Mr. Fan said to me, "I fear your heart is not at rest, you look so miserable." "It is because of my wife's illness," was my reply, "I don't know if she be alive or not." Mr. Fan said, "Let us pray, and soon go to her, and see if we can help." So we went. On our arrival, as soon as my wife saw her face, I knew that she was a great deal better; for three or four years past she had not been able to wait on me. She, however, got up and prepared tea for us. I was much struck with this answer to prayer. Returning home, I told the people of my village, Mr. Fan's village, that God had constantly prayed for me. I could not pray. I remember one day hearing a hymn, "Alas! my heart so dark!" and thinking surely that is
me. Not long after I went to the P'ing-yang Fu great gathering. While there I met Mr. Hsi. He questioned me as to my former life, and then told me of Jesus. I went back to Fan village. Mr. Fan preached on the ten lepers being cleansed, and only one returning to give thanks; thought I, I will be one to "return." That one in the parable did not forget God's grace, no more will I. I went home and told my wife; she, too, believed—we were as two raised from the dead. After a little while, Mr. Fan came, accompanied by Mr. Hsi. Mr. Hsi spoke with us, read the Testament and prayed; when he had finished I prayed, and so did my wife. Mr. Hsi was full of joy, saying, "Truly this is the grace of God." As we came to the parting-place on the road, Mr. Hsi knelt down and prayed, and as he prayed he wept; he told me afterwards that he wept for fear lest I should go back. After some days I heard Mr. Hsi preach; he said, "We were not saved only for our own benefit, but to save others; we ought to pray for others, set a good example and preach to men the Gospel."

Second Day of Conference.

The next day, Monday, the second and last day of the Conference, Mr. Fan took early prayers, and in his speaking his theme seemed to be "Jesus" right through.

At eleven o'clock we gathered together for the ordination of native pastors, elders, and deacons.

Mr. Hudson Taylor, inviting the brethren working in the P'ing-yang district, to unite with him in the laying on of hands, after a few words of fervent prayer, set Mr. Hsi apart to be a watcher over and feeder of the sheep of God. He was ordained pastor of no particular district; he has done such an extensive work, and been so successful in it, that it was thought best that he should be considered as free to go anywhere for the work of God in these parts, knowing well how he would be welcomed by all the churches.

Mr. Sung was then set apart as native pastor of the P'ing-yang Church.

The P'ing-yang Fu Conference, August 5th and 6th.

This Conference was a much smaller one than that at Hung-t'ung, there never being more than fifty people present at the meetings; but still it was a very profitable one. This gathering was especially held for those who could not get to Hung-t'ung. The first early morning meeting was taken by Mr. Chang Chih-heng to P'ing-yang, Mr. Shih Ch'ing-lan to Hung-t'ung.

There were sixteen deacons appointed, of whom only seven were present. Altogether it was felt to be a most solemn service. We ask the prayers of all friends that the number of members having already begun to thin considerably, it being the busy time of harvest, it was determined to have the Lord's Supper in the afternoon. Of this sacred ordinance over seventy partook. The newly-ordained pastor, Mr. Hsi, presided, and Mr. Stanley Smith gave an address on, "This do in remembrance of Me."

This service finished the Hung-t'ung Conference. Early the next morning some started for P'ing-yang Fu, the others following them the day after.

I went home and began to pray to God for a fellow-helper. Soon a man, with whom I had been on bad terms, asked me how I got cured of the opium craving. On telling him he offered to accompany me to Fan village. There hearing the doctrine he was converted, came back and opened a worship-hall in his house for our village. The Lord afterwards saved other souls. Truly, this is God's loving-kindness.

Mr. Hudson Taylor.

This most interesting meeting then closed with a few words of testimony from Mr. Hudson Taylor. He told us how he was converted, when in a careless state of soul, by reading this sentence in a tract—"the finished work of Christ"; his mother, many miles away, being in prayer for him at that very time.

He also spoke of God's faithfulness to him in after life, and the encouragement it was, after twenty years' labour and prayer for Shan-si, to have listened to the words of testimony which had been given.
MR. WANG.

I recently was fond of opium and gambling. Six years ago I was thin and emaciated. See how stout I am now! This is all God's grace; others all rejected me; I had not a friend; but He saved me. One look at the Cross and I was healed. I hope for a lifetime to put forth strength for God.

MR. TUNG.

For seven or eight years I gambled and was fond of using bad language. I spoke with some of the Christians, but they were not my lot, and I didn't believe in them. One day Mr. Chang Chih-hui left me a book, asking me to read it. I read about Jesus, but although I was interested, I did not understand the doctrine. Shortly after Mr. Fan having been beaten by the mandarin, I attended him daily. I heard his words, and also in the chapel attended worship. I then went everywhere trying to find out how to get saved. Now I know those who repent earnestly and believe in Jesus obtain salvation.

MR. CH'U.

Brethren and sisters, please hear my words. Formerly I was fond of reading books. Eight years ago a friend of mine of the name of Chang came to Ta-ning Hien and brought with him a Gospel of Mark. I was delighted to read this book and its wonders. I thought to myself, "I wonder if there be other books, or is there any society holding these doctrines." The next year I heard that a foreigner—Mr. Hill—had come to P'ing-yang, and that he preached the doctrine of Jesus and gave away books. I always wanted to see him, but never did. A pupil of mine brought two books from P'ing-yang; I read these two books, and then got to know where the foreigner lived.

The third year my pupil again returning from P'ing-yang brought with him a New Testament; afterwards he gave it me. I was always reading it; though I didn't thoroughly understand it. I remember reading "the way was narrow and the gate strait that led to life," that "few obtained salvation," and I feared, saying, "Ah, the time is soon coming, and I am not saved." Two years after I saw another book, entitled, "The Gate of true Doctrine." The next year I wanted much to go to P'ing-yang. Some said Mr. Drake was there, others said he was away. I went to P'ing-yang, and there I saw Chang Chih-heng and Mr. Sung; afterwards I saw Mr. Drake. Mr. Drake said, "Come and stop here!" I accepted his invitation. I then saw Mr. Hsi and prayed with him. Mr. Drake gave me twelve or thirteen books; at that time I fully trusted Jesus.

Arriving again at my home in Ta-ning they were very displeased. Gradually, however, others came to hear and believed too. Mr. Chang, who gave me the first copy of mine of the name of Chang came to Ta-ning Hien and brought with him a Gospel of Mark. I was delighted to read this book and its wonders. I thought to myself, "I wonder if there be other books, or is there any society holding these doctrines." The next year I heard that a foreigner—Mr. Hill—had come to P'ing-yang, and that he preached the doctrine of Jesus and gave away books. I always wanted to see him, but never did. A pupil of mine brought two books from P'ing-yang; I read these two books, and then got to know where the foreigner lived.

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The next year, second month, inquiry was made whether I worshipped idols or no. I replied, No! Thereupon the inspector of instruction had me beaten. He wants now to take away my degree, but I count it as nothing. Jesus has a greater glory in store for me than that. The next month I was baptised. In the eleventh month I was made an elder. Truly, this salvation is as it were being alive from the dead. We who trust Jesus constantly have peace.

The next morning this Mr. Ch'ü was ordained pastor of the Ta-ning and Sih-chau district, and five more deacons were appointed. This ended the Conference.

On Saturday, August 7th, Mr. Hudson Taylor left P'ing-yang for Han-chung. The arrangements made were for Mr. Hudson Taylor to go to K'ih-wu, forty miles south of P'ing-yang, and there picking up Mr. Beauchamp, Mr. Herbert Hudson Taylor, and Mr. Studd to proceed west to Han-chung.

As, however, there were still some matters to be settled with the native pastors, etc., and in going south to K'ih-wu, Mr. Hsi's village would be very little out of the way, Mr. Taylor, in response to Mr. Hsi's invitation, spent Saturday to Monday with him. He went there accompanied by Mr. Stevenson, Dr. Edwards (from Tai-yuen), and myself. We arrived at 9 p.m., and found a goodly number—some thirty or forty—assembled at evening prayers.

The house was nicely prepared for us, the little court covered with an awning, the main room—his worshiphall—being faced with these words in large Chinese characters, "The acceptable year of the Gospel." This worshiphall was, for the time being, our bedroom.

The next day (Sunday) Mr. Ch'ü and I took morning prayers. Mr. Taylor took the midday service, while in the evening Mr. Stevenson led another testimony meeting.

Several interesting testimonies were given, amongst them one by a lady, Mr. Hsi's aunt.

MRS. LIANG.

I want before the pastors and church-members to tell of God's grace. A short time ago, as I was one day entering an oil factory, the inside being dark, I fell into a pit and damaged my leg. After suffering acute pain, and being unable to move, I sought medical aid, but without benefit. One day my nephew told me how that his brother-in-law—Mr. Hsi—trusted in Jesus, and cast out devils, and was much blessed in healing diseases by faith in God. I replied, "If you believe in God, you can invite him." My nephew went to invite Mr. Hsi to come. He came, laid his hands on me, and prayed to God. The third day I was healed, and descended from my couch, able to walk. I then believed in the power of God. Of course, I at once cast away my idols, and worshipped the true God. The next day I cast away all my own home and village greatly persecuted me; they took my husband, too (who is a believer), and beat him terribly. My nephew and I recanted, and for fear of persecution, offered to the idols. I was immediately smitten with a great illness, and nearly died. I again had Mr. Hsi go to the home of my own and village; he warned me, adding, "If in truth you will repent, and no more worship idols, God is certainly able to forgive, and your illness will certainly be healed." At that time I firmly determined, "If God will once more save my life—though men should persecute me even to death—I will not again worship those false gods." From that time I truly believed in God; with my whole boly I want to serve Him. At present, however, we have to worship in secret, not daring to do so in public. If we want to do so in public we have to come to this village. I therefore ask you my most earnest prayers on our behalf.

We were all full of thanksgiving that this lady (without the slightest suggestion on the part of foreigners) should have been led thus to testify for God. Humanly speaking in China, where the etiquette about ladies is so strict, it was impossible. But this is just an instance of the fact that neither men, nor devils, nor long-established customs, can defeat the purposes of God, or bring to nought His Word. In Ps. lxviii. 11 (R.V.) it reads, "The Lord giveth the Word; the women that publish the tidings are a great
host." Later on, in the Prophets, is the word which was quoted at Pentecost, "On My handmaidens will I pour out My Spirit, and they shall prophesy." From the birth of Jesus till now, how has God set His seal on these Scriptures! The first heralder of the Gospel was a woman. Of the aged Anna (Luke ii. 38), this short but sweet and simple testimony is given, "She spake of Him." The Lord hasten the day when "a great host" of His handmaidens in this heathen land may have their tongues loosened for the like hallowed object! The Lord grant that the same mighty blessing which has attended the preaching of women in home lands may be vouch­safed to their missionary and heathen sisters here! For never until their lips are opened can the women of China's millions be effectually reached, or the mothers of China cease to be curses to this world in rearing a Christless and God-dishonouring offspring.

On Monday morning Mr. Hsi led the Communion serv­ice, and in the late afternoon we started for K'uh-wu, Mr. Hsi and others accompanying us about three miles. The next day we got to K'uh-wu, and that same day Mr. Taylor, with his son, and Mr. Beauchamp, started, for the West, Mr. Studd waiting till the morrow. Their first stage was by moonlight; we accompanied them out some way. A few last words of helpful counsel, a few last words of mutual love, a few last words in solemn still­ness, as with hands locked in his, we each received his parting blessing; and the visit to Shan-si—so long expected, so long desired, but deferred in its outcome, so treasured in our hearts—was over.

What wonder if the thought stole across our minds as we retraced our steps: "A little while and he may come again!" What wonder if we were led up to think of that more certain return of His Master, or found comfort in the re-assuring words of Jesus, "It is expedient for you that I go away"! Yes! it is expedient. The partings, the separations, the crosses, the disappointments of this world, are all expedient. They are His appointments, therefore they are expedient. They are the inlets to deeper and greater blessings; they remove from under us the props of the creature that we may learn to find our heart-rest in leaning on the Creator; they bid us "seek another coun­try, that is an heavenly"; they bid us look not at the western hills, behind which, as it were, at Calvary His sun did set in darkness, but gaze with eager eye on eastern skies, where even now the night is yielding, and the first grey streaks of early morn are telling out our glorious Lord's return; they lead us on in a natural train of thought to these personal expressions of His love: "If I 'go away' I come again, and will receive you unto My­self, that where I am, there ye may be also."

A last word—

Jesus is surely coming; but "till He come" let us of English tongue go forth!—go forth at His command into the world's great harvest-field. Thrice, thrice are we the debtors of the heathen world. Debtors—for we possess what they have not. Debtors—for we have kept back for centuries what should have been given them with generous hand. Debtors—for instead of a loaf we have given a stone, instead of a fish a serpent!

This weary world cries out for rest—rest which, though it knows not, can alone be found upon the breast of God. Its cry is well-nigh unheeded by the majority. This wretched world exclaims for peace—peace which, though it knows not, can only be found through the blood of Christ.

Lo! we poison them with spirit; we drug them with opium.

Christians! let us arise and shake off from us the dust of inactivity. Let us to Calvary's hill. Behold He dies! Shall we pass by with heart not wholly won, with life not fully yielded, a grace so special and a love so true? No! It must not—cannot be!

His love, His dying love, shall constrain us; it shall put devotion into our lives; shall stamp upon our hearts the "ALL FOR JESUS" cry; it shall awake us trumpet-tongued from the grave of sloth, to the risen life of glad­some service.

Christians! hark we to His word: "All power is given unto Me in heaven and in earth." Christians! look we upon the open field! Africa, South America, India, China, the ocean isles which "God so loved;" for which Christ died.

And then—the marching orders—His last command that knows no compromise:

"Go ye! and make disciples of all nations."

Who will miss the privilege of obedience?

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After the Conferences.

FROM MR. STANLEY SMITH.

S H-I CHAU, September 1st.—Mr. Stevenson and I started with Mr. Hsi on the 23d of August, intending to take the following route. From Hung-t'ung to Ta-ning, thence to Sang-ngoh, and then on to Hsiao-i by way of Sih-chan; at Hsiao-i Mr. Stevenson to leave us and go north to Tai-yuen, en route for Shanghai, and Mr. Hsi and myself to return to Hung-t'ung by way of Hoh-chan and Chao-ch'eng, then on for a short visit to Yoh-yang and back.

In these three last places, Hoh-chan, Chao-ch'eng, and Yoh-Yang (all in my parish), there are believers and opium-refuges. Leaving Hung-t'ung on the 23d we came in three days to Ta-ning. Hien of the country between these two places is of high altitude, the oak-tree being met with, and grass, oats, and potatoes much grown; we were much reminded of England in seeing cattle and sheep in this pasture land.

A good part of the way was through a wild mountain pass, the rocks being very bold and grand, and the stream of a mountain torrent adding much to its beauty. Ta-
where not long ago he had been beaten for not worshipping idols.

The next day, Saturday, we started, including Mr. Ch'ii, Mr. Chang, the native elder, and some other Church members, for Mr. Ch'u's house, distant some forty li. It had poured in torrents in the night, and as this whole district is composed of precipitous hills, which drain very quickly, the river, along which was the "path" to Mr. Ch'u's village, was swollen into a roaring cataract, racing down to the equally intractable Yellow River, which last is distant only ten miles from Sang-ngoh. This made the journey a little longer, and in two places we had to wade, not indeed through the main current, but through some side slack water. In this we were very much more fortunate than the day before reaching Ta-ning; on that day we had to cross the river thirty times, those who were not on beasts wading, the river being low.

We arrived at Mr. Ch'u's house in the village of Sang-ngoh about three o'clock in the afternoon. The first thing that struck the eye as one entered the gate, was a memorial tablet given to his grandfather by grateful patients as a tribute to his medical skill. Entering the courtyard, which is about fifteen yards square, one is struck by the regular, stone-faced "caves"; they are on three sides of the square, the fourth side being a wall, and are ten in number, in shape like a small railway tunnel, and go back some twenty feet or more into the soil. We soon gathered with some of the church members and had prayer and praise. Food was then served. Afterwards the greater part went down towards the river's side to see if there were a suitable place for baptism. A most admirable baptistry was soon found, deep enough for our purposes, and in the evening all returned, looking forward to an outpouring of the Spirit of God on the morrow.

That evening we had an address by Mr. Hsi, after which there was a public examination of the baptismal candidates by Mr. Stevenson, which continued till past midnight. I have already mentioned the state of the river; Mr. Ch'u's house is close to it; there are converts in villages on both sides scattered along the valley. As some could not come, owing to the river, on Saturday, some church members were sent off early on Sunday morning to bring them on donkeys.

The first service was taken by Mr. Hsi and Mr. Key. After a little interval Mr. Stevenson gave an admirable address on, "Confession with the mouth," and during that address, not only with his mouth, but with face full of the joy of the Lord, he bore witness to Jesus. The address over, Mr. Stevenson further examined the candidates; their examination was no light test of sincerity. In view of the persecution which has been in this district, they were well forewarned before taking the step of baptism, and many in answer to the question replied they would sooner part with life, if need be, than Jesus. We then had a meeting of Church officers and members to approve of the selected candidates; they were all, to the number of nineteen, held to be fit for baptism—twelve of them being men, the rest women. Dinner being over, the male candidates walked down in a procession, singing hymns, amongst which were the well-known, "Jesus loves me," and "When he cometh." The baptismal service was interspersed with plenty of singing, and two short addresses by Mr. Hsi. Although the village of Sang-ngoh is small, only consisting of twenty families, there were very nearly one hundred onlookers. Most reverent were they too, nor was there the slightest interruption. Very impressive and deeply blessed it was to make those hills resound with praises to the one true God, our heavenly Father, and then to see those nineteen publicly profess their faith in Jesus, His only begotten Son, in the rite of baptism. They were baptised by Mr. Stevenson.

The service at the river-side over we all returned to Mr. Ch'u's, where we had a further meeting, which I took. In the evening we had the Lord's supper, led by the two native pastors, Mr. Hsi and Mr. Ch'u, after which the meeting was protracted till past 11 p.m. Mr. Ch'u's address was very much to the point, urging us all, especially those newly baptised, never to forget Christ crucified. Thus ended a most happy Sabbath. On the Monday morning Mr. Hsi spoke most helpfully on John xiii., showing us that the Lord washing His disciples' feet must be the spirit that must always energise us if we would win souls to Christ and serve God. Mr. Stevenson then shortly exhorted the new Church members, and commended them to God in prayer.

Our stay at Mr. Ch'u's, though so short, was delightful. There was such an absence of formality, such natural friendliness, one felt quite the home feeling one should always be present when Christians meet. There were plenty of little children, too, romping about between times, blind man's buff being attempted once with them, to the amusement of young and old. Mr. Ch'u was most lavish in his hospitality; nothing seemed too good for us, no trouble too great. Knowing we English were meat-eaters, nothing would do but to have a young goat brought in and killed for us—killed in the court-yard, as of old in England. It was quite hard to leave them. Mr. Ch'u's mother, on being reminded of steadfastness, said at once, "No, my love for Jesus shall never change." This old lady (amongst those who received baptism) has a beautiful face, beaming with the peace and joy that is within Mr. Ch'u's wife, alas! does not yet believe; she cannot get over her husband suffering persecution. Please pray for her.

On the return to Ta-ning, Mr. Stevenson paid a visit to a little village where Mr. Cassels had stayed for a short time. He found there several enquirers, and was deeply touched, at a small service he held, on hearing these simple folk, including men, women, and children, joining in the Lord's prayer. Yesterday, coming here, we were caught in the rain, so we stopped here for one day; in the afternoon it cleared up, and Mr. Hsi, Mr. Ch'u, and myself went out on the main street, and had a short file procession, singing "Jesus loves me." This drew a gathering of about fifty, we all three then spoke in turn, the people listening most attentively. We came home praising the Lord for his goodness.

**Hope for the Future.**

_A LETTER FROM MR. J. W. STEVENSON._

We are greatly encouraged out here, and are definitely asking and receiving by faith definite blessings for this hungry and thirsty land. We are fully expecting at least 100 fresh labourers to arrive in China in 1887. I am happy to think that God is very likely to rebuke our small faith by sending a great many more than the number stated above, "according to His riches in glory by Christ Jesus." The field is opening up most wonderfully, and prayer is being answered for this land. But before the overwhelm-
My visit to Shan-si has been most delightful, and I am sorry to leave for several reasons. I have met the most of the native Christians in the south of the province. They are warm-hearted and zealous disciples, and some of them are very prayerful. I have learned many a lesson of simple trust and faith from them. They are marked by a strong faith in the power of prayer, and no wonder, for they get so many proofs of God's faithfulness in answering that it would be a thankless and useless task to try to explain away the direct help they get from God in prayer; some of them fast regularly as well as pray. Up to date, 101 persons have been baptised upon profession of their faith this year in the Ping-yang district, and I know and have had conversations with others to the number of about 50, who I hope will be baptised shortly. I am not including a great many who have not decided for Christ, though attending services more or less regularly. I had a conference at Chao-ch'eng Hien (one of the district cities in Mr. Stanley Smith's large parish), to which 53 professing Christians came, all stood up to signify that they had decided to follow Christ; many told the story of their conversion and details connected with persecutions manfully borne for Christ's sake. Yet out of the 53 only 17 are yet baptised. Surely a few facts like these will encourage you to go on praying and working.

Then another pleasing fact is, that the converts are from wide extent of country and scattered over a good many districts. Praise God for these lights placed in so many dark places. There is one thing that has pleased me, and that is, that so little—almost nothing—is being done for the women in Southern Shan-si. There is work among them notwithstanding, I baptised seven three weeks ago, and six a week later in another district. I am longing to see, and I am praying hard for it, Mildmay established ladies to lead and head such establishments. They can also be found. Praise the Lord! The women in Southern Shan-si. The great desideratum is competent and fully-consecrated ladies to lead and head such establishments. They can also be found. Praise the Lord! The influence of such lives among the women of China would be great, and would soon tell in large gatherings of souls into the kingdom of God. The soul and centre of society being thus touched by divine power and grace, the whole fabric of heathen society would soon show the mighty influence of womanhood wholly consecrated to Christ. I wish you would pray for this, and when you get among ladies ask them to pray and think about it. The Lord hasten the multitude of women to publish the glad tidings of His love in China.

Mr. Stanley Smith wrote you of our visit to Ta-ning and Sih-ch'au, and I want to tell you a little of what happened after we left Sih-ch'au. After three days travelling we reached the village of Tao-hsiang after dark; we had a long climb to get to that mountain village, and we were specially delighted with the warm welcome given us. We were put up in a cave and received every attention from the hospitable villagers. We were rather a large party, i.e., Mr. Stanley Smith, Mr. Key, Mr. Hsi, Mr. Ch'i, a servant, and myself; but we got packed away comfortably in the cave. There were two Christian tracts on the wall, which indicated that something was known of the true God, even here.

The following day (Sunday, September 5th) the enquirers came in from several villages, and the cave was crowded in every part of the services we held. During the day we held a special examination of the candidates for baptism. It would have rejoiced your heart to hear some of the answers by the women, and men as well; when it was clearly pointed out that their profession would involve them in persecution, and even death might be the outcome, and it was put to them whether in the face of these things they would still continue to be Christians—they eagerly said, "rather let life go than Christ." It was glorious to hear such testimony from those so recently without the least knowledge of the Gospel. After careful examination ten persons were accepted for baptism and were accordingly baptised during the day. Of this number six were women and four men. In the evening the two native pastors (Hsi and Ch'i) conducted a most impressive communion service, and thus a church was organised.

You may ask how the people of this out-of-the-way village heard the Gospel and got interested. It appears that Mr. Ch'i, the native pastor at Ta-ning had been visiting some relations near by, a good while ago, and embraced the opportunity of telling them of his newly-found Saviour and of his joy in the Lord. The people listened with interest and begged for further instruction; this was given to a limited extent, and the interest increased. A Mr. Li, who is now Mr. Stanley Smith's teacher, visited this village and helped the enquirers a good deal, and later Mr. Cassels left Mr. Chang, an elder at Ta-ning, to help to teach them the way of the Lord more fully. God blessed the efforts of His humble servant, and the foundation of a blessed work, we trust, has been laid, which will grow and extend all over that hill-country. The station is in the Hsiao-i-Hien, and three days from Tai-yuen, and the same from Sih-ch'au.

I am staying here for a few days and hope next week to leave for the coast. I am convinced God is about to do very great things for us, and that floods of blessing will descend upon this dry and thirsty land. I am expecting that we shall hear of good tidings from home so soon in revived life and increased consecration of life and substance to the salvation of the heathen.

__Tidings from Scattered Workers__

**Cheh-liang Province.**

**From Mr. Williamson.**

We baptised one man and two women on the 31st of July; the man is elderly, and is the husband of one of our members. One of the women resides at Do-gyiao, and had been an enquirer for a considerable time, but the opposition of her family had kept her back. Since she became decided her family have shown less opposition, and she now brings an elderly woman along with her. The other woman is also elderly and almost blind; she came from Teo-meng-deo, where we have several members. She had heard the gospel frequently, but a short time ago, when she was alone in her house, her daughter-in-law being out, and her sons at work in the fields, some stacks of straw near the end of her house took fire. Her neighbours each ran to take care of their own property, and the poor woman, nearly blind, had no one to help her, but she called on the Lord and He helped her, for the fire had not happened before. After the fire she was visited by Mr. Stanley Smith's teacher, visited this village and helped the enquirers a good deal, and later Mr. Cassels left Mr. Chang, an elder at Ta-ning, to help to teach them the way of the Lord more fully. God blessed the efforts of His humble servant, and the foundation of a blessed work, we trust, has been laid, which will grow and extend all over that hill-country. The station is in the Hsiao-i-Hien, and three days from Tai-yuen, and the same from Sih-ch'au.
to the true God. He heard and helped me, and I will have no more to do with idols." There are four hopeful enquirers at Tien-t'ai and one at Ning-hai.

FROM MR. J. A. HEAL.

Shao-hing, July 4th.

This has been one of my happiest Sundays in China. In the morning Mr. Meadows preached from the word "Come." In the afternoon two of the school-girls were baptised. The Misses Carpenter bear testimony to their change of heart and life; the girls were greatly rejoiced when they were told that they might be baptised. The simple service was beautiful, because of its simplicity. We all partook of the communion, thus in fellowship with these young disciples, showing forth the Lord's death till He come. One's heartfelt prayer for these two is that they may be kept steadfast through the temptations that they will assuredly have to meet. This is the first baptism that I have witnessed in China. Please God it will not be the last.

FROM MISS OLIVER.

Wien-chau, July 13th.

We had some good services on the first Sunday in the month. Five were baptised, and there were such a nice number at the Lord's table.

FROM DR. STEWART.

Kin-hoa.

I commence my diary with August 1st, and the first report is the baptism of seven converts. Hallelujah!

Hsing-su Province.

FROM MISS DAVIS.

Yang-chau, Sept. 15th.

We had the great joy of seeing two dear native brothers baptised on Monday afternoon in our chapel. One of them was a cripple, and never shall I forget his beaming face. The chapel was crowded, and I trust many went away impressed by what they had seen and heard. There are two young builders, candidates for baptism, who come here every evening regularly to join us at prayers. It is so encouraging to see their thirst after the Word, and their faces, too, speaking of Jesus within.

Gun-hwuy Province.

FROM MR. COOPER.

Gun-ching, Aug. 31st.

The Lord is blessing us, and great numbers of people seem interested in the truth. A fortnight ago I baptized eight here, and there are some seventeen other candidates for whom I hold catechumen cards. A fortnight ago I baptized eight here, and there are some seventeen other candidates for whom I hold catechumen cards. I baptized on Monday afternoon in our chapel. One of them was a cripple, and never shall I forget his beaming face. The chapel was crowded, and I trust many went away impressed by what they had seen and heard. There are two young builders, candidates for baptism, who come here every evening regularly to join us at prayers. It is so encouraging to see their thirst after the Word, and their faces, too, speaking of Jesus within.

Yun-peh Province.

FROM MR. GEO. KING.

Fan-ch'eng, Sept. 21st.

We have had twenty-five baptisms as yet this year, making the membership thirty, now. Mrs. King and Miss Emily Black have classes, some in the country and some in the town, and these have been fruitful in converts.

Han-suh Province.

FROM MISS MARSTON.

T'ien-chau.

I got such a splendid promise about this place the other day, Joshua xvii. 18, "The mountain shall be thine; for though it is a forest, thou shalt cut it down, and the going out thereof shall be thine: for thou shalt drive out the Canaanites, though they be strong." Billy Bray had his hill and now I have my "mountain." "All things are possible to him that believeth."

FROM MR. BURNETT.

T'ien-chau.

Last week the annual theatrical performance was coming on, and the desire to make good use of the Gospel net was laid upon our hearts. The visitors had never been received before for want of room, but as the house on the street was empty, we thought we would invite them to it. Accordingly we prepared tea and cakes, and a large room was opened for them, while the garden and another room inside were set apart for women and children. I entertained a goodly number of men during the three days, and had fine opportunities of preaching the Gospel; the women and children also attended well, and I believe all went away feeling very contented, and more warmly disposed towards us. If there is a place opened where people can go and receive a little hospitality after coming a good distance from the country, I believe it will go a considerable way in commending the doctrines we inculcate, and will have the effect of gaining for us an attentive audience when we visit them in their village homes.

Shan-si Province.

FROM MR. T. H. KING.

Kwei-hwa-ch'eng, June 15th.

Yesterday, in company with a lama priest, we visited a large temple here. The splendour of the place almost baffles description. I have never seen anything at home or in China to compare with it. Some of the stones used are very large, and the carving and painting very grand. Idolatry among the Mongols will, I fear, die hard, but Christ shall have the heathen for His inheritance. When we look at the difficulties of missionary labour, we must not forget that our Father is Almighty.

Shen-si Province.

FROM MISS ANNIE TAYLOR.

En route for Han-chung.

At Twi-yang Hien a number of women came to see us; one of them, a teacher's wife, invited us to go to her house, which we did after dark. A little girl belonging to a boat going up the river with us lived in the same house; one day she said to Miss Barclay, "My people do not know about Jesus, there is no one to tell them, but if they did I am sure they would worship Him too." The house was just outside the city gate; we soon had the room in which we sat full of girls and women, who listened most attentively, our little boat friend, who is only eleven years old, explaining what they did not understand. She told us that she loved Jesus and prayed to Him. She said to the women, "They have told me, I tell you, and you must tell others." They begged us to stay with them that they might hear more, but we were obliged to go. We do pray that some one may soon be sent there with the bread of life.

At a little village near which our boat stopped for the night, as I was walking on the bank a woman came up, and, after talking some time, asked me to pay a visit to her home, so Miss Barclay and I went. The house was on the main street; she took us into an inner room, and crowds of women and girls soon flocked in to see us. What was our joy when we found that they had already heard something of the Gospel from Miss Wilson and Miss Fausset. They enjoyed so much the story of the rising of the widow's son, and when Miss Barclay told them about Jesus dying on the cross, they seemed filled with wonder that He should thus die for them. Many of them escorted us back to the boat, saying, "Jesus loves us" over and over again to themselves; they too wanted us to stop.

I was interested in hearing that there was a nun living alone in a temple on a hill near, who came from the north, and when she first arrived could not understand their words, so after all they cannot think it so very strange when we come and live amongst them to teach them about Jesus.

Departure for China.

Miss Kerr left to return to China by F. and O. steamer on Dec. 2nd.
CHINA’S MILLIONS.

A WAR JUNK.

DIVINE POSSESSION AND GOVERNMENT.—2.

“\textquote{The sea saw it and fled;}\textquote{Jordan was driven back.}” \textit{Ps. cxiv. 3, 4.}

UDAH, as we have seen in the previous paper, sadly failed to apprehend God’s presence in their midst, and Israel proved both faithless and in-subordinate. But all this did not annul the fact that Israel had a King, and that that King was a mighty One. Strange that man alone should resist his Maker; and that the people of God should, at times, be the only ones unconscious of the presence and saving power of their Deliverer! But blessed is the truth that His presence is not dependent upon our apprehension of it, nor His power to save necessarily limited by our want of faith.

“But if this was the case, despite the sin and failure of the people, what would have been the blessing had faith been in lively exercise, and their souls been yielded in hearty submission? Blessed, oh, blessed indeed, is he who gives up His whole being to His Saviour and His God, for His indwelling and His governance.

Apart from this indwelling and governance how truly helpless we are, and how oftentimes hopeless we become! The believer who undertakes the management of his own soul, unless he deceive himself, will oftentimes cry out, like the apostle under the same circumstances, “\textquote{O wretched man that I am, who shall deliver me out of the body of this death?”}

FEBRUARY, 1887.
It matters not how sincere the believer may be; if it be at all a question of "I myself," while the mind may serve the law of God, the flesh will serve the law of sin. But how changed all this becomes when it is no longer "I," but "CHRIST," who "liveth in me!" Then, we do not cry to be delivered out of the body of this death, but the life that we live—though still in the flesh—we live in the faith (faithfulness) of the Son of God, who loved us, and gave Himself for us. We find and prove that the law of the Spirit of life in Christ Jesus has delivered us from all bondage to the law of sin and death, and are consciously free to yield ourselves, if we will, unto God as alive from the dead.

We shall not find this new life a life without conflict. The world still remains the world; the flesh still remains the flesh: the devil still remains the devil. Escaped from Egypt, Egypt (that is, the world, worldliness) will pursue us; but whereas the Red Sea would prove an insuperable barrier to the carnal mind, if Christ be indwelling, the sea sees it and flees, and we begin to find that there is no hindrance in the presence of our Master and King. The proud waves of the sea, the swellings of Jordan overflowing its banks in time of harvest, own the presence of Him, who when on earth calmed the fears of the fishermen on the Sea of Galilee, and said "Peace, be still!" to the raging waves. Mountains of difficulties skip out of the way like rams; and the more numerous little hills in His presence become harmless as lambs.

"Frail children of dust, and feeble as frail, In Him do we trust, nor find Him to fail. His mercies how tender, how firm to the end, Our Maker, Defender, Redeemer and Friend!"

And is it not just when well assured of this indwelling presence, and conscious that there is no mutiny within—that all is yielded up to, and thoroughly taken in hand by our Lord and Master—is it not then that we truly begin to count it all joy when we fall into divers temptations, begin to realize that for us all things do really work together for good, and begin to sing, before the battle, the song of praise in anticipation of the rich spoils of which we are assured? The intelligent believer would not lose the conflicts; for apart from them, where would be the palm, the crown of victory? His earthly crosses and earthly losses lead to such rich Christ-winnings, that he oftentimes realizes that even now the pain is not worthy to be compared to the gain; and he knows that the pain is but short-lived, while the gain is eternal. Under the leading of the victorious Joshua, Amalek (the flesh) becomes a worsted foe; and the promise is secure that its remembrance shall, ere long, be blotted out for ever. "And the God of peace shall bruise Satan under your feet shortly," is another of the cheering words by which the heart of the believer is strengthened, while enduring hardness as a good soldier of Jesus Christ.

In the history of the bringing out of Israel from Egypt, and or their bringing in to the promised land, as detailed in the Pentateuch and in Joshua, the principal instruments used by God are brought very frequently before us. Moses, Aaron, Joshua are prominent there. But they find no place in this psalm. We are brought directly into the presence of God, and human agency disappears. Nor is this all. We find no mention of the wilderness—it disappears with the faithless generation who were buried in it. Why is this? Because in the life of faith there is no wilderness. The sea—the boundary on this side—sees our Master and foes; Jordan—the boundary on that side—in His presence is driven back. The wilderness is for unbelievers, who will not enter into rest; and for the flesh-pots of Egypt, who prefer the indulgence of their own appetite to the glorious freedom of the children of God. Not a little misleading are some of our popular hymns, which compare Jordan with death, and Canaan with heaven. What! after we get to heaven, shall we need the pains of circumcision, and have to fight every step of our way, slaughtering the inhabitants there who have filled up the measure of their iniquity, ere we can enter into the prepared mansions? No! Ten thousand times, No! The Canaan rest is to be enjoyed now; and, under our victorious Joshua, each battle should result in victory, and every foe should be dispossessed and put down. "The sea saw it and fled: Jordan was driven back." And at His command the sun still stands still, and the moon goes down. Not the elements of nature with His foes and ours, and we know, in all our hearts and in all our souls, "that not one thing hath failed of all the good things which the Lord our God spake concerning us." We have advisedly said each battle should result in victory; for, if Achan rob God, defeat will follow disobedience; and, instead of putting down the Canaanites, we begin to make truces with them, we shall end by being driven out of the good land ourselves—another proof, we need scarcely say, that the Canaan rest is a type of the rest of faith to be enjoyed down here—a rest which may be lost, and not, therefore, the heavenly rest that still remains.
And this brings us to two very practical questions, with which we will close this paper.

(1) Where are we? In bondage? or in wilderness-restlessness? or in the restful land of corn and wine and oil—olive? And (2), if in the land, are our victories hindered and defeats engendered by any spill of Jericho hidden in our tents, or by any compromise with the foes of the God of Israel—the old Canaanitish inhabitants? These are questions each one will do well to answer for himself before God, for “if we judge ourselves we shall not be judged.”

J. Hudson Taylor

Medical Mission Work in Nan-chung.

FROM DR. WILSON.

We have all very much valued Mr. Stevenson’s visit here. Coming so recently from England, where he has been so rejoicing in the growth of the missionary spirit, it was like a voice from the old country to hear him tell us much to call forth our praise for what the Lord has done, and to stimulate our faith to expect the Lord to do great things yet for us and for China.

I was much encouraged by Mr. Stevenson’s repeatedly-expressed sympathy in, and approval of, the medical missionary work here. The work is steadily increasing and gaining favour among the people, and though, as in any newly-opened medical work in the interior, we have to be content with a small rôle of surgical cases, yet even these increasing. I have always wished that the medical work here might be kept in a healthy relationship to the evangelistic—that the latter should always maintain the first place—and I have consequently been glad that in our early years it has not suddenly assumed such overpowering proportions as to make it difficult to find time for preaching and for study.

Mr. Stevenson made me promise to send a diary of the main items during the next ten days or fortnight, as affording a fair picture to those interested in China of the average nature of the work in a medical mission hospital in the far interior of China, more than 1,000 miles away from any other European doctor. The suggestion was made on May 23rd, so the diary shall commence with May 24th.

May 24th, Monday.—Dispensary closed in consequence of the Quarterly Native Church Conference, this time to be held in the village station, distant six miles. The Church assembled in full force, and a very happy, profitable time we had. The subject, chosen several weeks before, was, “The Differences between the Christian and Others”—a very practical subject, and one in which the natives could easily take part. The speakers were seven in all, of whom three were foreign and four native.

May 25th, Tuesday.—Before morning prayers were over, some men arrived from the military Ya-men, bringing a captain (over ten men), who was suffering, and had been for ten days in great pain from acute inflammation of the lower jaw. This, on inquiry, as is so often the case in China, proved to be the result of the treatment he had undergone at the hands of the native doctors—originally merely suffering from a decayed tooth, which forceps would have immediately removed, but which was beyond their skill. The treatment he had been subjected to consisted in forcibly thrusting a needle into the jaw. This failing, more severe measures were had recourse to, which simply resulted in setting up acute inflammation of the bone, with all its attendant suffering and danger. His mouth was firmly closed, and he could not open his jaws in the least. We took him into a private ward, with a servant man he had brought with him, and at once adopted a more rational line of treatment, which eventually resulted in entire recovery.

The next day was called to see a man very dangerously wounded. This case I may mention in detail as conveying some idea of idolatrous and superstitious practices among the Chinese. The patient, a man about forty, lives in the street close to the ladies’ house. He has one little girl who attends their school, and two wives who would like to attend the women’s class, but he will not let them. He has three or four silk looms and several workmen. The previous day he had stabbed himself in three places, the only explanation being that the house was said to be haunted by a devil, and at night he could hear it moaning. Upon the night in question he heard it more than ever. This made him so miserable, that in a fit of desperation he seized a great knife and stabbed himself. In one place he had penetrated the abdominal wall and exposed the bowels.

The next thing was to hire a necromancer to come, who by means of writing certain cabalistic characters on strips of yellow paper is supposed to be able to ward off the approach of evil. Of these papers some are posted up over the lintels of the door, others are pinned on to the bed, and yet another folded up very small and pinned to his clothes. But this necromancer did not stop here, but proceeded in his own crude way to treat the wound by stitching it partially up, not with silk thread but with the delicate fibres of the mulberry-tree roots, which are supposed to have anti-febrile virtues. This, however, he accomplished so badly, that on the patient coughing the wound gaped and the bowels protruded. He then, to make bad worse, proceeded to leave matters in statu quo, and merely covered it all up with one of the universal black plasters of the appearance and consistency of tar spread on paper.

They next sent for me at the patient’s special request, and of course the first thing was to seek to undo all the mischief of bad treatment, removing—no easy matter—every vestige of the plaster, washing all with carbolic, replacing the protruded contents, and stitching up the wound with carbolised silk.

Much prayer was made that he might recover and that it might be the beginning of better days for the whole family. The Lord graciously answered prayer, and the case went on to complete recovery. When he was well enough to listen God gave us the opportunity of speaking very plainly about the dangerous practices, that life and death are alone in God’s hands, and that it was His mercy alone that permitted him to come back as it were from the very brink of the grave, and afforded him time to turn from idols to serve the living and true God, and to seek pardon and peace in Christ.
Same day.—Very rare medical case—Splenec- cythemia, in a girl about seventeen. She was brought to the hospital by a very superior native doctor, who is a Catholic and is very often here, especially when there is any surgical operation. He is thoroughly convinced of the superiority of western medicine and surgery, and his great ambition is to go to England; in fact, he got as far as Lao-ho-k'eo once, when Chinese and French troubles made it seem wiser not to proceed.

I was able to explain to him the nature of the disease, show the enormous spleen, and the impoverishment of blood evidenced by the breathlessness and pallor, and then showed him under the microscope a minute drop of her blood and contrasted it with healthy blood, showing the enormous increase of white blood corpuscles and diminution of red ones. Took her into the hospital, intending to keep her a month at least and see what can be done.

May 26th, Wednesday.—Old man about sixty, with rapidly-growing fibrous tumour on the shoulder. Took him in intending to operate in a few days, when Mr. Pearse is at liberty to render assistance.

May 27th, Thursday.—Out-patients about 30. Spent most of the morning preaching to them in the waiting-room, while my native assistant attended to their diseases.

May 28th and 29th, Friday and Saturday.—Nothing very special.—Good number of out-patients, most from the country. Came from ten, twenty, and thirty miles. Good times speaking to them of God and His Christ.

May 31st, Monday.—Wet all day, so no out-patients.

Spent most of day making large maps of Palestine and Paul's travels, a pair each for the two chapels, and a pair for the girls' school.

June 1st, Tuesday.—Great concourse of many thousands at the largest temple in the centre of the city. On such occasions some go to worship, many to trade by setting up little stalls everywhere, selling candles, incense, paper money, or provisions. The majority merely go to see the sight, and spend a holiday. We took advantage of the occasion, and pitched our little preaching tent in the temple courtyard. It is not a tent such as you at home might picture, but merely an umbrella of blue calico roofed with blue calico. I had it made for me some years ago in the pattern used by the itinerating fortune-tellers. Mr. Pearse and I had good audiences, first using the tent, and then casually walking about selling tracts and books, and getting into conversation with little groups.

On reaching home at night I was again waiting to take me to see a man whose foot had just been crushed from the fall of a large stone. Probably two toes will have to be removed.

June 2nd, Wednesday.—A literary man presented himself at the dispensary with a disease requiring surgical operation. He had come on the recommendation of another literary man, whom we had in the hospital about nine months ago, and who, by means of a momentary operation, and a subsequent stay of three weeks in the hospital, was cured of a troublesome disease from which he had suffered many years, and over which he had ineffectually spent a large sum of money in doctors' fees. Advised my visitor to stay here, which he promises to do as soon as the business that brought him to Han-chung is accomplished.

June 3rd, Thursday.—Two operations. One a teacher who for ten years has had a small subcutaneous nervous tumour on the leg, which ordinarily does not hurt but two or three times every day, pains excruciatingly, gradually rising to a climax, and then gradually subsiding. Did not require to give chloroform, but the local anaesthetic ether spray was all sufficient to make the parts insensible to the touch of the knife. Second case, the man who entered the hospital May 26th, with two fibrous tumours. Removed one, and purpose letting him stay in a month and get thoroughly strong before doing the second.

Immediately after this, Mr. Polhill-Turner came for medicine to save a man who had swallowed opium. I had not weighed out the medicine when another man came to say that one of the servants at the brethren's house had likewise taken opium. We went at once, and by means of emetics, and the use of the stomach-pump, he was soon past all danger.

June 4th, Friday.—While in the city visiting the man mentioned, May 25th, a chair was sent from the Military Ya-men, with request to go at once and see a man who had suddenly fallen down senseless, and they did not know whether dead or not. On returning went to see the man, who was, however, dead—evidently a case of cerebral apoplexy.

June 5th, Saturday.—Received a very handsome present—a silk watch-pocket and girdle, from a respectable young man, who came himself with the present. A few days previously he had swallowed opium, and we were sent for. It must be understood, in speaking about these opium cases, it is never accidentally swallowed, but always deliberately, with the intent to commit suicide; they hold life so very cheap that a quarrel in the family is often enough to make a man or woman at once take opium that their spirits may injure the person who has warned them.

June 7th, Monday.—Man with crushed foot, mentioned June 1st, brought into the hospital, as it would be so much easier to attend to him. His friend brought 1,000 cash, which will cover his food for about three weeks. Removed two toes.

This just completes the picture of two weeks, so I will not continue the story, except to say that, in addition to the cases mentioned, we have had every day an average of thirty patients, sometimes above fifty, and that the whole morning is taken up in seeing them one by one. While they are waiting their turn they are sitting in the waiting-room, which is made bright with Scripture texts, etc., and either Mr. Pearse or myself are in this room every morning talking to them about the Gospel. So either by regular preaching or by conversation one tries to bring home to their hearts and minds the futility of idolatry, the utter darkness that apart from God's word we are in as to the future, eternity, forgiveness, and then to tell them of the one true God, and of Christ.

Sometimes we have very attentive listeners, who follow with real interest, ask intelligent questions, and are glad to take a tract home with them. On the other hand, often we find it very difficult to get them to pay any serious attention, and we have always to be prepared for even the most attentive listeners to suddenly break in upon us with some utterly irrelevant remark, as to whether we wear tails in our country, or as to how much lead-pencils cost each.

I have made a large map of the world, and find it an unfailing method of first of all gaining their attention by showing the distance between our two countries, and then asking if they know why we have come to their country. The vast majority do not know why we come, so we tell them the great difference between us and them. Sometimes we have very attentive listeners, who follow with real interest, ask intelligent questions, and are glad to take a tract home with them. On the other hand, often we find it very difficult to get them to pay any serious attention, and we have always to be prepared for even the most attentive listeners to suddenly break in upon us with some utterly irrelevant remark, as to whether we wear tails in our country, or as to how much lead-pencils cost each.

I have made a large map of the world, and find it an unfailing method of first of all gaining their attention by showing the distance between our two countries, and then asking if they know why we have come to their country. The vast majority do not know why we come, so we tell them the great difference between us and them as to worshipping idols and worshipping the true God. They are generally ready enough to acquiesce in anything we say as to the futility of idolatry, and yet, nevertheless, they persist in it. What one longs to bring home with the Spirit's power is the positive side of the truth about the eternal, living, loving God in heaven, and His power, goodness, and mercy in making a way through Christ for pardon and peace now and eternal happiness hereafter.
From the window of their front loft all that was to be seen, the street were heard saying, "Surely, there must be a wedding at the foreigner's house." Mr. Cheo, the Roman Catholic Doctor, and Mr. Wang, a district official, seemed to be masters of the ceremonies, and were backwards and forwards through the mud several times, both to give an answer to the question whether or not the patient will get better; and, lastly, a fourth superstitious custom they had followed was to throw a handful of grains of rice at doors, to drive away the devil. After this I was able to talk awhile about the true God and the emptiness and futility of all idolatry. It is remarkable how, in spite of education and high social position, the Chinese are so terribly bound up in their superstitions.

For instance, on reaching his house we noticed first a mysterious character written on a strip of yellow paper, and hung up from the lintel of the door. These one sees everywhere, in the houses of high and low, rich and poor, as having been copied down from old books; in one of the heathen homes, they would burn incense and worship heaven and earth; in our Christian homes, for instance he made. He said, on a similar occasion in one of their families, they would chant some of their sacred references, so as to be able to look up the subject afterwards. Close to where she was sitting on the floor were the fragments of a broken basin. The custom seems to be to throw some special character, or charm, on the under surface of the rice basin, and then dash it on the ground, and observe blood about the place, two ducks having been killed, and the blood sprinkled to appease the evil spirit. Thirdly, I noticed what I did not understand till afterwards. It was a very satisfactory case, as her appearance when it was a mandarin, who came straight into the waiting-room as I was preaching to the patients, while Mr. Sie was attending to their diseases in the consulting-room. He was shown up into our guest hall, where I soon joined him. He had called to make a present, in return for our services one day last week, when we were permitted to save the life of his daughter-in-law. He had sent first to the brethren at the other house, being near to his house, but she was deeply under the influence of the opium she had swallowed, and all the hopes we had of a case of this kind resulting to any result, so Mr. Phelps stayed there while Mr. Gill came over for me, and we set off armed with galvanic battery, stomach-pump, hypodermic syringe, and appomorphia. On reaching the house, however, we met Mr. Phelps coming away, as the case seemed hopeless and the family themselves had given up hope. However, I am thankful to say that the persevering use of the means just mentioned resulted soon in return to consciousness, and in about an hour, we were able to leave her out of danger. It was a very satisfactory case, as her appearance when we first saw her was enough to warrant any one in taking a very unfavourable view of the case. So hopeless did even her father regard it, that he pressed me to desist troubling further and to sit down to a meal prepared for us. This morning he was loud in his praises of our instruments, and wanted to see the battery again, and understand its action, then asked about electricity and the telegraph; so I was able to bring out my electro-magnet, electric bell and telegraph (all made in this house by our workmen, to my direction), and explain the thing to him. After this I was able to talk awhile about the one true God and the emptiness and futility of all idolatry. It is remarkable how, in spite of education and high social position, the Chinese are so terribly bound up in their superstitions.

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I Native Testimonial Presented to Dr. Wilson.

From Miss Muir.

Tuesday, August 31st.—To-day we have witnessed an unusual sight. For some time we have known that some of the well-to-do neighbours of Dr. Wilson have going to present him with some sort of a testimonial. It was settled to be to-day, and Mrs. Wilson invited all of us sisters to go over, as we could see from the window of their front loft all that was to be seen, and nobody need know we were there. Inside the Hospital all was in readiness, the Doctor in full dress awaiting us. This morning he was loud in his praises of our influence, the shop from which the procession was to start, and the Hospital, making final arrangements and suggestions. Mr. Wang is a Mahommedan, but we were very pleased at a suggestion he made. He said, on a similar occasion in one of their families, they would chant some of their sacred books; in one of the heathen homes, they would burn incense and worship heaven and earth; in our Christian home, would we not like to sing a hymn to praise God? Of course, the Doctor was only too glad to fall in with this suggestion, and had a sheet-hymn, "From all that dwell in the heights of heaven, to the depths of hell, we raise our voices and shout, "Praise, praise the King!" And all the brethren and the Sisters joined in the singing, and our joy was overflowing. It was a very satisfactory case, as her appearance when it was a mandarin, who came straight into the waiting-room as I was preaching to the patients, while Mr. Sie was attending to their diseases in the consulting-room. He was shown up into our guest hall, where I soon joined him. He had called to make a present, in return for our services one day last week, when we were permitted to save the life of his daughter-in-law. He had sent first to the brethren at the other house, being near to his house, but she was deeply under the influence of the opium she had swallowed, and all the hopes we had of a case of this kind resulting to any result, so Mr. Phelps stayed there while Mr. Gill came over for me, and we set off armed with galvanic battery, stomach-pump, hypodermic syringe, and appomorphia. On reaching the house, however, we met Mr. Phelps coming away, as the case seemed hopeless and the family themselves had given up hope. However, I am thankful to say that the persevering use of the means just mentioned resulted soon in return to consciousness, and in about an hour, we were able to leave her out of danger. It was a very satisfactory case, as her appearance when
below the skies,” in large characters, hung up on the guest-room wall.

After a long time of waiting, at last we saw the procession come across the bridge about fifty yards away and halt while Mr. Cheo came to fetch a long heavy bamboo, and a few minutes after they arrived, two men carrying the bamboo first. It was covered with crackers, just one mass of red and white balls; they turned it over and over, the crackers going off all the time, making a great noise and smoke. While this was going on outside, the procession filed in at the front door, four men carrying a black sign-board, with gold characters, the top draped with red silk, two more carrying an open box with scrolls in it. Behind these came twenty odd well-to-do citizens of Han-chung, some in full dress, all with top hats. As soon as they were inside the front door, we went to the windows overlooking the courtyard, to see the board deposited in the guest-room, right in front of the table; it looked very handsome. It was beautifully done, jet black varnished, four characters in gold, meaning “Bevolent Relief” to the “Middle Flowery Kingdom.”

I must not forget to add that the procession was accompanied by a party of musicians, who took up their stand at the foot of the stair-case, just below where we were, and they added not a little to the general excitement.

When the guests had all been duly marshalled in the guest-room, and the Doctor too, there followed an immense amount of bowing, which over, Mr. Pearse was invited to the top of the room to say a few words. We could not hear, but had a good opportunity for taking stock of the whole scene. The room was full of men standing, and in the courtyard, and on the verandah were a crowd of on-lookers, among them our four brothers from the West Gate conspicuous by their white faces, and Mrs. Wilson’s baby, in his nurse’s arms; also one or two very gaily-dressed little guests. After singing the hymn and a few words of prayer and praise, the doctor invited his guests into the sitting-room, where tea and cakes, etc., were prepared for two tables full of them. The carpenters came back and carried the board outside, and proceeded to fix it up, and two more tables were laid in the guest-room for the rest of the guests. The last table was not full, I think only three Englishmen sat at it to start with, but before the repast was over the carpenters sat down to it. It seems such an odd combination of guests, according to English ideas, does it not? but it is not at all incongruous here, where the principle seems to be a sort of half-fellow-well-met, and a few shades nearer Liberty, Equality, and Fraternity, than in our Conservative old England.

While this repast was going on, we regaled ourselves with cocoa up in the loft, and shared with the occupants of the down-stairs tables some delicious English Mixed biscuits. Presently, the tea over, the Doctor appeared again, this time in his every-day costume, and invited all the guests into the men’s ward, where he had arranged all his scientific apparatus, a good deal of it being of Chinese manufacture; such as time-ball, electric telegraph, and battery, all made by a Han-chung carpenter, under Mr. Wilson’s superintendence. When they had all disappeared into the ward, we emerged from the loft and had a look at the rooms, where the guests had been. The scatter of dress, hats, and garments about the place was most absurd and untidy-looking, but decidedly Chinese, as they don’t seem to think it matters what you have on after the salutations are once over.

After the exhibition of all the Doctor’s apparatus, the feast came on, in Mahommedan fashion of course, and that was over, Dr. Wilson gave each of his guests a little memento of the occasion—a Matthew’s Gospel and three other books, bound in bright colours, and each set done up together with red paper, on which was written a request that the gift, though apparently small, might be carefully read. The books were received with great eagerness, and much prayer has been made for a blessing on them. Will all who read this thank the Lord with us, for giving his servants favour in the sight of the people, and pray much for Han-chung, not forgetting the Mahommedans.

Help in Times of Need. FROM MR. PEARSE.

At the time of the riot in Chung-k’ing, Messrs. Pearse and C. Polhill-Turner arrived at the neighbouring city of Pao-ning, and finding that examinations were going on, thought it better to leave till they were over, and decided to pay a visit to the friends at Chung-k’ing. Taking with them what they needed for a short time only, and leaving at Pao-ning the native Christians who had come with them, they reached Chung-k’ing to find that all the missionaries were in the Ya-men, and that they must stay with them till the mandarin should arrange for them to leave. Boats were provided to take them all down the Yang-tse to I-chang, but Mr. Pearse was glad to start homewards by the nearer route from Kwei-fu.

Mr. Cecil Turner, our servant, and myself took twenty days to reach Han-chung overland from Kwei-fu. The brethren at Chung-k’ing had two ponies, which they did not know what to do with, so offered them to us to ride to Han-chung. Not having much money for hiring coolies or chairs, we were glad to accept their offer, more especially as the weather was too hot to attempt a long journey on foot. Before leaving we hired a boat to convey the ponies to I-chang, and left our boy to bring them on. They arrived at Kwei-fu at midnight, in time to prevent our going on to I-chang, which we should have had to do, had they not arrived before morning, lest if we remained at Kwei-fu the boy on the boat with the ponies should go on down the river, not knowing we had landed there. We were very thankful for the Lord’s help and guidance in thus arranging matters for us.

About eight a.m., the boats went off, leaving us behind. We had to scramble up a high, muddy bank, and carry all our belongings up as well. After a good deal of trouble—for we had not been used to Chinese saddles—we got the ponies saddled, and our bedding and a few other things which we had with us on to their backs. It was fearfully hot, and the perspiration was pouring off us.
A CHINESE TOY-VENDOR.
We then prepared to start, but another difficulty presented itself. The boatman made an unjust claim for money, and followed us into the city, evidently prepared to make difficulty, thinking, I suppose, that under the circumstances we should be easily frightened into giving what he demanded. A crowd soon collected in the street, to whom he told his tale, adding (so our servant told me afterwards) that we had been turned out of Chung-k'ing, and our houses destroyed, and now we refused to pay him for his boat. The crowd took his part, and urged us to pay, and the boatman seized the bridle of one of the ponies, and so prevented our going on. All just claims had been more than met, so I refused to pay more, not only because he had been fully paid, but because we had very little money for our journey, as it was, having only brought enough to take us back to Pao-ning, and the friends at Chung-k'ing had not been able to lend us any; so I told the boatman that if he liked I would go with him to the ya-men, and he could present his case there, which we did, and finally we got off without paying what he demanded. This incident was a pretty good test of the temper of the people there. If they had been inclined to be troublesome, they had a pretext, and could easily have got up a disturbance. We did not know how they might behave towards us, and consequently were thankful to get away.

At first we had a good deal of trouble with our horses; we had not learnt how best to adjust their loads, and our servant was quite unaccustomed to the kind of work he had to do. Then we discovered soon after leaving Kwefu that they were minus no fewer than four or five shoes between them, and as our road lay a good deal in the rocky bed of a river, of course they soon fell lame, and we had to walk most of the time, as no blacksmith was to be found.

For the first three days, and at times afterwards, it was excessively hot, and we could not travel far, as thirst and weariness made very frequent spells of rest necessary. We put wet cloths on our heads and round our straw hats, and still the heat of the sun was almost unbearable. For the first eleven or twelve days the roads were fearful, being either along the course of a river or over mountains. In the former case we were often almost as much in the water as out of it. One day we forded a river seventy-two times, and other days almost as often. Sometimes the water was deep, and the horses had to swim across by a plank, bridge, or boat. This happened three times in one day, and each time, of course, the saddles and our bedding, etc., had to be taken off and re-adjusted, causing much trouble and loss of time. At other times the current was so rapid that we were glad to steady ourselves by holding on to the horses' tails, and so crossing over. Had we encountered many heavy storms, we should have been delayed indefinitely, for at such times those mountain-rivers in a very few hours become so swollen as to be quite unfordable. More than once, as it was, we were told we could not cross the river, but found a way over when we got to it. Altogether we were only delayed one day by rain and swollen streams.

Twice the road was so bad that we had to take our things with us by boat, and hire three or four men to lead the ponies over the bad places in the road, the path being too narrow to admit of the ponies passing with loads on their backs, and so sloping that one man had to hold their heads, and another their tails, to keep them from falling down the precipice into the river below, not an unusual occurrence, I believe.

Some of the scenery was simply magnificent, wild and grand in the extreme—gigantic, overhanging cliffs almost meeting over our heads—lofty peaks, water rushing down from a great height, and forming splendid cataracts and roaring torrents, were what our eyes daily rested on, until we longed for the plains again, and something more homelike and peaceful by way of scenery. Of course, we had great changes of temperature crossing the hills; one hot day we climbed a high mountain, and when, towards evening, we reached the summit, and it came on to rain, we were glad, on reaching our inn, to sit round a fire and warm ourselves, after putting on all the warm clothing we had with us.

Amongst the hills, the people live almost entirely on potatoes, and never see rice; we could get on very well, but the natives who were with us did not think they had had a meal when no rice was to be had. I find that we foreigners can adapt ourselves much more readily to changes of diet, language, climate, etc., than the natives themselves. On the whole, we did very well for food; we usually confine ourselves to a vegetable diet on the road, but one is not, I think, much the worse for that in the hot weather.

The first half of the journey, we passed very few towns or cities, and saw scarcely any one travelling, except a good many coolies carrying salt and oil into Shen-si and Hu-peh from Si-ch'uen. We visited one small city and one or two towns where, I think, no European had been. We could not get books at Chung-k'ing as we had expected to; consequently, our small stock was soon sold out. Often at night I was too weary to preach, or we arrived at our inn too late to do so. But we did often preach and sold a good many books while they lasted. We should have travelled more slowly and given ourselves more time for preaching on the way, but that I had no means of communicating with Han-chung, and, as it was past the time when Mrs. Pearse expected me back, I knew she would be anxious, especially if she had heard of the riot at Chung-k'ing, knowing I had gone there, and hearing, as she would be sure to, exaggerated reports, she would naturally be alarmed for my safety. I was, therefore, anxious to be back as soon as possible on that account, and also because I knew that there were matters at home which needed my presence and attention. By God's goodness news of the riot did not reach Han-chung until after we had arrived, when a letter came from Pao-ning giving a full account of the matter which, had it arrived earlier, must have caused much anxiety on our account. It had been on the road twenty days instead of ten, which is the usual time.

The last six days, we did a distance which usually occupies eight or nine, travelling thirty-five miles a day, and reached home on Saturday evening to find Mrs. Pearse on the tip-toe of expectation, and just beginning to get weary in watching for one who did not come. The Lord in His goodness brought me back when further waiting and suspense would have been painful and trying. We had many little trials and hindrances which served as occasions to cast ourselves for help and guidance on the Lord, and to draw us nearer to Him. He always helped us, and we had in the end to praise Him many times for what looked very awkward and impassable obstacles at the distance. Almost daily this was our experience. One day one of our horses would lose a shoe and become lame in consequence, and perhaps there would be no smith to be had for days; another time our boy was ill; a third day I got a chill myself and suffered in consequence; another time one of the horses was knocked up and could not travel after we had gone only about ten miles. Again, our last thousand cash was stolen at our inn, and we were left without money to go on with. These are samples of some of our little trials on the way, but in spite of them all, the Lord brought us through in a comparatively short time, and always let us see His hand.
outstretched to help. When we had no money I borrowed from the local mandarin enough to take us to the next city (Hsing-an), promising to send it back by the runners who accompanied us, but we were stopped a day by rain, so the sum proved insufficient. However, the landlord of the inn where we were staying allowed us to remain on our promising to send back the sum required to pay our bill by the same man from the city. We gave our promise, believing that the Lord would provide, but where the money was to come from we did not know. They had money in Han-chung.] We thought we might be able to borrow it, as we were better known there, through several

A Visit to Fuh-hsing-tsih; Gan-hwuy Province.

FROM MR. COOPER.

FROM Hsuen-shan we went by invitation to another village called Fuh-hsing. My companion, Mr. Tsii, had spent a month in this village last autumn, visiting his relatives and friends, and at that time several of them professed to believe the Gospel. I had heard encouraging reports from him of the sincerity of some of these converts, but must confess I was scarcely prepared for such outspoken testimony as met me on arrival. The farmhouse to which we were invited, gave evidence as to the changed religion of its owner. Over the lintel of the outside door, where it is customary to paste characters desiring good luck, longevity, etc., I noticed four characters in large type, which read: "There is only one true doctrine." On the doors also were the words: "All who trust in Jesus will escape from sin and its punishment," and "All who worship God will obtain heavenly happiness." On the inside wall several sheet tracts and a Christian calendar were posted up; while, on entering the guest-room, in the place where idols, tablets, and incense altars are usually placed, was a copy of the Ten Commandments and other verses as Matthew ix. 36-38, and Mark xvi. 15 ?

There being no experienced Christians at the Fuh-hsing village, special care was needed in the reception of candidates as such, have a great influence with them. Oh, can you imagine what a deeply interested audience of about ninety persons, which read: "There is only one true doctrine." On the doors also were the words: "All who trust in Jesus will escape from sin and its punishment," and "All who worship God will obtain heavenly happiness." On the inside wall several sheet tracts and a Christian calendar were posted up; while, on entering the guest-room, in the place where idols, tablets, and incense altars are usually placed, was a copy of the Ten Commandments and other scrolls, showing that it was the intention of the owner to propagate the Gospel. He was a fine old man of sixty years. He gave us a very hearty welcome, and soon proved that his life and conversation were in full keeping with his profession. Like others, he had been reviled and persecuted for rejecting the superstitions of his ancestors; but like Mr. Yang, he was sufficiently grounded in the truth to stand the test of such trials. Having two sons who attended to the whole of his business, he has plenty of leisure time, and this he spends in reading the Scriptures. His Bible knowledge, therefore, is not small, and as he spoke of the love of Christ, which he had despising for the trifles of earth, and of the consequences of rejecting the Saviour! "Oh, Keh-cheng," he cried, "think of what you are doing, hastening on to ten thousand million years of misery for the sake of this accursed opium, and for fear of the snare of a few mortal men. But that's not all. You know you are the head of this family, and as such, have a great influence with them. Oh, can you bear the thought that you are dragging a whole family down to eternal destruction?" Thus the dear old man went on in this strain until noon, when, several other members of the family having come in, we held a meeting, after which, to our great joy, Keh-cheng vowed he would give up the opium and turn to the Lord at any cost.

We had dinner with them, and then went on to another house where there were four believers. Here we held two meetings and stayed the night. In this house there lives a widow of one of the sons. Mr. Tsii asked her if she believed the glad tidings. "Yes," she said, in a plaintive voice, "I believe, and my brothers believe; but, oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him." That cry has been ringing in my ears ever since.

"Why did you not come sooner?" How many millions there are in this dark land for whom it will soon be too late! and yet some at home seem to think that the statements of missionaries as to the awful need of workers to go to Christ's heathen in China are extravagant. But is the fact not rather, we are far too stinted in our asking for more helpers, and need to consider prayerfully such passages as Matthew ix. 36-38, and Mark xvi. 15?

There being no experienced Christians at the Fuh-hsing village, special care was needed in the reception of candidates, as after our departure they would be left for some months without any teachers to instruct them. After much prayer, however, we accepted eight, and these were baptised in a small stream near to the village in presence of a deeply interested audience of about ninety persons, who witnessed for the first time the ordinance of Christian baptism.

The opening of these new stations—which are entirely self-supporting—has created a deep thirst for many more such openings, and the workers in GAN-HWUY have uniyedly agreed to ask the Lord to open one thousand stations in this province. Also, in praying for this, we do not forget that He delights to do "exceeding abundantly" above all we ask or think.
Lessons Learnt in Yen-yu-chau Fu, Gan-hsung Province.

FROM MR. DUNCAN KAY.

OCTOBER 19th.—I have just returned from a visit to Chi-men Hien. I went there at the invitation of a man, whom I met first at the examination in this city, in the beginning of this year. He is one of the first scholars in his native city, and he came to our hall to learn something of astronomy. He had heard that we foreigners were more advanced than themselves in the knowledge of heavenly mysteries. Of course I told him that in this study, as in every other, it was necessary to begin at the foundation, and spoke to him of the Author of nature. He bought several of our books, and continued a regular visitor and intelligent inquirer for the few weeks he remained in this city. He afterwards sent me the enclosed Chinese letter, with two pounds of tea. I liked the spirit of the letter very much. After this he went down to Kao-chau Fu, in Kiang-si, on business, and meeting with brothers Blandford and Molland, there continued his inquiries. They sent the enclosed letter to me by him, and I received it on my visit to his last week. It is indeed encouraging to me to see how this dear man has persevered in his search after truth. He says distinctly that he believes the doctrine; but, as you know, it is no small matter, for a scholar of his grade, to make an open confession of his faith. We must pray that he may be wholly delivered from the fear of man.

His case teaches me two lessons: first, that our faith for results on the preached word needs to be enlarged; and second, that we should follow up individual cases more patiently. During the course of that examination many hundreds of scholars came to our hall; some bought books, some listened to the preached word, some scoffed and laughed; but none went away without a message to their soul. The Lord has said that His Word shall not return unto Him void. Would it be some thing surprising, then, if numbers of these teachers have, after prayer, decided to take advantage of this, and so make a short journey to Chang-teh and some smaller farms, two men working in the yard exchanged some remarks about the "foreign devil." A young man about twenty, standing in the doorway, rebuked them for using such an expression. The young man followed me at some distance, until we got out of sight of his own house; then he called me, and asked if I was a Christian. On my answering yes, he said, "So am I." I was slow to believe this at first, as no one had ever preached the Gospel near his home; but he told me his story. He had been sent to Han-kow as apprentice to a Chinese banker, and while there he heard the Gospel, believed it, and was received into Mr. Hill's church. He was baptised more than two years ago; but when his parents heard that he had become a believer in this foreign heresy, they sent for him to come home. They took the few religious books that he had from him, and burned them; but, praise the Lord, his religion was evidently not all in the books, he had it in his heart. He had a lively faith in Christ as his Saviour, and a sure hope of eternal life. I encouraged him as much as I could under the circumstances, and exhorted him to be bold in telling out to all whom he met the Good News in which he rejoices so much himself.

May the time soon come when it shall be said of all China as the governor of Bithynia said about the Christians in his province seventy years after Christ:—"There are many of every age, and of both sexes; nor has the contagion of this superstition (blessed Gospel) seized cities only, but smaller towns also, and the open country." We have a few inquirers and a class every Saturday for direct teaching. I trust we may have some baptisms soon. May we indeed be faithful ambassadors of the Cross of Christ.

Work in the Hu-nan Province.

FROM THE DIARY OF MR. T. JAMES.

SEPTEMBER 16th.—It having been arranged for the ex-priest to start to-morrow for Hu-nan, I have, after prayer, decided to take advantage of this, and so make a short journey to Chang-teh and some smaller places.

11th.—This morning early, everything being arranged, we gathered for prayer, and after commending each other to the care and guidance of the Lord, we left for the boat, and were soon on our way to Hu-nan. We made direct for Chang-teh Fu, and having a strong favourable wind, we arrived in safety on Saturday evening.

14th.—This, the Lord's day, was spent peacefully in a very quiet inn, the same that Brother Dick stayed at last year. During our stay of nine days, there were constant inquiries after the foreign teacher of last year. Many who bought books then came for others now.

Twice to-day we went and had short services at the house of our Brother Ko, who is a member of the London Mission at Hankow. It was with sadness one contemplated to-day the fact of being alone, as a servant of Christ, in the midst of sixteen million souls. I can, from this time, more earnestly cry to God for labourers to occupy this land for Christ. Soon may open doors for settled work be granted.

15th.—To-day, and four following days, we were on the streets selling books, and as opportunity was given, telling out the glad good news of our Saviour's love.

On the evening of the 20th the innkeeper was sent for by the official, who requested we should leave early, as examinations were about to be held. Upon this we said we would arrange to leave as early as possible.

21st.—To-day arranged with boat, and hope on Mon-
day to leave, and en route for Sha-shi to visit eight other places.

22nd.—To-day much as last Sabbath. Had to-day, and in fact from the time of my coming here, very great longings and earnest prayer, that if it be to the glory of God, He would grant this city to be speedily open for Gospel work. The place is beautifully situated, and much cleaner than any I have yet seen. The people throughout our stay were very respectful, and every night there were many who came to visit us. On Thursday night we met a mandarin at Mr. Ko's, who wanted to know many things respecting us. We were told that the Roman Catholics had large premises in the city used as a cloth-store, and worked by native helpers.

23rd.—To-day we went on to our boat, but could not start till next morning. Our first stoppage was at a small town—Liu-pi-tan—here the priest preached and I sold books for about three hours. It was a very pleasant time, the people giving the best attention.

On Saturday (25th) we had, for selling and preaching, a good time at Chia-chi. Later on that day, as we anchored at a small village, I thought I should like to leave a few Gospels. So I wended my way to the village shop. Here I met a young man who, having heard the Gospel at Hankow, was soon ready to tell what he had heard to the people who gathered. He told them that God was the King of kings, that Jesus was His Son, and that as our Saviour He had suffered on the Cross. This was a delight, meeting one who knew so much. May He yet believe, and accept this Saviour as His.

On Sabbath morning (26th) our boatman went a couple of miles to put in shelter from the sun. Here, during the day, we had many visitors and much quiet peaceful communion.

The following Tuesday (28th) we sold books at San-tso-la-o.

The next day (29th), at Meng-chia-chi, I was taken for a Roman Catholic priest, as here the Roman Catholics have a school and a native priest, who was driven out of K'ai-chi-chiao some three months before. Here, too, they have many followers. The military mandarin of this place is one, but, being absent at the time, we did not see him. However, next day at To-kung, he, hearing of our being there, paid a visit to our boat. The day following (Friday, October 1), we arrived at Hwang-chin-keo, and made our last call. We were sold out of Gospels, but with other books and Gospel-tracts had a good time, taking some 900 cash. Here, as at other places, many remembered the visits of our Brothers Dorward and Dick, the previous year. A few days previous to our visit, there had been a large fire, and it so happened that we arrived at the time when, under such circumstances, the usual idol-worship is carried on. We had thus large gatherings of people to hand, who listened to the message of truth and life with much interest.

Baptisms in Kiu-chau, Cheh-hiang Province.

FROM MR. THOMPSON.

OCTOBER 26th.—I paid a visit lately to Yuh-shan, and examined a few inquirers: four were received—two male and two female. Then I came to Chang-shan, and finding a few waiting to be received, asked them to come down to Kiu-chau for baptism: from Chang-shan there were also four received—three male and one female. In Kiu-chau itself there were four more to baptise, three of whom were school-girls. These girls have been in the school a long time, and had the advantage of the valuable teaching of Miss Boyd first, and, latterly, have been with Misses Macintosh and Gibson, and also had the Christian counsel of Miss C. Murray (now with her sister in Yang-chau). Still more recently Miss Williams has been with them in the school. These have all exerted a great influence on the minds of the girls, and have a high opinion of their Christian character.

Work in Fan-chau, Han-suh Province.

FROM MR. LAUGHTON.

MANY have been the blessings which the Lord has conferred upon me since my arrival in China, and at no time was the presence of my blessed and glorious Master more manifest than when alone at Si-ning. Often, has the Lord so revealed Himself to me, and so real has been the divine presence, that I have wondered if in heaven I could get nearer or know more of my blessed Master. Ah, yes! I know Christ and the power of His resurrection is indeed glory upon earth.

When I gazed upon the masses of heathen around me upon every side, and think of the command of my blessed Master, "Go ye and preach the Gospel to every creature," etc., I often wonder how those who could come, but will not, will meet the Lord upon that day when every man shall be called to give an account of how he has traded with the talents bestowed upon him. May not the Lord enable me day by day to trade with them to the best advantage, and may souls be saved for His glory.

While at Si-ning, I managed to scatter several hundred
portions of God's Word, and afterwards found many reading. I have seen them in the hands of men with stands on the street, and found them also in some of the larger shops, so that I believe that though I am now aware that there are many who will be reading the Word of God.

Some time ago, I wrote you about my servant and the joy he then gave me; truly, I felt rejoiced in my loneliness to have one I could teach about the LORD. Now I must write about him with a sad and heavy heart. He became very proud, wished to go home, has commenced drinking and opium-smoking, has pawned his good clothes, but, worst of all, he goes every morning to inquire of the fortune-tellers and idols when he will get work. What an awful change has taken place in him! Of course, he will not come near me. I do pray that the LORD may yet have mercy upon him and that he may be restored.

Shortly after my arrival part of a hill not far from our house fell in, where some men were digging earth, and buried one of them, a young man of about twenty-five years of age. He was severely injured about the abdomen, also his leg broken. The native doctors could do nothing for him, and they came running for me. I went to see him, lifting my heart to God that He would guide me as to what was right to do, and He heard and answered. I dressed his wounds as well as my ignorance would permit and I am happy to say that the young man is now almost better, and will, I trust, be all right. May he be brought to a knowledge of CHRIST. Since then I have had many cases, such as dog bites, boils, colds, etc., etc. I make it a point to explain that I am not a doctor, and that I have come to tell them of God and the way of salvation.

About a month ago a young man came and asked me about breaking opium-smoking. He said that he was willing and anxious to give it up, but that he could not do so as long as he stayed in his own house, and he was intending to come and take a room near to us. Being a very respectable-looking man, I told him I would give him a room here. He came, and has taken opium medicine daily, and now has almost got over the desire for opium. He hears the Gospel daily, and I want to see him going away on the LORD'S side.

A young man came and bought a New Testament, and after reading it all through, returned yesterday, and I must say that he asked the most sensible questions that I have yet been asked. He tells me that he desires to become a Christian, and has promised to come and hear more about the Gospel tomorrow.

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The Chefoo Schools.

FROM "THE CHINESE RECORDER," OCTOBER, 1886.

To the Editor of The Recorder.

DEAR SIR,—It has been my privilege to attend the closing exercises of the "Collegiate School," under the superintendence of the China Inland Mission, at their sanitarium near Chefoo. These exercises were highly gratifying to me, and to all those who saw them, so far as I have learned. The success and standing of this school seem to have made a generally favourable impression. The exercises showed great care and patience on the part of the teachers, and quite commendable diligence on the part of the pupils.

The school has two departments, a boys' and a girls', entirely separate from each other. Besides, within the last year, a third department for small children—chiefly Eurasian has been put into operation.

The school has been in operation for five and a half years, during which time sixty pupils have been in attendance. Among these pupils there has not been a single case of serious sickness, a fact that speaks louder than words for the healthfulness of this northern climate.

There are, especially, two or three considerations that strongly commend this school to our favour, regardless of denominational or society differences.

1. The decidedly religious character of the teaching and training. A gentleman said yesterday on the floor of the schoolroom, "We make no secret of the fact that we are teaching religion to the pupils." A constant effort is made to bring them to a believing knowledge of the Saviour.

2. The advantage that this school affords to missionaries to give their children a start in their future education. They can here be trained ready to enter college without the necessity of sending them home so young as to require the presence of one or both their parents, and thus interrupt, if not entirely stop, their mission work.

3. A number of pupils outside the mission circles also attend, who, when they go into business in the ports, cannot but create gradually a more favourable impression with regard to mission work than has heretofore existed among the merchant class in China. Last year, there were four boys who have been in school a considerable length of time, and who are now successfully engaged in business.

4. The healthy and invigorating climate, with sea-bathing, etc., cannot but be greatly conducive to the physical development of the pupils.

On the whole, I think we have great reason to be thankful that this school has been started, and that it has met with so much success, and it certainly deserves patronage. Chefoo, July 7th, 1886.

We have received a letter from Rev. W. P. Sprague, of Kalgan, speaking in equally commendatory terms of this school.—ED. C. M.

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Tidings from Scattered Workers.

Cheh-kiang Province.

FROM MRS. M. CARPENTER.

Shao-hing, Oct. 21st.

The school-children are well. Our eldest girl was married yesterday to one of the native Christians, so now we have fifteen scholars.
in fellowship, and we are made glad by noticing, these last two Sabbaths, a desire to push forwards amongst the members. May they know Jesus in all His fulness. I am in health and joy.

From Mr. Grierson. 

Kwang-yung, Sept. 17th.

Dear Brother Sayers and I arrived here on the 6th inst. We had Mr. Stott as escort. Leaving Wun-chau on the morning of the 4th we were able to reach Dong-ling in the afternoon. We stayed over Lord's Day, when we had a hearty service with the Christians and others. The journey next day was most enjoyable, and in the afternoon we took up what we hope, by the grace of God, is to be our centre of operations. We are both thankful for such a comfortable home. The service last Lord's Day was one that made our hearts glad. All were comfortably seated, and we cannot but think that with a few alterations the place could be made very suitable for its purpose. We are looking to God for more of his power in our souls, and for preparation for the great work that lies before us in this dark land. The longer one lives in China the more the darkness is realised. It is precious to look at such a verse as Psalm lxxxvi., 9, "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy Name." I am glad that I have been called to China were it for nothing else than that I now realise more than ever the preciousness of souls.

Hunan Province.

From Mr. Geo. Miller. 

Kiang-nan Fu, Oct. 11th.

I was at Tai-ping Fu lately. Praise God, some of the people are destroying their idols, and five enquirers are waiting for baptism. I impressed upon the Christians and enquirers the importance of having a self-supporting work, and solicited subscriptions with the view of erecting a small place of worship. They willingly offered according to their means, and I hope in a month's time we shall be able to get a little place built. The work here is pretty hard just now; still I know that the Lord "is mighty; He will save," and I believe that many here will soon be led to Jesus.

From Mr. Duncan Kay. 

Kwei-chau Fu, Sept. 1st.

We are looking for one or two baptisms before the end of this year. We have a teacher attending prayers just now, the first man of this province who has come; we have three Kiang-si enquirers, and a Kweikin tucker and his wife. I am preparing paying a fortnight's visit to the eight Hien cities of this Fu, and we are looking for great things from our great God.

Huwei-chau Province.

From Mr. Andrew. 

Kiang-nan, Sept. 17th.

We have a great many visitors of the well-to-do classes, many of them breaking off opium. They are very friendly, some of them coming to prayers often. They acknowledge this doctrine is true, but they have the fear of man before their eyes. One of them (whose father is a mandarin) said, "I have argued with these Jesus doctrine people for years, but have not found anything wrong in the doctrine." He is quite friendly and very candid. He fears that if he became a Christian the Fu-t'ai would depose his father. Some say they have decided to serve Jesus. A young man who had heard the Gospel preached lay dying a short time ago not far from here. His mother was attending him—life was nearly gone, when he said, "What time is it?" "One o'clock," was the answer. The dying man said, "Wait a bit," and then uttered this prayer, "I beseech Thee, LORD Jesus, save me." Soon after he died. The man's mother told the above to one of the members of the church.

Hunan Province.

From Mr. John Smith. 

To-lien Fu, June 23rd.

The boys in school are all doing well, and seem to be very happy. A short time ago our Christian servant had a great trial; but it resulted, as trials have done to some of the rest of us, in the strengthening of his faith in God. His brother became insane, was very outrageous, and getting worse every day. Our servant always said he was sure his case was similar to that of the man who lived among the tombs in Gadara. At length his mother grew quite tired of him, and, thinking his case hopeless, sent him to the Ys-men to be killed. He was to be beheaded in two days. We joined in asking God to heal him. Next morning he was much better, and in a few days he was quite well. The underlings then refused to let him out, except they received a good deal of silver. We thought this unfair, as he had had no food from them, and we declined to assist. Again we unitedly brought him before God, asking Him to bring him out. Next morning we sent his brother to ask the mandarin to let him out, which he did. He stayed four days with us, heard the Gospel, received a little help, and went home to his wife and family, 150 li from the city.

From Mr. Pocar. 

To-lien Fu, July 11th.

The Lord is graciously granting us encouragement in the work. Two more of the boys in the school have, of their own accord, told Brother Smith that they had accepted the Lord Jesus as their Saviour. May the Lord indeed make them bright witnesses for Himself.

Hunan Province.

From Mr. Hunt. 

Kwei-chau, July, 1886.

The medical work opens many a closed door and wins the esteem of many an one who might never otherwise have been brought under the sound of the Gospel. A case only lately has won for us fresh favour from the Mahomedans of this city, who are a strong body and very distinct from the purely Chinese race. Last year I saved a Mahomedan B.A. who had taken opium. This year I was called to a case where the opium had been swallowed and absorbed; all native means had been used and failed, and the man's life was given up by the majority; men and women were weeping and wailing, some rolling on the ground in their grief. The man was quite unconscious, and certainly looked very bad. A whole day spent in administering antidotes by hypodermic syringe, and in using heat and artificial respiration, resulted in the evening in the return of consciousness, to the astonishment of those who had given the man up as dead, and were already making preparations for the chanting of the Koran and the burial of the body. "This," remarked some, "is the calling of the dead to life again." The elder brother of this man was interested enough to attend the Gospel meeting afterwards.

This is only one case of many, but I have given it to show that even a self-acquired knowledge of the elementary principles of medicine is of no small aid to the missionary in his labours amongst the Chinese people. During a year's practice I have had many successful cases and dozens of presents brought to me. Such presents are not usually valuable from a monetary point of view, but because they show that the treatment has been fully appreciated.

Shan-si Province.

From Dr. Edwards. 

Tai-yen Fu, Sept. 27th.

Since my return from the hills, patients have begun to come again, and to-day we reopened the dispensary and hospital for regular work. One of our in-patients is a poor fellow who has come from a place called Soh-ling Fu, some 800 li to the north. His case is almost hopeless, as his eyes are nearly blind; still he stays with us for a time to see if he can be benefited.
Another patient comes from Kwei-hwa-ch'eng, and was sent by Mr. Geo. Clarke. He has double cataract. A few days ago I operated on one eye, which bids fair to do well.

We returned from Ta-tung to Fen-chen, and here we had a day to ourselves. We went out and visited some of the principal streets of the city. Mr. Clarke spoke more or less to thirteen different crowds. We silently committed each tract into His hands Who all power belongs, and we believe much blessing will be the result.

During the past two mornings Brothers McKee and I have been out selling Scriptures and tracts, and met with fair success. I am thankful at say I was able to speak a few words for my LORD and MASTER. The people listened attentively while I told them what we had come to do and where we had come from, that they were all sinners, and only JESUS could save them. My heart was so full of joy at being able to say thus much for my SAVIOUR, that I came home and shed tears of thankful praise.

FROM MR. HOST.

Shih-chau, July 30th.

Decided to wait here till Monday, as Mr. Cassells had issued an invitation to the church-members in the villages to come in to-morrow. In the afternoon we went out on the streets and preached and sold tracts: we were out for about two hours, and had a quiet and attentive audience as a rule.

August 1st, LORD's Day.—Some seven or eight Christians from the villages, 40 or 60, came in, and at our morning service we had altogether about a dozen Christians, and then three women. I took the service. Mr. Ch'u conducted the second service, which was held almost immediately afterwards. Mr. Ch'u, with Mr. Cassells and myself, prayed over and laid hands on two women who were sick. Most of the friends started for their homes in the afternoon: Messrs. Ch'u and I accompanied them a short way outside the city, and then strolled on till we reached a quiet spot, and there said a few words for private prayer.

The Christians here strike me as very simple, true people, whose head-knowledge is not ahead of their hearts. They look to Messrs. Ch'u and Chang Chi-heng as their natural pastors, these two men being indeed their spiritual parents. I could not fail to notice with deep pleasure how wonderfully my dear brother, Mr. Cassells, had won the confidence and affection of these native brethren: this he has done by giving up himself, his time, and everything, just to be at their disposal; not preaching himself, but CHRIST JESUS the LORD and himself their servant for JESUS's sake. In the evening six of us remembered the death of the LORD.

Sanchung Province.

FROM MR. HUDSON BROOKMALL.

Che-foo, Oct. 15th.

This morning and yesterday afternoon Mr. Robertson and I have been making arrangements for a meeting in the Seamen's Hall, and have visited three men-of-war, two English and one American. The captain of the American ship said that when they had been in ports where there were missionaries they had had meetings on board on Sundays, and that if one could go they would be very happy to see us. We had intended asking whether we might have a Sunday service, but to be asked was much more than we expected.

FROM MISS JAKOSEN.

Che-foo, Aug. 5th.

We have had a blessed time at our teacher's home; it is such a joy to see what the LORD has done for him. When we came here he was very fond of money, and at the end of every month would ask for more salary, but when we wanted to pay him for our board at his home not even Dr. Cameron could get him to take the money. His reason was that CHRIST told His disciples to go without a purse and to eat what was set before them, so he wanted us to do so. And not only did we ask for this, but told the Gospel wherever we came: we always had a congregation at each place, and so many heard the Gospel who had never heard it before. We could do very little but pray, but to that work belongs the glorious promise: 'Whatsoe'er ye shall ask the Father in My Name, He will give it you.' We will indeed bless His name for ever and ever for such privileges.

Departures for China.

On December 31st, Mr. W. S. Johnston left for China, per P. and O. steamer, with Mr. Frank McCarthy, who goes to help in the Che-foo school.
In our last paper we were brought, as it were, into the goodly land; and saw that the mountains and little hills alike proved no barriers to the victorious progress of the armies of Israel. We lost sight of the human agency, whether of Moses or of Joshua, in the presence of their Master; and remarked that in the life of faith there remains no wilderness. The God with whom we have to do is One whose presence makes the earth to tremble—breaks down all hindrances. Even those earthly blessings which are His own good gifts He often sees fit to remove. He has promised—promised, not threatened—: "Yet once more will I make to tremble, not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore receiving a kingdom that cannot be shaken, let us have grace (margin, thankfulness) whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." Perhaps sometimes we fail to realise how great a cause for thankfulness we have, when a loving Father removes some
prop that can be shaken, on which we were leaning all too fondly, instead of resting alone on
the Rock of Ages—a prop which was to some extent eclipsing to our view the Kingdom which
cannot be shaken. Perhaps He saw that we were too content to rest on our oars, and trust to
some mooring-post, which prevented us, indeed, from drifting with the current, but was incompatible
with our making progress up the stream, and with that arduous battling with the wild waters around,
which was a needful training for future victories. There is a coming day in which not only will the
sea flee, and Jordan be turned back, but heaven and earth will flee away at the presence of Him who
is now known to us as the Lord, the God of Jacob. It is with this mighty One that we have to do,
not with mountains or hills, rivers or seas. He it is who has said, “Go; and, lo, I am with you
always.” May we not well be content with any circumstances, and any surroundings, when He has
said, “I will in no wise fail thee, neither will I in any wise forsake thee.” With “good courage” we
may say, “The Lord is my Helper, I will not fear: what shall man do unto me?” “Tremble, thou
earth, at the presence of the Lord, at the presence of the God of Jacob.”

For the encouragement of His faithful, there is, as we have seen, no mention of the wilderness in
this Psalm. And yet, for the encouragement of the timid and the desponding, there are cheering allusions to it, especially in the last verse. For it was in the wilderness that the rock became a
pool of water, and the flint was turned into a fountain of waters. Is there not also very much tender
consideration in the only titles given to our God in this Psalm—the Lord (not in capitals), and the
God of Jacob? Conscious, perhaps, that we have not the faith of Abraham, nor even that of Caleb
or Joshua, God draws near to us as the Lord, and not as Jehovah, and as the God of poor faltering
and failing Jacob; and if any of us dare not claim to be in the land and fear that we are still in the
waste howling wilderness, are we not reassured as we think of Him who promised to be with Jacob
in all his wanderings, when he was turning back from the land of promise, a lonely traveller to the
land from which his fathers had come out? Then were the gracious words spoken, “Behold, I am
with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land ; for I
will not leave thee, until I have done that which I have spoken to thee of.”

Not altogether dissimilar to the words of our Psalm were the encouragements given to John the
Baptist for the preparatory work which he was sent to do as the forerunner of our Lord. When the
Jews sent unto him from Jerusalem priests and Levites to ask him, “Who art thou?” he said, “I am
the voice of one crying in the wilderness .... as said Isaiah the prophet.” And St. Luke, in refer­
ring to the passage, quotes with it the encouragements that must have been so helpful to John :—

“Every valley shall be filled,
And every mountain and hill shall be brought low :
And the crooked shall become straight,
And the rough ways smooth ;
And all flesh shall see the salvation of God.”

These gracious assurances remain for our encouragement and help in the work in which we are
engaged at the present day. As John was preparing the way of the Lord, so are we. We rejoice in
all the triumphs of the Gospel, in the conversion of every heathen man who turns from the worship of
idols to serve the living and true God, and to wait for His Son from heaven. But he would take a
most inadequate view of missionary work who thought that nothing more had been accomplished than
that which can be tabulated, and did not rather recognise, in the present work of the Missionary, a
foundation work on which something more glorious is to be built, a preparing the way of the Lord, in
anticipation of the setting up of His glorious Kingdom. In carrying on the work we are commissioned
to do, we have our seas and rivers to cross, our mountains and hills to surmount and remove. In
our own strength we might well look upon our task as hopeless, and our efforts as labour lost. But if
each worker realises himself as a temple of the living God, an instrument possessed and governed and
used by the Almighty, there is no place for discouragement. Before Him, the hard, dry rock shall be
turned into a pool, the flint into a fountain of waters. The purposes of God shall stand, and none can
stay His hand, or say unto Him, What doest thou?

“The God of Israel, He giveth strength and power unto His people,
Blessed be God.”

J. Hudson Taylor.
THE following important proclamation was printed in Hang-chau by the Governor of the Chekiang Province, and has been circulated throughout the Province. Similar proclamations have been issued in other Provinces; and whether the local authorities have really issued them or not in every case, it has evidently been the intention of the Peking authorities to have them issued throughout the Empire. Friends who have been praying for the fuller opening of China will rejoice with us and take courage. Will not some of them join with the praying band in China, who are daily asking God for one hundred new missionaries for the China Inland Mission during the year 1887? “Is anything too hard for the Lord?”

TRANSLATION.

Proclamation by Wei, Governor of Chekiang, in favour of Christianity.

In the 3rd Moon of the present year (April, 1886) instructions to the following effect were received from the Tsung-li Yamen [Chinese Foreign Office]:—

“The protection of Christian Chinese being provided for in the Treaties, and friendly relations having now been re-established between China and France, it becomes our duty to draw attention to the Imperial Decree issued in 7th Moon of the 10th year of Kuang Hsi (August, 1884), which laid down that wherever there was a chapel, proclamations should be issued with a view to securing harmony between the people and the converts.”

At the time of the receipt of this dispatch I gave the necessary directions, but, passing as they would through many hands, there has of course been danger of delay or error in their execution, and a possibility of the proclamation not having been uniformly promulgated.

In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent on me again to put the matter in plain terms. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels of the various nationalities is to exhort men to virtue. Those who embrace Christianity are, as before, Chinese subjects, and both converts and people should peaceably pursue their calling, and not let mutual jealousies be the cause of strife between them. If cases come before the Courts, the local authority should investigate them impartially, having regard only to the merits of the case, and not as to whether the litigant is a convert or not, and should give his decision quickly. Thus neither party will inflict injury on the other, each will pursue in peace and quietude his calling, and the desire of the State, to include in its kindly benevolence the men from afar [foreign missionaries] equally with its own people, will not, I trust, be frustrated.

From the date of this proclamation, any lawless vagabonds who make trouble, or stir up strife without a cause, shall be punished with the utmost rigour of the law. No mercy will be shown. So beware!

12th Year of Kuang-Hsi, 6th Moon, 16th Day.
(October 13th, 1886).

To the Members of the Mission in China.

COPY OF A CIRCULAR LETTER FROM MR. J. W. STEVENSON.

Gan-king, Nov. 25th, 1886.

DEAR BRETHREN,—In compliance with Mr. Taylor’s wish, I have much pleasure in reminding you that we propose, as in years gone by, to set apart the last day of the year for united fasting and prayer, to seek increased blessing upon each member of the China Inland Mission and upon the work God has so graciously put into our hands.

It is generally felt that we have come to a critical point in the history of the Mission. God has, in answer to prayer, given us openings in most of the interior provinces, and also supplied us with men and women in some measure to occupy them.

Our beloved Director has also during this year made arrangements for the subdivision of responsibility and for the more efficiently carrying on of the work through provincial superintendents.

But, beloved fellow labourers, these things are but the scaffolding to assist us in our building.

We cannot keep it too prominently before us that our great object is not the mere opening of stations, or the multiplication of missionaries, but the salvation of Chinese men and women.

We are sent by the Master to make disciples and to be fishers of men. We are literally where “Satan’s seat is,” and this strong man armed is not to be lightly dispossessed of his castle.

If our blessed Lord were to visit us in person in this land, would His words not be as of old, “This kind goeth not forth but by prayer and fasting”? not by prayer merely, but by prayer and fasting.

The failure—if failure there be—must not be sought for either in the Gospel or in the mighty Saviour, nor, indeed, even in the Chinese, for “Christ came not to call the righteous, but sinners.”

Our circumstances resemble those of the disciples in the case of the lunatic in Matthew xxvii.; the difficulties arose from unbelief in the disciples, and not from the case itself.

And so, dear brethren, let us give ourselves to prayer and fasting, that all unbelief may be cast out by the mighty incoming of the Holy Ghost into our hearts.

Let us take the example of Ezra (viii. 21-23) or of Daniel (ix. 23), and be sure that we, too, shall have cause to say, “He was intreated of us.”

My visit to South Shan-si this year has filled me with
fresh hope, and new enthusiasm regarding the possibilities that lie before our native brethren in this land.

It was delightful to find Chinese brethren giving themselves frequently to fasting and prayer, and also to notice the influence such men had over their fellow-countrymen. In order that we may be real leaders of men and patterns to the flock, we need to give ourselves to much heart searching, frequent fasting, and constant prayer. Thus only shall we be able, like the Apostle Paul, to say to our converts, "Those things which ye have both learned and received and heard and seen in me, do."

Up to the middle of September, when I left South Shan-si, over a hundred members had been added to the Church this year, and there were between forty and fifty candidates ready for baptism.

In Shen-si, Gan-hwuy, and Cheh-kiang, there have likewise been considerable additions to the various churches, as well as smaller accessions in other provinces.

These are very encouraging facts. A large amount of work has been done in the far north, and a house has been secured at Kwei-hwa-ch'eng, and settled work hopefully begun.

In KAN-suh, both at Ning-hsia and Si-ning, mission premises have been obtained.

Though there have been reverses in Si-ch'uan, that is by no means cause for discouragement.

Our Enemy has little objection to anything which is not likely to damage his kingdom; but when he sees measures initiated which under God’s blessing will accomplish great results, he is sure to oppose.

The coming out of twenty-two new workers—five of whom are self-supporting—this year, is in itself no small cause for thanksgiving.

Our needs are, however, so great that this increase has appeared as nothing, and I would suggest that definite prayer for not less than a hundred new workers during 1887 be offered on our fast day, and also that it be made a subject of daily petition afterwards. "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full."

I remain, dear brethren,
Yours faithfully in Christ,

JOHN W. STEVENSON

Itinerant Work among the Women in Kiang-si.

FROM MISS LILY WEBB.

JUNE 17th.—Before leaving Ta-ku-t'ang this morning we read Rom. viii. together, and came away realising that nothing could indeed separate from the love of God. It is so glorious to know that we have the earnest prayers of so many of God’s children. We [Misses Macintosh, Gray, Byron, and Webb] got comfortably settled in our boat, and asked the Lord to bless and help us much on our journey. We anchored about three p.m. at a village, as there was no wind. When it got cool, Miss Gray, Byron, and Webb tried to speak to a group of women in the corner, but it was still difficult to gain their attention. The master of the shop then told us politely that as the people were still coming, we had better return to the boat. Some gospels and tracts were sold, which we followed with prayer. We had a nice talk to the people who followed us, especially with one boy, who came all the way. We find ourselves anchored by the same boat as last night, and the dear woman had not forgotten what Miss Macintosh had told her. I wish you could have seen her eager face as she listened again to the “good news.” Her husband also seemed interested.

JUNE 20th.—We did not go on to-day, being Sunday; we have had a glorious day. The boy I spoke of yesterday, as having a talk with Miss Gray, came to the boat about noon, and asked us to go to his home, to see his mother and sisters; it was too hot then, so we told him we would go later. He came back twice, and led us round a back way into the house, not to attract the attention of too many people. A number of women were waiting for us. Soon they listened quietly and attentively, while Miss Gray spoke to them. Miss Byron also had a group in her corner. There was a dear old woman of eighty-eight years old, who took my hand and said, “You are all so good, I love you all.” A messenger then came, and said a mandarin’s wife wanted to see us. Numbers of women followed us there, begging us to return and tell them more. The ladies listened attentively, and understood our sisters well. On our way back to the boat, we were invited into another house, where about fifteen women came to hear us. We went away full of praise to the Lord for so opening up our way. There was a smile for us from nearly every woman we passed, and the men were very quiet. The captain of our boat came out to protect us; I suppose he thought we might need it; we are so
delighted at the interest he shows in the Gospel. In the evening we were still anchored alongside of the boat of our friend of the previous nights, and had a nice time with her.

**June 21st.**—We started with a strong head wind this morning, but could not go far, as it was too hard work for the men, so we put back to our little port; it was rather trying, but we felt the Lord had a purpose in it, and we would wait and see what it would be. The wind continued the same, and about 11 o'clock a young gentleman, from the mandarin's house we visited yesterday, came with cards inviting us to go and see them again. We went in the afternoon (Misses Gray, Macintosh, and I). We were received kindly into the house, and given tea and cakes. Our hearts were cheered, indeed, by the eagerness shown by some of the ladies to learn as much as they could, especially the old T'ai-T'ai, who seemed to understand so well. We had been in the house about an hour-and-a-half, when the captain came to say there was a very good wind and they wanted to go on. We went; I need not say we were all fully satisfied as to the purpose the Lord had in keeping us. Our friends in the village told Ah-ho to ask us to return, they would like to see us again.

**June 22nd.**—It has been raining all the week, so we have not been able to go out, but we have had a nice number of women here this week—Miss Macintosh and Miss Byron in the forenoon, and Miss Gray and I this afternoon. Each time numbers came and heard the Gospel; we were delighted by the eagerness of the Christians to hear more themselves, and also to tell the others.

**July 1st.**—We arrived this morning by a strong wind; Misses Macintosh and Byron have left us; Miss Gray and I quickly took possession of our new quarters, and you would have been amused at the sweeping, cleaning, and white-washing which the place soon underwent, and we were heartily helped by the two sons of the evangelist. We had a good laugh at our proceedings. They asked us if we would like some more air in our bedroom, on hearing our answer in the affirmative, they immediately pushed out a part of the wall into the street, while we stood looking on almost mute with astonishment. However, it gave us more air, so it was all right.

**July 2nd.**—We have had a very good day with the women, who came in numbers all the afternoon, and listened well to the story of Christ's love. We were so thankful that the Lord had sent us to these people, for we have had such a happy time with two Christian women over the xiv. of John; they seemed so astonished that we could thus speak to our God. The dear woman who was so interested seemed to grasp it well; a few minutes after, putting her hands together and shutting her eyes, she said "Is this the way I can worship Him?" Then adding, "I am afraid I shall forget all you have told me; will you write it down, so that I can get some one at home to read it to me?"

**July 11th.**—We have had another good day with the women. A nice number came this morning; a great many wanted us to go to their houses, which we were hoping to do, but the heat is very great just now, so we cannot go out in the middle of the day. This afternoon Miss Gray and I went downstairs to see the evangelist's wife, who has been ill. We had such a happy time with two Christian women over the xiv. of John; they seemed so glad at the thought that Jesus has really gone to prepare a place for them, and is coming again for all His people.

**July 13th.**—We were so disappointed not to be able to reach Ho-keo yesterday, on our return from a very nice visit to Fuh-shan, where the work is, indeed, very encouraging, numbers of women come every day to listen to the Gospel.

**July 25th.**—We are anchored at a large village about ten or twelve li from Ho-keo. This afternoon we went on shore. The people met seemed frightened of us, and we walked on until we came to an old woman sitting by the roadside. Miss Gray began a friendly chat with her, and very soon others gathered around. They all seemed particularly interested in us, and for some minutes did nothing but discuss us loudly amongst themselves. However, after a series of questions, they were more satisfied, and listened attentively to our message. After we returned to our boat, three different families sent us presents of tea, and we sent them two Gospels each, which they seemed very pleased to have.

**July 26th.**—We arrived at Ho-keo this morning, and find the men have got on so nicely with our house, which will be exceedingly comfortable and clean when it is finished. To-night we hired one of the women of this place as a servant.

**July 29th.**—Miss Gray and I went on shore on the opposite side of the river, where there is quite a small town. We were invited into one house, where a good many people collected, and we had a nice time with them. Many seemed interested, especially one or two old women, who drank in eagerly all that was said. They always listen so anxiously to know if the good news is really for them. One of the women then took us further into the town, and we were invited to sit down in a shop. However, we were unable to speak there, as the people gathered in such numbers, and were too excited to listen.

**August 2nd.**—We arrived at Kwei-k'i this afternoon, and had an interesting time in our boat with some women who came in to see us. We had in keeping us. Our friends in the village told Ah-ho to ask us to return, they would like to see us again.

**August 3rd.**—Miss Gray and I went on shore to-day at a lovely village—it consisted of a colony of about twenty houses, surrounded by a wall made of mud—and such beautiful scenery all round. The people were so amused when they saw us, but after a little time timidly ventured near us. They became quite friendly, and were...
very interested in us, inviting us to go into their houses. I believe before we left them several of the women, and one or two men grasped the outline of our message. They understood most of what Miss Gray said to them, though some of them spoke with such a queer accent that even Ah-ho could not understand them.

August 10th.—This afternoon we went out to a village where the people had never seen foreigners before, and indeed they seemed scarcely to have heard of them, for they were very doubtful as to what species we belonged to, until our woman assured them we were really women. I shall never forget the frightened look on the face of the first woman we met; she went into a house and called an old woman, who summoned up courage to meet us, coming out with a rake in her hand. However, as usual, after a short time, they became reassured, and listened to what we told them, although I am afraid they were too excited to take much in. But it is so comforting to think that at all these places we are preparing the way a little for others to follow. The Lord is able to work in the hearts of these simple village people, and we will go forward and prayerfully trust Him to bless the word already spoken.

August 9th.—We arrived at Kwei-k'i this morning about ten o'clock. The Christians of the place were not long in learning of our arrival, and assembled to meet us and pass on with a hearty welcome. We had a nice time with them in the women's little room until numbers of the outside women came in, and the place became too crowded, so the evangelist invited us into the chapel, where we got them all quietly seated. There were a good number of women on the other side, so the place was soon full. Miss Gray and I were invited to sit down at the top of the chapel, and we had such a nice little service; all the people listened so well for a long time. When it was over we still stayed talking with the people for some time, and then returned to our boat. The work at Kwei-k'i is so encouraging. The evangelist never loses an opportunity of speaking, even when walking along the street. Last week an old woman, of over sixty years, believed the Gospel, after being a vegetarian for twenty years. We had several talks with her, and she seems so bright. The wife of the man Mr. Thompson baptised when he is so bright and earnest, and so quiet and polite to the people.

August 11th.—Our guests this morning, as Ah-ho laughingly remarked, were "Not few," and you will understand we were kept busy for some time in supplying our twenty-three visitors with the fifteen different kinds of dessert we had for them, besides unlimited cups of tea. The Christian women greeted us with the one word "Peace," on entering, and we thought it was so nice. I think the boatmen must have thought we intended to take their boat by storm, for there was very little space that was not taken up. After some time of continued and pressing entreations to the women to "eat," they seemed satisfied; then we sang some hymns together, and the evangelist, who was sitting with Ah-ho at the back of the boat, spoke so nicely to us all; then we had prayer, and after a hunt for paper and string to tie up the dessert for our guests to take away, they departed, all seeming very well pleased with their visit. We were exceedingly pleased too, and thank our Master for giving us such a nice time with them. We are looking forward to good times amongst these dear women at our next visit to Kwei-k'i. There are two women, who live about fifteen miles away, whom we shall try and visit next time, when the weather will be cooler.

August 12th.—Last Saturday morning, before we arrived at Ho-keo, it began to rain very heavily; we were glad to see it, as we were told the country was greatly in need of rain. It continued to pour all day on Sunday, and on Monday morning we came to our home and found the river had risen so much that there was only about two feet to our front door instead of the usual high bank. Still it rained, and in the evening the first door was impassable. After praying that if it were God's will the rain might stop, we went to bed. However, we had not been long asleep when we heard the evangelist and family bringing their things upstairs; we found the water had reached the second storey, and the floors of their rooms were getting wet. We asked the evangelist's wife to come and sleep in one of our beds as it would be a long time before morning, but they had not finished bringing up the things, so she preferred helping them. As soon as everything was safely up we heard Ah-ho, with the evangelist and family, pleading with God to stop the rain and we joined them in our room. I did not sleep again, but spent most of the time at the window watching for the morning, when we hoped it would clear. But our Father's time had not come yet, and at nine o'clock some of the houses around us were in great danger, and several others, with their contents, were being carried rapidly down the river, which was rising steadily each moment, the mountain torrents on the opposite bank dashed violently into it. This continued till about 11.30, when, to our joy and thankfulness, the sky cleared and the rain ceased. We began at once to look for the water to decrease, for it was three feet deep in the second storey already, but it continued to rise hour after hour until it was over the roofs of the houses on both sides of us.
All our things were moved from our bedroom facing the river and taken into the front rooms, which were 3 feet higher, as it was likely that if the houses on either side of us fell it would shake our house and make it very dangerous. A ladder was then placed over from one of our front windows to a window of the opposite house so that if the water should rise high enough to come in at our bedroom windows we might escape into the opposite house.

When everything was ready for us to leave if it became necessary, we quietly waited and prayed. It was delightful to see the peace and faith of the native Christians. Ah-ho was so bright, saying all along that he felt sure God would stay the water. He said, "When God wanted you to come quickly to Ho-k'eo, He gave you a wind which brought you in one day; we have asked Him now of the roof of our house at the back, they told us the water had stopped rising. How we all thanked our Father! Not a drop had come into our bedroom or into the top storey at all, while the house on one side had all the back part washed in, and that on the other side part entirely washed away. I believe not a stone or piece of wood of our house was carried away, though the lower part was more or less damaged. We went to bed that night exceedingly tired, but very thankful. It began to

About six o'clock, when the water was within three feet

A WHEELBARROW RIDE.
**CHINA'S MILLIONS.**

rain again, but in the middle of the night when we awoke it was beautifully clear and bright, and the water had decreased considerably.

We can hardly believe to-day, now it is getting dry downstairs, that it is only two days ago that we were in such danger; the LORD was so near all the time; we have indeed proved our Father's loving care over us. Altogether more than seventy houses have been washed away, and there has been great loss of life. Many of the houses are still in great danger from the foundations having been so entirely soaked. All along the banks of the river is one scene of desolation and ruin. Oh, that God would use this to arouse the people of Ho-K'eo! I believe they have not had such a flood for seventy-eight years, and never in this month. It makes our hearts ache to think of the many homes which are left desolate. We thank God so much for Ah-bo, who has been such a comfort and help to us; the evangelist and his wife were so kind too.

Last night it was reported that there were thieves about, who were anxious to pay us a visit, but we left ourselves in our Father's hands, and both had the best night's sleep we have had since we have been in Ho-K'eo.

**August 22nd (Sunday).—**To-day has been the first time since the flood that the roads have been at all passable to go out, consequently we had no women to see us last week—all the people have been so busy cleaning their houses and furniture. Our own rooms, of course, were turned upside down, as all our belongings are packed in boxes, and the evangelist and family occupy part of our rooms. However, we have been much helped by the LORD in a good week of study, and we are hoping to get things a little in order to-morrow. We have had three such nice little Chinese services upstairs to-day, as it will be some little time before the chapel can be used again, owing to the earthen floor having been so sodden with water that it has to be dug up and arranged afresh. Miss Gray went out this afternoon and visited two houses, and the people listened very well indeed.

**August 23rd.—**We have been busy rearranging our little house to-day, and have got a dozen small bamboo chairs, which are 35 (11) cash (1d.) each, to accommodate the many visitors we are hoping to get. We think our friends at home might be glad to get a comfortable, strong chair for 1½d. We have had a few women to-day, but the majority are still busy with their house-cleaning.

**August 24th.—**Much encouraged by the earnest way some have listened to the Gospel.

**August 28th.—**We went out this morning for a walk through the town. We do so want the people to get used to seeing us, so that they may get confidence in us and come constantly to visit us. As we were returning home we were asked into a large house, where a number of families seemed to live.

**September 9th.—**We are pleading much with the LORD for the women of Ho-K'eo, and He will answer prayer, though the reaping-time may not come for some time.

The chapel has been opened again for some days. Last Sunday afternoon the evangelist preached very faithfully to some men who professed to be Christians, but who still kept their shops open on Sunday. He told them that if they walked so inconsistently, outside people, seeing their walk and knowing of their profession, would not believe in the truth of the Gospel. There were two older people who had professed Christianity for some years, and when he heard Mr. Tong speaking so plainly he got vexed, and spoke very angrily; but Mr. Tong did not retract one word that he had said, because it was only true, so the man left. We all followed him with prayer that the Holy Spirit would move his heart to repent, and if he were really a Christian, to show a little of Christ's life in his walk.

**September 10th.—**To-day we have called at several villages along the river, and had good opportunities to tell of Christ's love. The first place was a good-sized village we had visited before, so of course the people recognised us, and many greeted us with a friendly smile.

We had a good time in two different houses, and Mr. Tong's son, who accompanied us, preached the Gospel very faithfully and plainly to the men, some of whom were interested and bought some books. May the LORD bless the word spoken in that village, for His own name's sake. Further on down the river Miss Gray and I went on shore again at some villages; they did not see us coming till we reached the houses, except one man whom we met and spoke to on the way, and who led us to his home. All the people in the village came to see us, and were very friendly, although they appeared a little frightened at first. They listened attentively to what we told them. None of them could read in that village, but we left a Gospel and some tracts, and asked them to get some one from a large village near to read to them; there was one man especially who was so eager to hear all he could, and appeared to take it in. At another house there was a very old woman, who looked at us so wondereingly; we both spoke gently to her about Christ's love for her, but she shook her head so sadly as if to tell us we were too late for her. As we went on to tell her if she believed on Jesus it was not too late, the tears rolled down the poor old woman's cheeks as she repeated the words herself. Thus we had to leave her, and our hearts ached as we thought that soul might soon go down to a Christless grave.

We went to a village a little further on, and spoke to the people and sold all the Gospels we had. On the way we had a talk with some boatmen who ran up the bank to see us. Some of them bought Gospels. So, grain by grain, we sow the seed and pray that it may some day spring up and bear fruit.

**September 11th.—**This morning, about ten o'clock, Miss Gray and I went on shore and walked through the streets of I-yang Hien. To say the least of it, we certainly made a great impression on the people. A good many followed us. The streets were very busy and crowded, and we had quite to thread our way amongst the coolies. After we had returned to our boat, the mandarin sent down a paper saying that he would protect us. I wish he only knew of the One Great Protector we have.

**September 12th.—**We went on shore this morning to the service, and directly afterwards an invitation came from the military ya-men to go and visit the ladies there. When we arrived at the outer court we had to stay while our cards were taken in; the man soon returned with two of the Tai-t'ai's cards for us, the middle doors of the inner court were opened, and we were escorted into the hall, where we were met by the mandarin and Tai-t'ai, who took us into a beautiful guest room. Miss Gray and I lifted our hearts to the Lord to help us, as we had never been in these circumstances before. The mandarin was very polite and sociable. In a little while we were seated on a sort of raised platform, on two conspicuous seats, where they brought us cakes and tea. By this time a good many ladies and gentlemen had gathered in the room, and after a good many questions had been asked and answered and compliments passed, Miss Gray told them the Gospel, and they all listened very attentively, and I did pray, while my sister was speaking, that the Lord would bless the word. We do praise God that they have all heard. We left a Gospel there, which they promised to read. Some of the ladies have taken it, for a great many years, and now is very anxious to give it up, so we have promised to send her some medicine.

**September 13th.—**We came up to the house this morn-
ing and arranged our things in our little home; soon after some women came, and we had a nice time with them; a good many heard the Gospel. After dinner another invitation came from another ya-men, and we went. After the same waiting at the court as the day before, we were led into a very nice room with the ladies. They were so nice, and very soon made us feel quite at home. They all sat round a table with us, and took refreshments, talking so kindly all the time. In a little while the old mandarin came in, and after bowing to us, sat down and talked to us. He was such a nice, kind old man. In a few minutes Miss Gray began to tell the ladies why we had come to China, and they said, "Oh, do tell us, we have never heard this Gospel, and we should like to know!" The mandarin sat and listened very attentively. I think they understood every word Miss Gray said to them, they asked us to come every day to tell them. After staying an hour we went away, and we do pray that the Lord will bless the word spoken in that home for Jesus' sake.

September 14th.—We have had such a busy day to-day. This morning, directly after Chinese prayers were over, Miss Gray and I started in barrows, with our woman and three native Christians, to visit some villages. At the first village where the men stopped, the women all collected under some trees to see us. At first they were very frightened at us, but after a little time ventured to speak. Before we went away, they all heard the Gospel, and, perhaps, they will come into Kwei-li's to hear more. We then went on some distance further, till we came to a temple where an old man lived who was very interested in the Gospel, and was anxious for his wife to hear it too. Poor old woman! I felt so sorry for her. After she had got over the business of getting tea, etc., she sat down and listened to us, but she evidently thought her merit was great, for had she not been a vegetarian for more than twenty years? She did not seem to mind at all, when we told her that her own merit really could not save her. May the Lord Himself lead her into the true light. Before leaving, we pasted up some Gospel tracts about the temple, as it is a resting-place for men on their journeys; we pray that many may be awakened through reading them. We again started on our road over solid rocky hills to a little town—such a quiet little town—the people did not know of our arrival till we were almost in the middle of the place. When it was once known, however, of course it was not long, all the inhabitants crowded round us. We were invited to sit down in the street, and given tea. For some time it was impossible to speak to them, as the loud hubbub all around would drown any attempt on our part. The native Christians separated, and each had a group of men to speak to; in a little while we were able to speak to the women next us, and a good many seemed interested. As we were going away we were invited into a very nice house, where we had such a good time with two women. They showed us how they worshipped their idols, and asked us how we worshipped our God. I think nearly all the town must have heard the Gospel. Many times on the road, at the different halting-places, Ah-ho had opportunities of speaking, which he eagerly grasped.

September 15th.—Miss Gray had a good time with the Christian women this morning in the chapel; it will be so nice when more of them are baptised; some of them are very bright. This afternoon we visited the Uang family; they are so kind and always seem so glad to have us.

September 16th.—A great many women came to Chinese prayers this morning, some of them did not stay all the time, but a good many came afterwards and stayed a long time. About one o'clock an invitation came from the first ya-men we had visited. We went directly, and this time we were taken right into the ladies' apartments, the ladies from the next ya-men were there too, also another lady from another part of the city. They asked us to stay to the evening meal, and as we thought it would be a good opportunity to help them, we gladly accepted the invitation to stay all day. Hsiang Tai-fai went out with us a little way, and introduced us into another mandarin's house. Soon after our return to the first house, we had such a nice time with Hsiang Siao-tsi, who had been so interested the time before; she had not forgotten a word, and seemed so anxious to hear all she could. As she knew the character well, we left one of our Testaments with her, which she promised to read every day to the other ladies. There was a grand feast spread in the evening, and the ladies were all so kind and sociable to us. They begged us not to consider ourselves as guests, but to make ourselves at home, and to go to see them as often as we could. We both feel there is a real interest awakened in that house; it is so wonderful how they seem to trust us already. We are pleading with the LORD to bless His Word there; they were so glad to have the Gospels and said so often "We really do believe this is all true, and want to understand it."

FROM MISS BYRON.

CHANG-SHAN, October 7th.—I am comfortably settled now, and this house is very nice. Miss Macintosh stayed with me when I first came for nine days till I got straight, and then went on to Yuh-shan. I have a class three times a week, to which the Christians come, and some others who are interested. Tuesdays, Thursdays, and Sundays are the class days. On Wednesdays and Saturdays I see those who want medicine. I charge twenty cash (less than a penny) to all who come the first time, and Mondays and Fridays I keep for visiting, and either sell or giving away Gospels and tracts. Although this is a small station, how many there are who have never heard the Gospel! I am too busy at present to be lonely, but for the work's sake, that more may be done, I am sure you will not forget to send a sister as soon as possible.

October 22nd.—On Sunday I had a class of forty-three women, who sat all the time and listened to the end.

FROM MISS MACINTOSH.

YUH-SHAN, October 16th.—You see I am back in Yuh-shan again. I have been visiting some of the villages here, and have been kindly received. A good many women come here in the afternoons. I have not been out much in the city yet, but intend giving this week to visiting.

There is a great deal of sickness and distress amongst the people, owing to the late flood, and now for six weeks past there has been no rain, and the crops have suffered in consequence. The mandarins daily go to the temples to pray for rain. Yesterday we had a very slight shower, but since then the sun has been as hot as ever. I am afraid the people will suffer a great deal from want this year.

Though I am here alone, I do not feel one bit lonely, the present, never falling, unchanging Friend is here.
Woman's Work in Ts'in-chau, Han-suh Province.

FROM MISS BARCLAY.

AUGUST 12th.—On Monday, 2nd, Miss Marston and I set out for our first visit to the villages near here. We stayed where Mr. and Mrs. Hunt stayed last year until Friday. We had such real good times among the women, I think one gets to love the work better; the old, old story seems more wonderfully sweet. And some understood so well, though we could only go once to see them. Miss Marston and I generally went into different houses, so as to make the most of the time. Some women came to see us two or three times, and they wanted us very much to go again soon, which I hope one of us will be able to do.

But it is not, only, in the villages that we get such good congregations. Yesterday we went to see a little girl in another part of the city, and this time, we were quite sieged; indeed, I had rather too many. In one place—there must have been a dozen families—the room was full of people, all talking, so I could not tell them much. Two or three listened well; this is generally the case. We find the Lord guides us to the right ones.

I have one thing more to tell that you will be very glad to hear. We quite think that our servants, the man and his wife, are saved. There had been a difference in them for some time, and they had been saying quite spontaneously that they really ought to be Jesus' disciples, but what settled it was Mrs. Ho's illness. She was very ill for a few days, and, at first, was much afraid she might die, and did not know where she would go. This lasted two or three days, and then her husband said to her, "Didn't Jesus die for us; you pray to Him, He will hear." She seems to have trusted Him then, for ever since she has had no fear, and takes any opportunity of telling other people the story of how she asked Jesus to save her, and He did. They both speak very decidedly, and want to be baptised. Is not this a token for good?

My little scholars still come every day to the class; two of them hardly ever miss. I find they tell at home what they learn. One little blind girl remembers the hymns very well. Yesterday her elder sister came for the first time, and was able to repeat nearly all of "There is a happy land," which the little one had taught her.

A very sad thing happened in this street this week. A young girl, about fifteen, had been treated very unkindly by her mother-in-law, beaten until the skin was nearly all off her arm, and she was too ill to eat; but still she had to go on with her work. Yesterday they found she had poisoned herself with opium. What dreadful things are done in China!

The wife of a small mandarin, who is staying at an inn close by, came to spend the day with us on Thursday. She is the second of four wives, and she told us that last year the third and fourth wives had a quarrel, and the result was that they both killed themselves with opium.

At the Mohammedan house (Mr. Hunt's last opium case), the women receive us well. The old mother has three daughters-in-law, with whom she is not very good friends, so will not go to their rooms, or allow them in hers. Last Thursday the young women listened very attentively, and cared about the Gospel. When all was over, and we were coming round the door, one of the young ladies came up to me, and in a very low voice, said, "Could I pray to God in my bedroom?"

"Oh, how glad I felt to know that in that house there was one impressed! They have heard of the plan of salvation more than once, and have also portions of Scripture in their possession.

Woman's Work in the Si-chuen Province.

FROM THE DIARY OF MISS BUTLAND.

CHEN-TU, June 3rd.—This morning had a long time with women who called. Five of them had not been before; one old woman amongst them seemed especially interested in the Gospel.

June 5th.—To-day two women came; one, the old woman mentioned on the 3rd, the other her sister, who was staying in the city for a few days, and, on hearing of us, she thought she would like to come and see and hear for herself. It makes one tremble. What a terrible real enemy we have! One realizes it more here, where they have Jesus for their Friend. The old woman says she has no fear, and takes any opportunity of telling other people the story of how she asked Jesus to save her, and He did. They both speak very decidedly, and want to be baptised. Is not this a token for good?

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June 23rd.—Afternoon. The wife of a mandarin called to know if Mrs. Clarke would go with the magic-lantern to her house in the evening. I went with Mr. and Mrs. Clarke, and we had a very pleasant evening. They had invited some friends. The Scripture pictures, as they are shown one by one, give good opportunities for telling the Gospel. When all was over, and we were coming away, one of the young ladies came up to me, and in a very low voice, said, "Could I pray to God in my bedroom?"

"Oh, how glad I felt to know that in that house there was one impressed! They have heard of the plan of salvation more than once, and have also portions of Scripture in their possession.

June 25th.—Morning. Went into the country with the old woman. We had walked some distance, and were
rather hot, when we were asked by some women to sit down and get cool before going any further. We were glad to have this opportunity for telling them of the Gospel; quite a large number gathered, of both sexes. As it was a kind of a resting-place by the country road, a good number of coolies came and went; one sat and listened very quietly all the time, and just before we left, he asked for a tract to read, as he said, "When it rained and he had nothing else to do." Who knows, but in one of those quiet times, God's Spirit will speak to him? In the afternoon, as Mrs. Clarke had to go to the girls' school, she asked me to go to the guest hall where two women were waiting, who had called to hear the Gospel. One was from the country, and had never been here before; she listened so nicely to all that was said to her. They remained listening for more than an hour. When they were leaving, the one from the country gave me an invitation to her home. She has there a mother, and several sisters, who would like to hear the Gospel. I told her I would be very pleased to go at any time she wished. I wonder shall I hear any more about it, I often get like invitations, and nothing comes of them. The Lord bless, to her soul's salvation, His spoken Word.

July 3rd.—This morning such a number of women called. I had such a happy, busy time with them. One of them said, "I am nearly eighty years of age, and have never heard of the True God till to-day." She listened with attention that gladdened and refreshed me as I told her of the Mighty and Loving One, who had died in her stead, who now is living at God's right hand as her Advocate.

July 4th.—Lord's Day. A larger number of women at the morning meeting than we have seen for some time past. Amongst them was the old woman I mentioned yesterday, she had several of her friends with her. She does seem really interested.

July 13th.—I found Mrs. Clarke entertaining two ladies who had come in at the back of the house through a hole in the wall, made by the heavy rains. These, our next door neighbours, have lived there ever since foreigners have been here; but they have never, during those years, before they knew us. I asked them why: "Because they would have to go on the street to enter. So the downfall of the wall has been the opportunity for them to hear the Gospel.

July 16th.—A large number of women called. When they were going away, I said to one old woman, "You will not forget what I told you?" She said, "No, I shall not be able to forget, and I shall go back and tell it to the women of my village."

August 6th.—Sent my woman to see a Mrs. Tong; who for many months has been coming to the meetings; has shown a good deal of interest, has given up idols, and says she prays only to God. She has let the things of this world keep her from openly confessing the LORD JESUS. She said, as soon as her daughter was married, she would like to be baptised. Well, her daughter was married, but the poor woman was disappointed in the husband, and this grieved her. Then she said she was owed some money by different people, she must wait till it was gathered in. We exhorted her not to be entangled in the things of this life. She said she would like to be baptised when the hot weather came, but now she is laid on a sick bed. She sent a message to ask us and the native Christians to pray for her.

August 9th.—Mrs. Tong has passed away. My woman went to see her, and found her calling on God to receive her soul. The day will reveal whether she did so from a sincere heart or not.

August 17th.—While telling of a Saviour's love to three women only one seemed impressed, but the Word is, "Sow beside all waters."

August 21st.—Only one woman called. Oh, for an outpouring of the Holy Spirit on these poor lost souls!

August 22nd.—On going to the women's class felt so utterly weak, but the Lord gave me such a time of His full presence while there.

**Woman's Work in Yang-chau, Hiang-su Province.**

**FROM MISS DAVIS.**

I HAVE been drawn out very much in prayer lately for China, and I believe there shall be great showers of blessing soon, not only in Yang-chau, but in every part of this land. I have been visiting Wang Tai-tai's house twice a week, teaching her daughter the Romanised system of reading; she is such a dear girl, and a true Christian, and so is her sister; but the mother, I am sorry to say, although an inquirer, is not yet willing to give up her idols. We are praying much for her, and believe she will soon yield. I go alone, except for my woman, so I am obliged to well use my little knowledge of the language; it helps me a great deal, as in some way we manage to understand each other. The mother welcomes me most warmly. I do thank God for the love He gives me for these dear women. I feel quite at home amongst them already, and though my words are so few and broken, they are all quite willing to hear them. I do long for the time when I shall be able to tell them fully what is in my heart. We have just heard that Wang Siao-tsi's relations, determined to take her away from us. I asked them why: "Because they would have to go on the street to enter. So the downfall of the wall has been the opportunity for them to hear the Gospel.

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August 22nd.—On going to the women's class felt so utterly weak, but the Lord gave me such a time of His full presence while there.
On Tuesday we were called from study to an opium case. Miss Clark went with me, and we found it to be a young married woman of twenty, who had taken the opium on account of a quarrel with her husband. She seemed quite willing to recover, and we soon had the joy of another life saved. They were all very grateful to us, and as I was sitting by the patient, she grasped my hand and squeezed it so warmly. They prepared tea and cakes for us, which we sat down to, that we might have an opportunity of speaking about Jesus to the crowd who had assembled. Our old woman told them most touchingly about her conversion, and her face beam'd radiantly as she gave them instances of His love in answering prayer.

We have had a great many of these opium cases lately, some at midnight. Last Sunday we visited several poor huts. In one was a woman we had attended the night before, she having taken the poison. She was lying on a stool in a wretchedly dirty and small hut—so comfortless—and she, poor creature, looked worse than all. On asking her the cause of taking the opium, she told us with tears that she was constantly quarrelling with her husband, and her life was so miserable she wished to end it. She listened as we told her of One who loved her, and who died to remove her present misery. My heart does ache so for the thousands of poor women in China living hopeless and joyless lives. Only the Spirit of God can reach them. Oh, that we may be full of the Spirit!

FROM MISS CLARK.

God is still compassing us with mercy here in Yang-chau. "Great is His faithfulness," Miss Say and I have been to a new house to dinner. We first met our new friend at Li Siao-tsi's birthday party. We found them a large and most interesting family. The way in which they laid themselves out for our comfort was quite touching, and one mother and daughter especially have such dear kind faces and gentle manners. Visitors had been invited, not to see the foreigners, but to hear of Jesus, and all were most ready to listen to the message, but there was no one who could speak fluently to give it to them. How it made me long for free utterance! But I was helped to lay hold of power for the moment's need, and words were given, which were attentively listened to and seemed to be well understood. I saw tears in one woman's eyes. I believe the Lord Himself worked that day. Some of the women have been here several times since. The two following Sundays they spent nearly the whole day here. We have since been to their houses too, and we have every reason to trust that the seed has taken root in some hearts.

One night, about three weeks ago, Miss McFarlane and Miss Say went to an agonising scene: two men from an oil-shop were fearfully burnt; from the first there was very little hope of saving life, but all was done for them that was possible. When Miss Say went the next morning she found that one had already died; she made another attempt to help the second man, but he only lived till the afternoon. What sad, sad things we see and hear of!

Shortly after this I went to a terrible opium case. A young man was lying on the balcony of a mandarin's house, with such a crowd all round. It was heart-rending to see his struggles as his friends tried to force him to take the medicine. He did take a full quantity, but we had been called too late. I stayed for nearly four hours, but there was no sickness, and when I left life was fast ebbing away. This is the worst of the many cases which we have had lately. Often we have the joy of knowing that the means used are effectual.

The contrasts, the glad and the sad, are as quickly written about as though they were only the lights and shades of a picture; but, oh! how far they are from being that. Some of them bright, others terrible realities, on which who knows what may hang? What rest that our Father knows, and He reigneth.

FROM MISS MCFARLANE.

I enjoyed the journey to Tsing-kiang-p'u with Miss Littler and Mr. M'Carthy very much, and we had the privilege of telling the good news to many there and on the way, but it was so sad to see so many large towns and villages without one witness. It does make one pray earnestly for more workers.

Miss Say and I visited some small villages on Saturday last, about 20 li from Yang-chau. The people received us very kindly, and after their curiosity had passed off listened to our message. One woman thanked us so heartily for coming, and said, "If you had not come I should never have known." She invited us to come again, and stay with her three or four days. I hope we shall soon be able to accept her offer.

You will be sorry to hear that Wang Tai-t'ai's family have gone to Su-chau; they felt going, and we felt parting with them very much. It is a rest to know that two of them have tasted of a Saviour's love, and He will complete the work He has begun.

Several candidates come every night to evening prayers, and we have good times together. I do like to see them coming, for it shows that they are eager to learn more about Jesus.

Departures—Arrivals.

On January 27th Messrs. John Brock, Wm. Russell, and John Darroch left for China by the P. and O. steamer Chu-san, accompanied by Messrs. P. Dymond and S. Pollard, who, while sent out by the Bible Christians, will, for the present, work under the direction of the China Inland Mission. Deeply interesting farewell meetings were held in Scotland, at Exeter Hall, and in various parts of London.

On February 8th J. Hudson Taylor, also Messrs. Dorward and Cooper, with Mrs. Nicoll, arrived at Marseilles by French mail steamer. Mr. Taylor stayed to visit Cannes, while the rest of the party reached London on the 11th.
A Letter to Friends.

"I will go before thee, and make the crooked places straight."— Isa. xliv. 2.

While out in China serving the Lord amongst the many difficulties and perplexities of work in a heathen land, I received a text-card from two dear friends, beloved and honoured for half a century's faithful service in several quarters of the globe. The card bore their signatures and those of their household, and has been much prized and treasured for their sakes. But the message it brought was far more precious, a word of cheer from the Master Himself, "I will go before thee, and make the crooked places straight"; and that word has been a feast to my soul and a pillow for my head ever since, and is just as fresh and prized to-day, as it has been in the months that are passed—among difficulties that have each seemed in turn to be almost insurmountable. Satan would have us try to-day to bear to-morrow's burden with only to-day's grace, and would dismay us with anticipation of troubles which loom in the distance, leading us to disobey the directions, "Take no thought for the morrow"; "Be careful for nothing," but what a privilege it is to be permitted to rest upon the assurance, "I will go before thee," thou shalt not be without a Guide, and "He that followeth Me shall not walk in darkness," "I will make the crooked places straight," the rugged places plain, and when thou comest up to them thou shalt find insurmountable difficulty already removed, that thy foes, like Jehoshaphat's, have slain themselves, that thou hast to strip off the spoils, and to make the valley one, not of conflict, but of praise—a Berachah.

April, 1887.
Again and again it has been so during the past two years in China, and doubtless many of our friends at home can bear the same testimony. A difficulty in the family which they were powerless to cope with, a perplexity in the profession or business, a spiritual difficulty, or one connected with service for the Lord, has threatened to disturb the peace and to fill with dismay, but it has been rolled upon the Lord, and given over to Him to manage or arrange; the command has been obeyed, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God;" and the promised peace of God garrisoning the heart has kept the care and worry outside, until the time came to find the trouble bereft of its sting, the crooked place made straight. And perhaps there are few of us who can look back even a short time without seeing that such cares as have been borne ought to have been thus dealt with and dismissed. Let us seek now and evermore, in childlike simplicity, to commit our "everything" to a loving Father's care and management, so that we may practically in "nothing" be anxious, disturbed or worried.

I would fain in this first paper written since my return to England, refer to many matters in which God's loving care has been experienced, but limited space and time require the postponement of some of these until our annual meeting in the Mildmay Conference Hall on the 26th of May. Now I can but briefly mention one or two points for our united thanksgiving. The addition of those whom God sent out in response to the prayer for "the 70," so increased our numbers as to make the work of superintending the whole in detail much more laborious and responsible, and made the prospect of my return to England one of grave difficulty; it was evidently imperative, with nearly double the number of stations in which missionaries reside, to have some one, not too far away, willing and able to give immediate counsel and help to the younger workers; but to find the requisite number of competent brethren willing to undertake all that this involved was no small matter. In this the Lord has gone before us and made the crooked places straight. Ten of our senior brethren, as already announced, have undertaken to superintend the work in larger or smaller districts, eight of whom have been successful workers for periods varying from twelve to twenty-five years, while the other two have been two or three times as long in the field as any of those working under their supervision. These ten workers form an invaluable China council to assist me in the direction of the work in the field.

A great need, however, would have been still unmet had not God sent out our Brother Steven­son, full of spiritual joy and power, and willing, when earnestly requested, to act as deputy-director. God has greatly blessed our beloved brother, has made him helpful to many with whom he has come in contact, and the letters I have received, full of thankfulness for his appointment, and of grateful acknowledgment of the help of his visits, have been very delightful.

Before leaving China it was found possible for half the superintendents to meet together for the purpose of conferring about minor arrangements, and to take measures for facilitating the study of the language and the adoption of a regular course of study. The meetings of the council were preceded by several days of fasting and prayer, and I cannot describe the blessing vouchsafed; among other things arrangements were made for the formation of training institutions for young brethren on arrival at Gan-k'ing, and for sisters at Yang-chau. Mr. Baller and Mr. Landale, with the assistance of four very competent Chinese teachers, gave themselves at once to the preparation of suitable aids to the course of study adopted, and we believe that without difficulty the new workers will in nine months, with the missionary teachers and appliances now available, accomplish more than they could have done in fifteen months without them.

Another important outcome of these meetings has been the prayer for the 100 new workers. We must not attempt to give all the reasons that have led us to believe that it is the will of God that we should ask definitely for this number, hoping and expecting that His "exceeding abundantly" will prove much greater than our petition. We may say, however, that with the facilities for study above alluded to, with over fifty stations, many of them inadequately supplied with members, with perhaps half as many more out-stations needing foreign workers, and China marvellously open for evangelistic work in nearly every one of its provinces, 100 this year would be a small supply. Our great concern is that the right workers should be selected, and to ensure this we have put the choice into the Master's own hands by faith. We began praying in China in November; on reaching Marseilles on the way home, we were delighted to hear that twenty-five had been accepted by the council, and on arrival in England find that the number has been increased to thirty, while donations already received, and the promises of five gentlemen to give £500 each towards the £5,500 which may be required for 100 outfits and passages, nearly cover half the amount. Should part of God's "exceeding abun-
dantly" come in the form of an additional fifty workers, He will provide for them also in due time. One of our lady-evangelists has well expressed our prayers about "the 100":—

"Oh, send a hundred workers, LORD! Those of Thy heart and mind and choice, To tell Thy love both far and wide, So will we praise Thee and rejoice. And above the rest this note shall swell, Our Jesus hath done all things well."

We want workers, not loiterers; sent, God-sent ones; men and women selected by Himself and after His own heart and mind, willing, skilful workers, to tell the story of His love in many an unreached part of needy China. Not a few of our workers in China are singing this little verse daily at table after a meal. Will not some of our friends join them?

J. Hudson Taylor.

Ten Persons Baptised at Ts'in-Chau, South Kan-suh.

By the Rev. Henry Hunt.

Ts'in-Chau, Sept. 6th.—It is encouraging just before leaving this, our loved station, for home, to witness the good confessions made by the few who have recently desired baptism. At the beginning of this year the Lord laid it on my heart—I know for His own glory—to ask that ten souls might be won for Him before its close. At Sunday worship lately, six have publicly confessed Christ (two men and four women), and stated their willingness to go through any suffering, even to death, rather than give up Christ.

One old lady got up and walked across the room in her enthusiasm, and another (her daughter) exclaimed, "I have counted the cost, and no matter what comes I shall stand, by God's help. Man can do no more than hurt my body; you will see." This woman's husband and children are not far from the kingdom, and several others, a silversmith in particular, need only the courage to come forward. Four of the probationers have been interested nearly two years. Could we look for much brighter testimony from babes in Christian England? To God be all the praise and glory.

I see more and more that if we abide in Christ we must not only pray, but believe we are going to receive what we have asked for—that it is on the way, and praise accordingly.

Affairs are prosperous at all our Kan-suh stations, and I believe bright and glorious days are in store. We want workers, not loiterers; sent, God-sent ones; men and women selected by Himself and after His heart. No church, it seems, interested nearly two years. Could we look for much brighter testimony from babes in Christian England? To God be all the praise and glory.

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Our first proper “great gathering” is over, and, thank God, it went off without a hitch, and I really believe there was great power of God present. The baptism was used for the first time, and you will be glad to hear I baptised fifty-six—fifty-four men and two women. A large proportion of the candidates (about forty) came to the children’s turn, instead of fearing, as we had anticipated (for the Kan-sun people are very afraid of cold water), they came out of the water just beaming. I had changed my clothes, and was just going to open the Communion service, when Mr. Chao came hurrying in, and handed over the objectionable tablet, and of course was in time to be received with the rest, exactly making up the ten. We had travelled the thirty miles to and from his house since four o’clock the preceding afternoon, having borrowed Miss Kinahan’s mule for the purpose. The Communion service afterwards was the happiest I have ever had in China, because it included ten souls saved from the heathen field of Ts’in-chau, blessed, blessed fruit gathered from a hitherto unpromising and barren soil. “Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men.” “Oh, magnify the Lord with me, and let us exalt His name together!” We had a feast together two days after, and it was a time of profitable intercourse. The following Sunday evening I produced my book of “Prayers and their Answers,” reading at the top of the left page, “If ye shall ask anything in My name, and at the top of the right, “I will do it,” and showing in one year only how the Lord had done it, in most cases not only answering, but giving also the “exceeding abundantly.” This brought several of the natives encouragement to ask and receive, and many of them spoke and prayed then and there. The prayer of one little boy member was especially touching. Amongst his sentences he prayed: “LORD, make Soh-chen (our little Chinese boy) “to grow up as big as his father, and be a preacher like him.” I said “Amen” to this with all my heart. Truly, “Out of the mouths of babes and sucklings Thou hast perfected praise.” I believe I am more pained to leave these dear lambs than I was to leave home and England eight years ago. The Lord grant that my dear wife and I may soon return to them. In the meantime I have every comfort and confidence in the kind and loving care that they will receive at the hands of our dear and loved sisters working on in the station till we return. I do hope that all three of them will still be there when the Lord permits us to enter the station again, for a band of workers more united and loving than ours could not be found in all the world. “Behold, how good and how pleasant it is for brethren to dwell together in unity!” We are asking for thirty more souls to be given in Ts’in-chau before we return.
CHINA'S MILLIONS.

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chapel, but no one to lead them on or to teach them. So I have made an arrangement to spend a week out of every month in the Chao-cheng district, and coming back to give Saturday to Monday to Pao-ta-li. The dear people seemed so glad at the arrangement. I would ask a prayer in the name of Jesus that these visits may be in the power of the Spirit. We have started collections, the Hung-t'ung Church in the first quarter subscribing twenty-six dollars—very good considering their poverty.

I have gone on too quickly with my news, for our great gathering was on October 29th, 30th, 31st, and November 1st. We had about 160 men and women with us on those days. I dare say you can imagine providing for their sleeping accommodation and food, etc., etc., takes up no little time and thought; in fact, for five days running I was unable to go on with outdoor preaching, though, thank God, there was opportunity for indoor preaching. The women occupied the opium refuge, the men my court and a great building which was lent us free of cost by a man not a church-member (was it not nice of him, and a proof of the Father's providing care?). The bread was all made on the place, and the three kitchens with nine stoves were kept fully going for six days. We made our own bread, as it is better than the shop bread, and there were plenty of willing hands. Amongst some amusing items of the capacity for stowage of these good people, they managed to dispose of 1,000 lbs. of flour and 300 lbs. of rice.

PAPER WINDOWS.

I have previously said that I have in this letter been going on with events too fast. I have not mentioned the return from a trip. But Mr. and Mrs. Bagnall arrived. Mr. Bagnall is the Ping-yang Fu pastor. There was tremendous excitement to see Mrs. Bagnall, the first foreign lady who had ever stayed in Hung-t'ung. Thank God, the Lord gave her grace, supplying all her need, and she bore it quite bravely, though it must have been a trying ordeal. My windows, when they had gone, presented a truly dilapidated appearance! You know they are made of paper, and when a Chinaman gets to a certain pitch of curiosity (a pitch to which he easily rises), what we should call 'smashing windows' does not weigh very heavily upon his conscience. He goes to work adroitly. Of course, it would seem very ill behaviour for him to deliberately tear the paper down, but if the hole for vision can be made noiselessly, well and good. So you from within see first of all the shadow of a moistened finger pressed gently against the paper. The paper, having got to the proper state of saturation, then comes the fatal "pig," and your window is gone, the hole quickly filled up with an all-curious eye, scanning your doings as if life depended on it. The only way is to take the matter good-naturedly, and to-morrow mend your panes.

Ladies in China have to put up with not a little. It is a real taking up of a real-cross. But on the other hand it is blessed to see how, when a Chinese family gets converted, the women gradually get their proper rights and position. The cry of women's "rights" has not yet reached China; but I do pray God that the cry of women's "wrongs" may be speedily forced on the Chinese by spreading Christianity. Oh, the infinite evil a nation does itself, socially and morally, when it holds as a tenet that woman is inferior to man! One wonders that in China, where the family life is everything, that things are so. Should we have heard to-day of St. Augustine or the Wesleys unless under God their mothers had been what they were? But in such a country as China a mother's influence goes for nothing, except perhaps on the side of badness; there are exceptions. How can she elevate her child's mind? Water can only reach its own level. She knows not God; uneducated, of course unable to read books—how can her mind know of higher things than making dough, rearing children, and talking gossip? Motherhood is lost to China, and fatherhood cannot supply its place. The only remedy—oh, pray for it to come speedily to them—is the knowledge of God in Christ.

GOD'S ORDERINGS.

Yesterday, November 9th, the mail arrived. The mail day is delightfully welcome. How well I remember my visit to Scarborough in 1884; it was blessed. However, I would not exchange with my present lot. How glorious that we have a God to order for us and direct our paths!

To order our steps in His glorious Word.
To order our steps in prayer.
To order our literal steps.
To order our steps in the fight with the powers of darkness.

Glorious! "The steps of a good man (one 'in Christ') are ordered by the Lord, and He delighteth in his way." *

The Lord is very gracious here, and I have proofs of much acceptance among the people. It is all His love, and if there be a turn and the storm come, as my day so shall be my strength. From the bottom of my heart comes an Alleluia!

Another Testimonial Presented at Han-chung.

FROM DR. WILSON.

November 21st—I want to write to you at once some account of to-day's proceedings while still fresh in my mind—the great event for us being the entertainment of a mandarin to dinner, on the occasion of his presenting the hospital with a large testimonial sign-board, to show his gratitude for our medical services on behalf of his father in a serious illness.

It is just two months since we were called to the case, after he had been attended by several native doctors, and was fast going from bad to worse. The family were really afraid he would not recover, and finally, on inviting the first physician in Han-chung, he declined to go, fearing that there was little hope of recovery, and that his reputation would suffer by such a wealthy, well-known, and universally respected man dying on his hands. They then were advised to send for us. So next morning they sent sedan chairs, and Sie and I went; the house is in the country about four miles away.

On seeing the man, it seemed to me that, with God's blessing on suitable treatment, there was no reason why he should not get well. We prayed much about it, and from our first visit he rapidly improved. We paid four or five visits in all. The eldest son was away at Pekin, where he had gone to receive office as a mandarin, and they all longed for his return—of course he knew nothing of his father's ill-
ness. A month ago he returned, and after one day at home he came in state to thank us, and promised to present us with a testimonial signboard. Had the old gentleman died, his son, even though he had just received office, would have had to retire for three years into private life. He has two relatives in the city, through whom all arrangements have been made, so they have often been here, and to-day they all came.

IN PROCESSION.

The two relatives walked in front, followed by musicians, after whom were two men carrying the signboard, (8 feet by 4), suspended from a bamboo pole. Then the mandarin in his chair, attended by his retinue carrying the various insignia of office, also two or three men carrying suspended on bamboo large bunches of crackers, which, as they approached the house were fired off in a long continuous volley. In the house we had made suitable preparations to receive them. Our lady friends watched them from the loft as before, and Mr. Pearse, Mr. Hunt, and I awaited their arrival at the door of our great hall. The signboard was carried up to the top of the room, the mandarin said a few polite words and presented it, and then bowed low. I had then in a few words to thank him, and returned the bow, explaining to him that while we as worshippers of the true GOD could not conform to their custom of worshipping the board, we should on such an occasion praise GOD for His goodness. (I had on a previous day explained all this to the other two, and asked them to explain it to the mandarin, so that he would be prepared for it.) Each one of us had then handed to us a piece of red paper on which was written in Chinese the four lines beginning:

"Praise GOD, from whom all blessings flow."

Having sung this, we all knelt on the floor, while I thanked GOD for His goodness in restoring the old gentleman to health, and besought His blessing on the whole family.

Then the board was carried outside and nailed up in its place, and we all sat down to tea and sweetmeats, and had general conversation for about a quarter of an hour, after which I suggested he might care to adjourn to the dispensary and see the electric telegraph, electric bell, etc. This he readily responded to. Here all stiffness soon wore off, as how could it be otherwise when a mandarin was vainly fishing for a copper cash in a basin of electrified water! He took most appreciating interest in all the apparatus.

In the meantime English dinner was being spread in the guest-hall. We thought this would be most enjoyed, as he had travelled a good deal for a Chinaman, having visited Pekin, Shanghai, Canton, Japan, Formosa, etc., and so would be quite prepared to enjoy a foreign dinner.

Through my wife's care we had a most satisfactory dinner served up, which would have surprised you, considering we are 1,500 miles in the interior of Asia.

During dessert the sun came out, so I left them and went to put out the camera obscura and photographic camera, arranged the table and chairs, and made a most interesting group, and then invited them to come one by one and look.

INPECTION OF HOSPITAL AND DISPENSARY.

The mandarin expressed a wish to see over the house, so I took him into the patients' waiting-room; he was much interested in hearing that every day we have thirty, forty, or fifty patients assembled there, whom we see one by one in the dispensary. He then expressed a wish to thank my wife in person for all the trouble she had taken; so she just came inside the door of the guest-hall and received and returned his thanks, and then they took to their chairs and the proceedings were over.

All went off very well indeed, and he proved a very easy man to entertain, as are most Chinamen who have travelled. They are all most unfeignedly thankful for our services to their father, and have fully explained the whole circumstances on the testimonial, so that all may know. The board is rather larger than the last, and contains over two hundred characters.

I was very glad we had an opportunity of so clearly witnessing for GOD, as the one true GOD in whose hand is the breath of all, and from whom all blessings whether earthly or heavenly proceed. You would have liked to see us all standing there singing to His praise, and then all kneeling and thanking Him for His goodness and mercy while seeking the richest blessing on the old gentleman and his family. At dinner, too, we found good openings for leading the conversation into profitable channels. The mandarin remarked that he understood we had friends at the capital of SI-CH'UEN, where he goes very shortly, and that he would like us to give him a letter of introduction to them; there is no saying but he might prove of real service, as he will soon be appointed mandarin in some large city where we may wish to start work, and to have the city mandarin favourable is a great thing.

INTEREST IN THE TRUTH.

But we long above all that GOD may really open the hearts of some of this family to the truth. A young man, a cousin of the family, and who has often been here during these two months, has shown much interest, has read through the New Testament, and some pamphlet tracts I lent him, and we have had several good talks about the Gospel. He was here one morning early, and so was present at our family prayers, and came last Sunday evening to see the magic-lantern New Testament scenes. Would that interest might culminate in conviction, and he be led to take a stand and do away with idolatry in his house. The younger brother of the mandarin is the one whom we have seen most of over there, as he has always been at home taking care of his father. He, too, has read through a book I gave him, written by Mr. Griffith John, which contains a very full and clear statement of the folly of idolatry and of the truth as revealed in the Bible. I hope he may come over here, as he has promised to, that we may see more of him.

She had to go yesterday, as my representative, dressed up in my dress, hat, and cloak, and taking my card, to thank the old gentleman for the presentation of the tablet. I told him to try and open the way for them to invite my wife to see the lady members of the family, and I think as soon as the mandarin has left, and they are more at liberty, they will invite her over. One does so long in such cases that the intimacy may be extended beyond the immediate present, so that we may have many opportunities of bringing home to them the truth.

PROVENDENTIAL LINKS.

It is interesting to trace the several links in the chain of circumstances that led them to send for us. It all originated from our having won the love of a poor lad, only sixteen years old, but who was a confirmed opium-smoker, as you could tell at once from his old-fashioned look. He had been to the dispensary several times for medicine, either for himself or others, and we had urged him to come in and give up his opium. His father, mother, and all their only child, all smoke opium. Some time after this, a young married girl was very ill, belonging to a family close to where this boy lived, and where he often acted as errand-boy, and he urged them to send for us; so my wife went, and found a beautiful girl in the last stage of consumption. She was much struck at the time with the pleasant look and gentlemanly
demeanour of the brother; the poor girl only lived about a week, but they seemed so impressed with the relief that she got from our medicines, that the brother at once advised the family in the country to send for us to their father, as the old gentleman had been ill a month, and was fast getting worse. This brother of the poor girl who died is the one who has been here so often since, and read the Testament through, and who was present yesterday at the presentation. When my wife called to see the poor girl, she was too weak to understand, but two old ladies, one of whom was her mother-in-law, listened with evident interest as she told them about the one true God and Christ the Saviour. Many in these two families have now heard not a little, and all that seems needed is the vitalising power of the Holy Spirit. We learn not to despise the day of small things. A few kind loving words to a poor lad of sixteen formed the first link in the chain, and the last link up to the present is the good will of this mandarin and his family, the restoration to health of the old gentleman, and our possession of another testimonial sign-board, calculated even more than the last one, to help us in our work, and bring more of the upper classes to us, as they see one after another of the links of the Gospel. It is sweet and comfortable to feel that all here, when one sees ignorance and superstition covering the whole land and all classes of society.

Of the millennial kingdom seem more precious to one here, when one sees ignorance and superstition covering the earth as the waters cover the sea. These glorious promises given place to the knowledge of the Saviour. Many in these two families have heard not a little, and all that seems needed is the vitalising power of the Holy Spirit. We learn not to despise the day of small things. A few kind loving words to a poor lad of sixteen formed the first link in the chain, and the last link up to the present is the good will of this mandarin and his family, the restoration to health of the old gentleman, and our possession of another testimonial sign-board, calculated even more than the last one, to help us in our work, and bring more of the upper classes to us, as they see one after another of the links of the Gospel. It is sweet and comfortable to feel that all here, when one sees ignorance and superstition covering the whole land and all classes of society.

I think it is more than probable that the old gentleman will make the hospital a present of money to help to defray the expenses of the medical assistance to the poor.

**ACCUMULATING MERIT.**

This would be quite in keeping with his character, as he has been widely known as a man ready to spend his money in doing "good deeds" and acts of benevolence; hitherto it has often expended itself in the recognised form of "good deeds," giving money to repair idols' temples, or repair the roads and bridges. These "good deeds" are generally done as a means of propitiating providence, and ensuring happiness in the world to come, and as it is called "accumulating merit." May we have, now that he is well, some opportunities of further telling him about the One whose perfect spotless merit is the one and only ground for the sinner's hopes for the life to come, and in whose work the sinner may find peace here below.

**HOLD OF IDOLATRY.**

It seems to me one learns more and more what a deep held idolatry really has on the people. Though one constantly meets with persons ready to scoff at idolatry, and quite acquiesce in anything one may say against it, yet in this hour of danger, when death seems impending, they will do almost anything to try and secure the help of those idols which perhaps in health they were ready to laugh at.

I have heard only to-day of the tremendous sums of money that have been spent in consequence of this man's illness. Besides paying a great deal for many suits of the best clothing to be buried with him in case he should die, large sums were promised to many temples to propitiate providence. The usual way in such cases is to promise in case of recovery to present this or that temple with a large votive tablet, or to defray the expenses for five, ten, or fifteen days' theatricals, which are always associated with temples.

It seems sad to think that, now that through God's mercy he has been restored, he will be expending large sums of money in fulfilling his promises to adorn temples, regid idols, etc., etc. I hope next time we go there, we may have an opportunity of speaking very plainly about these things.

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**Blessing among Sailors at Che-foo.**

**THE WORK of the INLAND MISSION even in China is not exclusively confined to the Chinese, as will be seen from the following extracts. Our English and Eurasian schools afford work among the children, and when in the ports, we have many opportunities of service among seamen and residents. Will our praying friends keep these branches of work in view in their intercessions and thanksgivings?**

**FROM MR. D. M. ROBERTSON.**

November 6th.—We left Che-foo (on route for T'ai-yuen) on Thursday, and arrived outside the Pei-ho bar yesterday afternoon. My object in writing is to tell you of a donation to the Mission of twenty dollars, which is supposed to propitiate heaven; with her own hand she cut a piece of flesh out of her own arm to have the brother at once, before they invited us, and our possession of another testimonial sign-board, calculated even more than the last one, to help us in our work, and bring more of the upper classes to us, as they see one after another of the links of the Gospel. It is sweet and comfortable to feel that all here, when one sees ignorance and superstition covering the whole land and all classes of society.

Two tea-meetings for them in the Seamen's Hall, and had them twice at the Sanitarium. The next ship visited was the U.S.S. "Ossipee." I took off Misses E. Taylor, Jacobsen, and J. Webb for a service, and we got the church, not in its usual place near the quarter-deck, but as close to the forecastle as possible; nearly the whole ship's company must have heard the singing and speaking. During the following week we had a tea-meeting for the men of the "Ossipee," and got a few of the men from H.M.S. "Merlin," also, between twenty and thirty in all. Although we cannot record conversions, yet many were visibly convicted of sin.

One day Mr. Douglas and I boarded the German ship
After tea we went down to the Seamen's Hall. They sang unsaved, brought me up here (I hope he will soon come up here on Sunday, with the others, who told me he thanked God that he had come to Che-foo; now he was determined to live and strive for peace came into my heart. "Praise God, of an American temperance society, spoke at the "Ossifree." I got my hat, but I could not go out. During the week H.M.S. "Champion" and "Linnet" arrived, and Mr. H. Broomhall and I had pleasant times going off in the boat and arranging tea-meetings for their men. We had a large meeting, to which nearly forty came. Next week we had another tea specially for the "Omalia"; the captain sent twenty-six men in charge of an officer; there were also present our friends from the "Champion," and one or two from the "Linnet." Mrs. Leavitt, of an other work has been confined to ourselves, the ladies not only preparing the teas, but doing a good share of the speaking. When the "Champion" arrived there were six or seven converted men on board; now the band numbers about twenty-four. One of the most marked cases was that of a man who sat next to Mr. Hy. Dick one Sabbath in the Seamen's Hall. He seemed very uneasy, and Mr. Dick asked, "Do you feel the draught?" "No." He afterwards told us in his testimony that he wanted his hat to get out, for he could not stay, he was so miserable. Just then Miss Reuter sang a solo which so impressed him that he said to Mr. Dick, "Let's get up near the front." He was converted that night, and he now says, "The past week has been the happiest I ever spent; the whole ship is changed; everybody seems to have a nod and a smile."

Another very manifest case is that of one whose conviction gradually deepened, till one night he came with a beaming face, and in answer to Mr. Broomhall, who said, "You don't know how glad I am," replied, "You are not half so glad as I." We have had many blessed meetings with these warm-hearted blue-jackets, and it has been such a joy leading one and another to the Lord Jesus.

FROM MISS REUTER.

Our Father has given us some joyful times with the sailors in the harbour. The "Champion" has come back, and a real work has begun on board. It was splendid to hear the testimonies last night. One said he had been a half-hearted Christian for some years, and warned the others from living such a life; he thanked God that he had come to Che-foo; now he was determined to live and strive for Jesus. A man came up here on Sunday, with the others, who told me he had no peace, and looked very miserable; poor man, he has been a great sinner; what joy it was to us when, in the after meeting, he stood up and, with a beaming face, told us that he had found salvation. Last night he testified in this way: "My chum, there, who is yet face, told us that he had found salvation. Last night he put so earnestly before the new converts how it; we have a

The whole crew are talking about the change in the men, and on Sunday night some were watching, when they arrived on board, to see if any were drunk. One said to one of the older Christians, "You have made new converts now!" "No, I am afraid they would be very bad ones if I had made them." "But some more men have joined your society." "I don't know about that; but I know that some of the men have given their hearts to God." "Nonsense," the answer was, "it is all excitement; like a flash in a frying-pan, it will soon pass away." "Well," the Christian said, "time will prove it; we have a Saviour who is mighty to keep." Last night he put so earnestly before the new converts how they were watched on all sides.

There is a public-house here, which is a great snare to the sailors; we have been there, and got them to come out to our meetings. The keeper of it is a Dane; he very seldom goes out, but he came to see us one day; I believe it was God's purpose that he should come. He told us that he was very unhappy in that business, and wished to get out of it, but had nothing else to do. I write about him, because I want you to pray for him that he may be converted. We are going to suggest to him to open a coffee-house.

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**Work around Sha-shi.**

**FROM MRS. RILEY.**

SHA-SHI, Nov. 18th.—This morning Miss Wilson and I started in chairs across Sha-shi, and then took a small boat down the inner river to do some country visiting. After walking across some fields we sat down to rest on a grave, and a number of women and children from the farm-houses near came round, and we spoke to them of JESUS. After spending about an hour with them, we went on a little further and again rested. Here one or two men and women came round, and Miss Wilson spoke, followed by the Christian man who had accompanied us. One man, who looked very ill, seemed interested. Starting again and walking on, we were invited into a small house, and tried to speak to the old woman and her daughter who lived there, but they were afraid to understand even when my woman spoke, so we could not do very much; we offered the old woman a tract, but her daughter feared for her to take it, lest it should beguile her into following the foreigners; notwithstanding their fears, they were friendly, making tea for us, etc.

Nov. 19th.—This afternoon I have spent a very happy time in the guest-hall. Miss Evans has been out to-day, and I have met the guests; it has been a most happy time. Miss Wilson says she never remembers more women coming on one afternoon, and I was so full of praise to find how well I was understood.

**FROM MR. A. WRIGHT, of Kin-hwa, Cheh-Kiang, (Central).**

KIN-HWA, Dec. 22nd.—Enclosed you will find a short account of some of the usefulness of the LORD, but, oh! I can tell you so little of His goodness. I never imagined anything like it at home. I have had many showers of blessing, and time after time my heart has broken out in thankfulness.

**BAPTISMS.**

On August 1st, our brethren gathered here again under very joyful circumstances—the adding of seven brethren and sisters to our numbers. These being the first baptisms I had witnessed in China, it had a peculiar solemnity and joy for me. How glorious it is to see some of the devil’s prey snatched from him! Of those baptised five belonged to one family, a husband and wife, their two sons and one son’s wife. The mother was seventy-three years of age, and has since gone to glory. It appears that this family first heard the Gospel from an old blind man, one of our members, and it was delightful to see his joy when they were baptised, so much like a Christian at home who has just won his first soul! He could scarcely contain himself, and I felt my heart leap for joy.

August 22nd.—Had some joyful time in the presence of the King. To-day is the first that I could understand and follow the speaker in the Chinese service fairly well. Surely I have a right to praise my GOD.

On the first Sunday in October, I had the joy of taking my first service in Chinese. Although I felt my own weakness, still I am assured the LORD used me for His glory. Since then I have had many opportunities.

**Notes of Praise.**

On Nov. 11th, I started on my first journey without a foreigner to visit our out-station, Yung-Kang. The scenery on this road is extremely lovely. Our first halt was at a village thirty li from Kin-hwa, and here my teacher and I had the opportunity of giving a few tracts and speaking a few words. After lunch we walked on again, and I had to give vent to my feelings of delight by praising the LORD with a loud voice as I looked on His goodness and thought of His love. At another village fifteen li further, we had again the opportunity of telling of JESUS, one man especially understanding me well and seeming much interested. In all the villages the people seemed very friendly, though curious. I enjoy sometimes their questions, they help one to speak.

Next morning spoke to a gentleman and gave him a copy of Mark’s Gospel, and when we met him afterwards in his chair rejoiced to see him reading it.

At four p.m. arrived at Yung-Kang. On Saturday I visited several of the brethren’s homes, and they seemed glad to have some one to help them for a short time. In the evening held a warm prayer-meeting, and on Sunday had good services.

On Monday, I again visited the brethren, going to one who lives fifteen li from the city.

**MARKET-DAY.**

Tuesday was market-day, and very early the streets seemed to be crowded. After breakfast we took a few books and tracts and went out, my teacher declaring that the people would not buy. I put myself into my MASTER’s hands, asking Him to guide me, and I had not gone far.
when a man asked if I was selling the books. I said I was, and sold him one, and soon a crowd gathered and I sold a few more and spoke a little. We then moved on to the banks of the river where most of the market is held, and in a very short time all the books were sold and many words spoken, and we retraced our steps with joyful hearts. I look back to that day as one of the red-letter days of my life.

On Sunday again we had a happy day especially in the afternoon, when the service was held in one of the brethren's houses; his wife had invited her friends and neighbours, and we had about twenty present. My subject was "As Moses lifted up the serpent in the wilderness," etc., and God filled me with holy joy. I felt it no difficulty to speak, and all listened with rapt attention. On Monday I returned home, praising God. Since coming back I have had much joy and help, and am still looking for greater things from the LORD.

Encouragement at Wun-chau, Cheh-kiang Province.

FRotHE DIARY OF MISS OLIVER.

AUGUST 30th.—We had a very happy day yesterday; it being communion Sunday, many came for miles to be at the service, some arriving on Saturday, and bringing their rice with them. Three men were baptised, making ten since I arrived in May. A nice number at Mrs. Stott's class in the afternoon.

Sept. 11th.—I must give my testimony to the blessedness of serving the Lord. He has given me such a sweet text, lately, "If they obey and serve Him they shall spend their days in prosperity, and their years in pleasures" (Job. xxxvi. 2). How true this is! how I have proved it; it is fourteen years since I first began to serve Him—such blessed years they have been, but never have I realised His presence and felt my heart so overflowing with praise to Him for His goodness as since I have been in China. He has brought me, guided me, chosen for me, and satisfied me with Himself, so that all the future I can confidently and joyfully leave in His hands. My heart is long to tell out all His goodness, and to see these dear people around knowing Him, whom to know is life eternal, and who can make this life just a foretaste of heaven, with the blessed assurance in the future of being like Him, and with Him for ever. I find increasing encouragement in the study of God's Word. Praise the Lord, our foundation and our bulwarks are the promises of the living God. All our missionary work, our joys and sorrows, trials and temptations, successes and failures, take their shape, and form, and colour from the attitude our souls take towards "His exceeding great and precious promises." Let no one come to China as a missionary who has not unwavering faith in the promises of God. Our foundation and our bulwarks are the promises of the living God.

A Visit to the Out-stations of Shao-hing, Cheh-kiang.

FROM THE REV. J. MEADOWS.

My recent visit to the out-stations afforded me some encouragement in the midst of much disappointment from our work in this city and the surrounding villages.

The other day whilst preaching with an evangelist at a village about five miles from this city, a woman in the crowd shouted out: "That is what my father used to say; he was always saying that rain and drought, good crops or bad, plenty or poverty, life or death, all depended on JESUS; and when he was dying he said, JESUS can either make me live, or take me away, just as He likes; all depends upon Him." We were so eager to know more about this man that we stopped preaching, and began to ask, "Did he belong to any church? Was he a Roman Catholic? Did he pray to JESUS? Where did he hear these things that you say he talked about? How long is it since he died?" All we could gather was that he had heard the Gospel in the city and in his native village, where we were now speaking (and no others have been here, so far as we can learn); and that he used to say a form of prayer when he ate his rice, and departed this life talking about JESUS. I feel I may take good hope from this incident, that the seed sown long ago shall spring up in its time and bear fruit to the praise and glory of God. But I know, thank God, where to get surer comfort, and more stimulating encouragement, and that is from the Word of God; sure and steadfast are His promises. All our missionary work, all our joys and sorrows, trials and temptations, successes and failures, take their shape, and form, and colour from the attitude our souls take towards "His exceeding great and precious promises." Let no one come to China as a missionary who has not unwavering faith in the promises of God. Our foundation and our bulwarks are the promises of the living God.

At our first out-station, Tseng-kó-bu, we found the
CHINA'S MILLIONS.

chapel shut up, the preacher being absent. We have only four members here; two of them, an old man nearly blind, and a young woman with small feet, live so far away that they can seldom come to worship; the other two are a poor old blind woman, and a young woman, the wife of our landlord. Pray for this place.

At Shing-hien, seventy odd miles from Shao-hing, we found the preacher's wife, son, and daughter-in-law, all down with fever andague, and learnt that the villages around the city were filled with the sick and the dying. The cries and loud wailing in the middle of the night from houses where one or more had been snatched away by death, both in the city and at places around where we stayed, were heartrending, and sent a thrill of horror through my soul as I thought of where these poor creatures had gone. The picture of Egypt, losing its first-born in every house at midnight, presented itself more forcibly to my mind than it had ever done before, and one was forced to pray, with an intensity that only such awful scenes can produce, God have mercy on these poor souls. In one village of four hundred families, more than 100 families had been attacked, and in many places the crops were being neglected for want of their sick owners' attention.

And this is the city, although it does not increase much in numbers, is blessed with some good, earnest men, who really take an intelligent interest in the progress of the work of God. We examined two candidates for baptism—an old lady, sixty-seven years of age, the wife of our first convert here, who had been transported for life from Shan-tung many years ago for manslaughter, and is now a most consistent Christian. The other candidate was a bright boy of fifteen, whose answers were quick and to the point.

POWER OF GRACE.

While at Shing-hien I heard the case of another inquirer, which strikingly exhibits the power of the grace of God in these rough-and-ready men, and exemplifies the value of the words, "Avenge not yourselves, but rather give place unto wrath." In a village to the west of the city, a man named Ah-meng has recently resolved to look after these scattered disciples, as we are all labourers, and after our long and hard day's work in the fields, we are fit for nothing else but supper and sleep. The services have been taken every Sunday by one of ourselves for the last eight months, but it does not seem to answer very well, as there is no one to look after the lukewarm and the backsliding. We proposed to set apart two deacons, but no one would accept the office.

Then, the brethren manifesting a good deal of interest in the welfare of the church, we proposed that they should choose a man and pay half his salary. I was most agreeably surprised at the eagerness with which they accepted this proposal; those who had been giving two or three a day promised three, and those who had given three increased to four or five. But after all was summed up they had not enough, by several dollars, so they deputed one of their number to ask help from members of other churches whom they knew. They have been promised most of the deficiency, and have chosen unanimously one of my colporteurs at their pastor. If they pay half his salary they will give nearly three times as much as they have been in the habit of giving. Pray for Mó-kó. Forty-five of us sat down to the Lord's supper.

The work at Yih-kó-cin and its out-station goes on encouragingly, notwithstanding the sickness and death all around. We had the pleasure of baptising seven persons and examining eleven candidates, two or three of whom were from Mó-kó. Sixty-seven of us sat down to the Lord's supper, and we had a profitable service. Praise the Lord.

Seventeen of us broke bread at Sin-ch'ang, and nineteen at Shing-hien. More would have been at the latter service had it been held on the Sunday, but we were obliged to hold it on Tuesday, and in the daytime. Now let me earnestly commend all our work to the prayerful sympathy of all our friends. May we all pray intensely and work zealously that His kingdom may come.

Notes from Shanghai.

REV. J. W. STEVENSON, now acting as Director's Deputy, writes, on January 12th.—"My first note must be, praise God for help and grace for one week. I am finding out that it is no vain thing to trust in Him. Your prayers for me are being abundantly answered day by day. I have 'dwelt with the king' since you left; I should be afraid to live anywhere else.

REV. E. CARMELL, now the Secretary of the Mission in China, writes, on January 12th, and wrote—"By the time this reaches you your voyage will be over; we shall not forget you in prayer, and I know something of what will be pressing upon you. May the Master's wisdom be given for the Master's work; then we shall all rejoice together in the good pleasure of the Lord."
China's Millions.

Tidings from Scattered Workers.

Kiang-si Province.

From Miss M. Hudson Taylor.

Ta-ku-lang, Jan. 3rd.

Last Friday was the day of fasting and prayer; we had meetings at eleven in the morning and seven in the evening; we had such good times, and realised the Lord's presence. "Where two or three are gathered together in My name there am I in the midst of them."

From Mr. Herbert Hudson Taylor.

Ta-ku-lang, Jan. 6th.

We are all very well, and just now very much encouraged at the prospects of the work here. Our woman, the cook's wife, and the bricklayer's wife, have asked for baptism of their own accord; the servants, the builder, and one of the bricklayers, are very much interested. Our teacher has been giving the advisability of a chapel on the street, and says he thinks that if there were thirty out-and-out Christians here, all the people in the village would quickly follow.

From Mrs. Herbert Hudson Taylor.

Ta-ku-lang, Jan. 13th.

We are expecting great things for Ta-ku-lang. Maria has such a nice Sunday-school class, and Miss Tapscott is going to help her. We have found out an old woman, seventy-eight years of age, to help, who lives in such a wretched place. If you could only see how eagerly she listens when we tell her about Jesus; she said yesterday, "When I cannot sleep, I call to Jesus." She tried to learn the second verse of "Jesus loves me," but her memory is failing her. I feel sure the Master sent as to that house, and that poor old woman will be saved. We are praying for thirty souls, as the teacher said that he believed if thirty came out on the Lord's side, the whole of Ta-ku-lang would be blessed.

From Miss McFarlane.

Kiang-ch'un, Nov. 28th.

We are not at Kuei-k'i yet, but about fifty f away. We have had a very happy journey so far. The Lord has been very near to us. We stopped at a small place called Chang-pa on Sunday. I went ashore with Ah-ho in the forenoon, and gave away some tracts. I did not speak much, the crowd was so great, and they did not seem to understand what I did say, at least, not very well. I was obliged to return to the boat very soon, but Ah-ho spoke to them a long time.

We had a few hours at Gan-ren. Miss Littler and I went to the preaching of His Word at Ning-kwoh; there are many inquirers among the people understood me pretty well. We stayed in inns which are very poor, and the bricklayer's wife, has asked for baptism of their own accord; the servants, the builder, and one of the bricklayers, are very much interested. Our teacher has been giving the advisability of a chapel on the street, and says he thinks that if there were thirty out-and-out Christians here, all the people in the village would quickly follow.

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From Miss Gifford.

Kiang-ch'un, Dec. 31st.

After returning from Gan-k'ing I had another attack of ague, so, as soon as I got over it, I took a journey to the north of the river. I visited a good many towns and villages, and disposed of a large number of tracts and portions of Scripture. The people everywhere were very friendly, and ready to listen to the Gospel. I returned a week ago, strong in body and rejoicing in spirit.

Every night this week we have had a number of people listening to the Gospel; they will not come into the hall well, so we have been going outside to them. I hope we shall continue to have as many listeners every night. I am trying to rent a preaching hall on a busier street.

From Dr. Stewart.

Ning-kwoh, Dec. 27th.

I arrived at Ning-kwoh last week, and, as far as I am able to judge, fully restored to my usual health; the Lord has abundantly answered prayer in my case. My short stay here has been a blessing to me in various ways; I have learnt to love the place and the people, but especially dear Brother Miller, whose devotion and earnestness in the Lord's work drew my attention the first day I met him.

I believe the Lord will soon grant an abundant blessing on the preaching of His Word at Ning-kwoh; there are many inquirers both in the city and surrounding neighbourhood.

In reference to my proposed journey to Tai-yiien, as it appears to be the Lord's leading, I shall be glad to hold myself in readiness against the appointed time.

From Mr. George Miller.

Ning-kwoh, Dec. 25th.

The work here in the villages seems to me very encouraging; many come to hear the Gospel, while some are kept from deciding by the fear of persecution. Just now, owing to the examinations, the city is very busy; sometimes the scholars are inclined to be a little rude, but a few kind, reasonable words restore peace. How self-righteous these people are! The story of Jesus and His love has no interest for them; the picture of Christ's dying love upon the tree does not move them; they seem sunk in hopeless depravity, dead in trespasses and sins. Natural religion and the light of reason, with all the moral precepts that philosophers ever uttered, cannot save them; only He, who stopped Paul on his way to Damascus and by a miracle saved him, can save them.

You will be glad to hear that on my way back here I baptized two at Wu-ho. I also called in at T'ai-ting Fu, and found a few there waiting to be received into the church. There are also a few farmers, who live in a village not far from here, who are interested. I have now gathered as much money from the different stations (Wu-ho, Ning-kwoh, Gan-k'ing) as will build a nice little chapel for the little band of Christians at T'ai-ting Fu, they themselves having subscribed fairly well.

From Miss Alouise Gibson.

Hsun-chau, Nov. 25th.

The journey here took six days. I had many opportunities of telling the Gospel to those who had never heard it before, and the people understood me pretty well. We stayed in inns which were not at all comfortable, but that was nothing, the experience will be very useful in future service; before I had always travelled by boat, and not overland. The people are very poor all along the way; they have very little to brighten their lives; my heart was sad as I thought of their wretched condition.

The testimony of our brother and sister Mr. and Mrs. Kay in this city has not been in vain; the people are very friendly, and Mr. Kay says there are quite a number of inquirers. I am going to try and visit while I am here; God is blessing my soul. I trust He will make me a blessing.

Cheh-hsiang Province.

From Miss Macintoch.

Kiu-chau, Dec. 7th.

You will be glad to hear the work is very encouraging in Yih-shan. I got friendly with a good many of the upper class, some of whom seemed interested in the Gospel. I also visited the Christians in their homes, remaining a night in each village, and having a meeting with them and their neighbours in the evening. They were all so friendly and kind.

From Miss S. E. Jones.

Kiu-chau, Dec. 26th.

We go out every afternoon to visit, and have had splendid times the last two or three weeks. I have not seen any women in China listen so eagerly as I have in this city; they seem to believe every word that is said. What a happy life ours is! Living for Christ; living in Christ, and Christ living in us.
Si-ch'uen Province.

From Mr. C. T. Studd.

Chung-king, December 11th.

All goes well, and is likely to do so, for the Lord is at the head. Last Sunday night I went to Tai-yang-shan, and had a meeting with some of the church—a catacomb service: after some time three old forms were produced, no table, or paper on the windows; a few candles stuck in the cracks in the walls gave us light. The Lord enabled me to speak and be understood. To-morrow I go again (D. V.). The house is still by no means repaired, but I wish the officials would allow me to occupy it.

Please don't take thought for my being alone—I can never be alone, thank the Lord.

From Mrs. M. Brauchamp.

Ch'eu-tu, November 9th.

I have been writing a letter home, giving rather a lengthy account of my first impressions of Si-ch'uen. It is a marvellous country; what tremendous millions! what need of workers! Only nine missionaries, and seven of them comparatively young and inexperienced.

I hear that Mr. Gray Owen has returned from Chung-k'ing, and left Mr. Studd living with Mr. Bourne (the British Resident), in the Ya-men. Mr. and Mrs. Sam. Clarke both seem worn out, and will, I expect, be glad to be relieved [for their furlough]; they are extremely kind to us. I think Mr. Arthur Polhill-Turner has written to you about our journey here, from which you will doubtless gather that we had a very happy time. I find travelling here more and more different from that in the North.

The Lord helped me in giving a word here on Sunday evening (Eng. meeting). My subject was Rest, taking Matt. xi. 28 as my starting-point. Without knowing His rest we cannot do much in serving the Lord. It is a beautiful thought; the Lord inviting us to take His yoke, which makes ali so easy, and our daily burden a joy and means of grace, inasmuch as it brings us nearer to Him. Christ, as our Brother or Burden-Bearer, is brought out so clearly in Ps. lxviii. 19 (R. V.).

From Mr. Arthur Polhill-Turner.

Ch'eu-tu, Nov. 9th.

We arrived on Friday morning, November 5th, and found our four brethren all well and happy, and the Lord is blessing us. I have felt the Lord indeed near to my own soul. This morning I have a very sweet word in the morning portion of the daily Psalms: "Be still, and know that I am God; I will be exalted among the heathen."

When you go home please tell our dear Cambridge brethren that we are opening the work for them to come and help us in, and that we are expecting them out in large numbers. LORD, scatter them! is my prayer for Cambridge. Only those who have seen this province can at all estimate its needs.

I purpose staying here a month or six weeks at least, till bearing further tidings of a house at Pao-lin. This would be a capital place for head-quarters for any number of brethren or sisters. There have not been sufficient workers to open out country work. I find being here most suitable for study. Mr. Clark takes great pains, and gives us an hour every evening in going over the day's work, and I feel this to be the very thing I need. My dear brother is making good progress in the language; he writes a weekly discourse, which Mr. Clark corrects for him.

Arrivals from China.

Mr. and Mrs. Eason and family arrived from China by French mail on February 25th.

Shan-si Province.

From Mr. Hoste.

Hang-tung, Nov. 8th.

Mr. and Mrs. Bagnall are now up at Sil-ch'uan, whither they went at the close of the gathering here, which passed off very well. The P'ing-yang Fu gathering was also a good time. Mr. Bagnall baptised three men and three women. At Hang-tung Mr. Stanley Smith baptised fifty-four men and two women. Praise God!

Good news comes from Hsi-yao, Hien, where Mr. Chu has been staying for two or three weeks. He reports some thirty who are interested and anxious to attend worship.

Mr. Hsi is very well, and through God's blessing things are all harmonious in the church, with one or two exceptions. There are signs of blessing coming here very soon; there is a great deal of readiness to hear the Word, and prejudice seems greatly on the wane.

From Dr. Edwards.

T'ani-pien, Nov. 12th.

This evening we had a magic-lantern exhibition, and, as it had become known outside that we should show some pictures, a good many strangers put in an appearance, amongst them being one or two expectant mandarins with their friends and retainers. We first showed some pictures of foreign buildings (St. Paul's Cathedral, etc.), and concluded with some scenes from the life of our Lord. They were much interested in all they saw, and one of the outsiders had evidently read the New Testament to some purpose, for he recognised some of the pictures and made pertinent remarks. When he saw the picture of Judas betraying our Lord he asked, "And wasn't there one of His disciples who said he didn't know Him?" We hope to be able to continue these exhibitions at intervals during the winter, and in this way impress upon the minds of the patients and others the chief events in the life of our Lord, and this will help them to learn and remember the doctrine (as they call it) we are always preaching about.

Sunday, Nov. 14th.—After morning service I had another visit from the expectant mandarins, who came last Friday evening. They had intended to come to the service but arrived late, in consequence, I suspect, of their having to take their smoke of opium before coming. This class of people have little to do, and have certainly but little idea of the value of time; and the consequence was they stayed a long while, talking as usual about others the chief events in the life of our Lord, and this will help them to learn and remember the doctrine (as they call it) we are always preaching about.

From Mr. Beynon.

Kweiu-hwa-ch'eng, Nov. 8th.

We are happy here, very happy, praise the Lord! but I do not want to give you a wrong impression—the work is terribly hard; you almost feel the darkness that envelopes the people, would that they felt it themselves, but they don't. Do pray earnestly for them and for us. Let me admit you into the secret-chamber for a moment. I do so that you may know how to plead for us. Dear brother, often tears come and relieve the heart that is for them and for us. Let me admit you into the secret-chamber for a moment. I do so that you may know how to plead for us. Dear brother, often tears come and relieve the heart that is burdened with the care of the people, but it does not affect His love. He wants them, and, oh! 'tis blessed to know that He means to have them. We have to win them and the wane. It is a beautiful thought; the Lord is bringing them to Himself. We are happier, they are closer to Him, and this is the work of the Holy Spirit. Rome.

Departures for China.


On March 24th.—Mr. and Mrs. C. H. Judd and family, accompanied by Misses Groves, Webber, and Parker, per French mail Sighalier from Marseilles on 27th.
A Retrospect:
The Substance of several Addresses given during a Conference of Missionaries of the China Inland Mission.

BY J. HUDSON TAYLOR.

(Continued from page 155, Dec., 1886.)

BEFORE referring to any incidents which took place during my journey to China and first residence there, I shall just mention one case that gave me great encouragement in seeking conversion, even in circumstances apparently hopeless.

A short time before leaving for China, it became my duty to daily dress the foot of a patient suffering from senile gangrene. The disease commenced as usual insidiously, and the patient had little idea that he was a doomed man, and probably had not long to live. I was not the first to attend to him, but when the case was transferred to me I, of course, became very anxious about his soul. The family with whom he lived were Christians, and from them I learned that he was an avowed atheist, and very antagonistic to anything Christian. They had, without his consent, invited a Scripture-reader to visit him, but in a great passion he had ordered him from the room. The vicar of the district had also kindly come to see him, hoping to help him; but he had spit in his face and refused to allow him to speak to him. His passion, I was told, was very violent and high, and the case seemed to be one of as great difficulty as one could well imagine.

MAY, 1887.
I prayed much about it, and for two or three days said nothing to him. By special care in dressing his diseased limb I was able to lessen his sufferings considerably, and he soon began to manifest a grateful appreciation of my services. One day, with a trembling heart, I took advantage of his grateful acknowledgement to tell him what was the spring of my action, and to speak of his own solemn position and need of God's mercy through Christ. It was evidently only by a very powerful effort of self-restraint that he kept his lips closed. He turned over in bed, with his back to me, and uttered no word.

I could not get the poor man out of my mind, and very often through each day I pleaded with God by His Spirit to save him ere He took him hence. After dressing the wound and relieving his pain, I never failed to say a few words to him, which I hoped the Lord would bless. He always turned his back to me, looking annoyed, but never spoke a word in reply.

After continuing this for some time my heart sank. It seemed to me that I was not only doing no good, but, perhaps, really hardening him, and increasing his guilt. One day, after dressing his limb and washing my hands, instead of returning to the bedside to speak to him, I went to the door and took hold of the handle, and stood hesitating for a few moments with the thought in my mind:—"Ephraim is joined to his idols, let him alone." I looked at the man and saw his surprise, as it was the first time since speaking to him that I had attempted to leave without going up to his bedside to say a few words for my Master. I could bear it no longer; bursting into tears, I went up to him and said, "My friend, whether you will hear or whether you will forbear, I must deliver my soul;" and spoke very earnestly to him, telling him, with many tears, how much I wished that he would let me pray with him. To my unspeakable joy he did not turn away, but replied, "If it will be a relief to you, do." I need scarcely say that I fell on my knees and poured out my whole soul to God for him. I believe the Lord then and there wrought a change in the man.

He was never afterwards unwilling to be spoken to and prayed with, and within a few days he definitely accepted Christ as his Saviour. Oh, the joy it was to me to see that dear man rejoicing in hope of the glory of God! He told me that for forty years he had never darkened the door of church or chapel, and then—forty years ago—he had only gone to church to be married; he could not be persuaded to go inside when his wife was buried. Now, thank God, he himself, I had every reason to believe, was washed, was sanctified, was justified in the name of the Lord Jesus Christ, and in the Spirit of our God. Oftentimes, when, in my early work in China, circumstances rendered me almost hopeless of success, have I thought of this man's conversion and been encouraged to persevere in speaking the word, whether men would hear, or whether they would forbear.

The now happy man lived for some time after this change, and was never tired (the people in the house told me) of bearing testimony to the grace of God. Though his sufferings were very great, the alteration in his character and behaviour made the previously painful duty of attending to him one of real pleasure. I have often thought since, in connection with this case, and with the work of God generally, of the words—"He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Perhaps, if there were more of that intense distress for souls that leads to tears, we should more frequently see the results we desire.

Soon after this came the time I had looked forward to for five years or more—the time that I was to leave England for China. After being set apart, with many prayers, for the ministry of God's Word among the heathen Chinese, I left London for Liverpool, and in due time sailed in the good ship "Dumfries," conscious that many were following me with earnest prayer for protection and blessing by the way, as well as after arrival in China. We must leave, however, till next month the record of the answers to those prayers, in deliverance from impending shipwreck on our own coast, and among the cannibals of New Guinea.

J. Hudson Taylor.
Are we Right in Expecting Immediate Results?

FROM MISS EVANS.

SHA-SHI.—Many of the women here seem interested in the Gospel, and I do trust that ere long we shall have cause to praise God for saving souls in this place. Many dear friends say I am too sanguine, and that I think people are interested when they only come out of curiosity. Grant that they do come out of curiosity, we embrace the opportunity of telling them of Jesus and the way of salvation; and are we to suppose that the words spoken are lost? God's Word says, "It shall not return unto Me void," etc. We pray and plead with the Lord to send women here with hearts prepared to receive the message of a Saviour's love; women do come and listen most attentively; they come again and again, and each time bring some more of their friends to hear of Jesus; they seem interested and our hearts are filled with joy and gratitude to God for hearing and answering prayer. Sometimes our hearts are so full that we cannot refrain from speaking and perhaps writing about it, and then our more sober friends who think we have to wait for a number of years before we can expect to see souls saved, criticise us. But where are we told in Scripture that we have to wait? The apostles did not wait on the day of Pentecost; they were filled with the Spirit, and what a glorious result—3,000 souls saved. This is what we want; and our Heavenly Father is so willing to fill us with His Spirit. Our God is still the same—alwayly to save; and are we to limit His power? Are we to think that these poor Chinese women are too ignorant to understand a Saviour's love? God has all hearts in His control, and He can melt the hardest heart and cause the dullest mind to know His love. God forbid that I should ever come to doubt His willingness or power to save.

I admit that oftentimes I am sorely tried with the women, for when I have been speaking and have thought that they were listening most attentively, one of them has interrupted me with a question quite outside our subject, such as how much rent we paid for our house, or what wages we gave our cook. But it does not of necessity show that the woman's mind had not been running the whole time on these things; the thought may have just come into her mind and found expression, and yet some word may have reached the heart, some little seed may have fallen into good ground, and if God is pleased to bless it, and to cause it to grow, to Him be all the glory. Our confidence and hope is not in ourselves, but in the living God, who is able and willing to do great things for us. Oh, let us expect them, and then the sower and the reaper shall rejoice together.

Firstfruits in Pan-chau.

FROM MR. GEORGE PARKER.

November 13th.—It will give you joy to hear that God is revealing His Son to some in this place; I think the conformation to His image has begun with several.

The man here who answers to Epeneetus of Asia—a firstfruit to Christ—is named Liang. It is nearly a year since he heard the word of the Lord for the first time, being on his way to a theatrical show. His grandfather was tutor to the emperor Kia-ching, and afterwards held office in Lan-chau; his father held the degree of Mandarin which he purchased from me on the street which was as black as ever; imagine me being an elder.

It was copies of Matthew, Luke, and Acts in Southern Mandarin which he purchased from me on the street which first interested him. A few days after he called to make acquaintance, and to ask the meaning of the Sabbath, of circumcision, and of baptism; he said, "This book contains truth; how comes it to be expressed in such unworthy language?" I lent him Mr. John's new translation of Matthew to Acts, and he afterwards read the New Testament in the delegates version, and then the whole Bible. "I must master this book and teach it," was his decision. He was so struck with the early chapters of

Genesis that he hurried off to the college to show the wonderful book to the Principal. The latter scanned the title-page, his eye fell on the proscribed Name, and the book was tossed contemptuously aside. It is said that our friend had his first experience of suffering shame for, as well as believing in the Name. The devil began to tempt him back to the classics; "I sometimes took up the Bible and sometimes our own books, and my heart was quite unsettled. I still read to my neighbours, because I referred him to the account of Adam and Circumcision, and of baptism; that he had been somewhat satisfied with his attainments appeared one day when he stood up in our guest-room and said to a friend, "I thought I had washed myself clean, but when I read: Tim., I found I was as black as ever; imagine me being an elder."

To a scholar, the Mandarin character, which is most generally intelligible, is not pleasing: he likes a higher style.

* * *
CASTING OUT THE IDOLS.

Mr. Liang chose the birthdays of the gods on which to bid them farewell. The ceremony of expelling the first was done openly from the door; here he met with a second rebuff. The neighbours, who liked to hear good words from the book, protested against any action being taken in accordance therewith; some broke off all further communication with him, others used abusive language, a few reasoned, "Why should you join the Romanists?" His son wept and appealed; his wife was silent. He came to me in great distress of mind, having had several restless nights. One man whom he had rebuked some time previously for gambling was unreasonably violent in language and demeanour. On the following Lord's day we read of the sufferings and glory of 1 Pet. Said Mr. Liang, "I have gone too far ever to give up the Truth; I expect I shall lose my button; let them take it." "Taking joyfully the spoiling of your goods," counting all things brought them for explanation. Last week he brought as difficult passages have presented themselves he has appreciated the opposition of Satan when it was pointed out to him by Mr. Varley's letter on "Separation unto God," in the last number of Word and Work to hand, and by an address by the Rev. Handley Moule, on "Union with Christ." In the afternoon, at the communion service, the catechumens were present. After reading 1 Cor. xi. I turned to the previous chapter, and made the remark, "Once at the Lord's table, no more attendance at Jewish altar or heathen feast." Mr. Liang spoke out, "I understand; tell it to the others; my joy is killing me." Some days ago he said, "I love you as my father." He is anxious to confess Christ in baptism, and for the formation of a church. To-day he brought a friend who wishes to be taught. Yesterday he saw such wonderful truth in Ephesians which filled him with great joy all day, and which he feels is of such importance that he intends it to form the subject of his first address to the inquirers on the first day of the New Year.

STUDYING THE WORD.

For a month past he has been studying at home, and as difficult passages have presented themselves he has brought them for explanation. Last week he brought 1 Pet. iv., the Spirit of Christ in Noah preaching in the antediluvian age. In explaining to him the passage, "He that hath suffered in the flesh hath ceased from sin" (the slave-holder), taking the passage to agree with Rom. vi., and teach victory over the sin, the flesh, and the devil, by knowing the Father, being in union with the Son, and possessing the Spirit, he remarked, "I have two experiences agreeing with what you say; my love for the theatre has entirely gone, and I do not now quarrel with my wife. The latter advantage may account for the wife's silent consent to the change of religion." Last Lord's day morning our topic was identification with Christ. I was helped by Mr. Varley's letter on "Separation unto God," in the last number of Word and Work to hand, and by an address by the Rev. Handley Moule, on "Union with Christ." In the afternoon, at the communion service, the catechumens were present. After reading 1 Cor. xi. I turned to the previous chapter, and made the remark, "Once at the Lord's table, no more attendance at Jewish altar or heathen feast." Mr. Liang spoke out, "I understand; tell it to the others; my joy is killing me." Some days ago he said, "I love you as my father." He is anxious to confess Christ in baptism, and for the formation of a church. To-day he brought a friend who wishes to be taught. Yesterday he saw such wonderful truth in Ephesians which filled him with great joy all day, and which he feels is of such importance that he intends it to form the subject of his first address to the inquirers on the first day of the New Year.

A VISIT TO A VILLAGE IN SHAN-SI.

FROM THE DIARY OF MRS. KEY.

After much prayer I left T'ai-yien for the village of Ni-tung, sixty-six miles distant, taking our late school teacher with me as a helper. Although only such a short distance (about twenty miles), it took nearly two days to get there, the roads were so bad. Our cart broke down twice, but we arrived at last in safety.

There being no inn, our man was directed to a house where, three of the family having broken off opium when the Easters at home. Praise the Lord! May the Lord be praised for the gospel service!" Some days ago he said, "I love you as my father." He is anxious to confess Christ in baptism, and for the formation of a church. To-day he brought a friend who wishes to be taught. Yesterday he saw such wonderful truth in Ephesians which filled him with great joy all day, and which he feels is of such importance that he intends it to form the subject of his first address to the inquirers on the first day of the New Year.

In the afternoon we went down the village, and a few women invited us to sit down and sing. My woman can sing the hymns very well, and after explaining "Jesus loves me," we sang a hymn, and soon a large number of women were really interested. May the Holy Spirit water the seed sown and make it bear much fruit. My own soul was much refreshed. They asked us to come soon again. How wide open the doors are for work among these poor Chinese sisters! May many of our more

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privileged sisters at home listen and hear the Holy Spirit telling them to come and carry the true light to those who are sitting in this terrible heathen darkness; if the Holy Spirit is leading He will make the way clear.

CAVE-HOMES.

Visited a few cave-homes; found a poor woman, the wife of a barber, in great distress. It was the oft-repeated story: the husband, a heavy opium smoker, ill-treating his starving wife and children. She had intended to kill herself several times, but the thought of her two little boys had prevented her, she said. I told her of the love of Jesus, and prayed with her. She seemed comforted by a little sympathy, and pleased when I told her I would pray for her and her husband. She said she would pray to God to give her husband a good heart.

Next day started for a large village eight li off. Soon a number of men and women gathered round, but as no foreign woman had been there before the curiosity was very great. Some of the women invited us to come inside, which we were glad to do, and the rooms were soon packed. We found that a large majority of the women in this village were heavy opium smokers, and they were more interested in general questions, some of them very silly ones, than in hearing the Gospel.

Walked to a village a few li off, by invitation of a woman who visited us in Ni-tung. She gave us a hearty welcome, invited all her neighbours in, and we had an especially good time, feeling much of the master's presence. One woman was deeply impressed, and, I believe, really felt her sins. She said she had never heard of Jesus; why had I been so long in coming to tell them? (I have often been asked this question.) She seemed so glad when I told her Jesus was ready now to give her a clean heart, and while explaining prayer, and telling her that the Holy Spirit would teach her, she said, "Draw out my heart." May the Lord water the seed in this heart!

 Called on the barber's wife and found her on the ruins of her cave home; the latrine has slackened the soil, and the roof had fallen in. She, with two men, was digging to get out the few articles buried. Poor creature! One man was a heavy opium smoker, his calamity. She said to herself that it was God's goodness to her that no one was in the house when it fell in.

Also visited the two old women in the straw-mat house in the field. One dear old body, I truly believe, is simply trusting in Jesus as her Saviour; she is so happy; and although she inquires what I eat, and many such questions, yet she is more interested to hear the Gospel.

Took a number of tracts and Gospels and started early the next day. The old woman thought so glad when I told her he was ready now to give her a clean heart, and while explaining prayer, and telling her that the Holy Spirit would teach her, she said, "Draw out my heart." May the Lord water the seed in this heart!

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FINDING A FRIEND.

Went to a village five li off and sat down on the roadside with a few women. After the customary questions were answered, my woman began to tell them of the true God, and while she was speaking a respectable man listened some little time and then said he had heard all that at T'ai-yüen Fu, and went on to tell the people about Dr. Edwards, and that he cured people for nothing, and explained the Gospel very clearly, though whether merely from head knowledge I could not say. He pressed us to come into his house out of the heat, which we were glad to do. We distributed quite a number of tracts and Gospels in this place.

Visited a village six li off. A very friendly woman invited us in, and soon a number gathered. They had never heard the glad tidings before, but listened very attentively. The people pressed us to come again soon, and one woman insisted on sending her donkey for me.

Went to see a Chinese couple married close by. The husband was fourteen years of age, the bride seventeen. I was very much solemnized to see them lying with their faces turned from the ground, worshipping heaven and earth. The whole ceremony was entirely of the earth earthy; no invoking the blessing of the true God to guide them in their new relationship. My old friend from the straw-hut was among the onlookers, and came to me in great trouble because she had lost the copy of the Gospel that I had given her. She was not at all ashamed to speak out about it before the surrounding crowd. Would that many at home cared as much for the written Word of God as this poor dear old woman does!

Had a large number of visitors this morning: one an old woman, who had brought a basketful of vegetables for me. I had found her in great trouble. Her daughter, being a heavy opium smoker, ill-treats her; she also takes opium, and said it was not worth while to break it off as she was seventy-five years of age, and had taken it for thirty years. I felt sorry to see her pay so little heed, apparently, to the Gospel, but on questioning her to-day she answered fairly well, considering her age, and listened more attentively. May the Holy Spirit have the victory over Satan in this aged sinner! She said she should send her donkey for me to visit her soon again.
It is two years to-day since our little party left England for this land. How much of the loving-kindness and forbearance and tender mercy of God I have experienced. Praise His name! Not one thing hath failed of all.

An interesting boy of sixteen years came quite early this morning to learn further to read. He got a tract some little time ago, and has used every spare moment over it when home from his daily work. He pleaded several times to stay to our private reading, but we did not think it wise to let him; so he would quietly go outside and listen at our paper windows while my woman and I read together and exchanged thoughts, and often the next morning ask some questions as to what we had been reading.

Had a large number of women this afternoon and held a short service, speaking of the Living Bread. One woman said, "We don't know these things: why has no one come sooner to tell us?"

This is market-day here, and there is great excitement over the buying and selling. When one thinks of the quiet Sabbath at home, with so much to direct one's thoughts heavenward, one can sympathise with the Chinese Christians in their many failings.

We were invited by a husband to come and visit his aged wife. We found her a very nice woman, but almost blind, and very anxious to know if our doctor could do anything for her if she went into the city. She pressed us to stay the night, and in the evening showed us the skins of two serpents that her son had caught for her to eat to cure her cataract; "but," she added, very pitifully, "they did not help me much." We had a good time with her household and a few of the neighbours.

Had a number of visitors, many of them asking me to stay longer, and others inviting me to come back next summer. Some asked why I could not as well live in the country as in the city. Before returning, we went to pay a second visit to the larger village eight miles off. At first, people who had not seen us on our previous visit did not seem friendly, and my woman got a little timid. I assured her that the Lord would not suffer any harm to befall us, and just then a woman came out of a house and gave us such a shout of welcome, and said, "Don't you remember my visiting you when I came to see the theatricals?" and then she told the crowd that I had pressed her to have dinner with me. Her few words soon won the people to friendly feeling, and the very man who had called us "foreign devils" invited us to come to his house to drink tea. We were glad to go in out of the heat to the house of the woman who had befriended us, and had a very good time, distributing a lot of tracts.

How sad to leave all the different villages without a single witness for Christ, and the people so friendly and willing to listen. Next morning a strong cart took us into the city. I had thoroughly enjoyed my stay, been refreshed in soul, and felt ever so much stronger in body for the change of air. Such a happy life we have out here telling out the love of Jesus!

The following quotation is one of very many similar testimonies received from our missionaries in China. Oftentimes they contain private allusions and cannot be published. We do not give the name of the writer, but many will rejoice in the assurance that the Lord has indeed satisfied the heart of His servant.

The words that have fastened themselves on my mind as a personal motto for this year are, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." I know that one year can only bring a very small part of the fulfilment of this, but I do want practically to understand something more of its meaning every day, and while I do praise the Lord with full heart for giving me a year of such rich privilege and personal blessing, I could not be satisfied with the thought that the coming one would simply bring a repetition or increase of the same; I want that the past shall only be preparation for the work.

This is the anniversary of the day of my landing—a never-to-be-forgotten day. The first year of my life in China had a blessed beginning, for which I do not cease to praise; but, true to Himself, our Father has made it more and more blessed all the way through, and He did, indeed, keep the best wine until last. I do wish I could thank Him more for giving me the joy of those precious days at Shanghai. I so very often feel as a personal motto for this year are, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

I wonder if those delightful Bible-readings and times of prayer were as much to all the others as they were to me? Oh, I do trust that one would simply bring a repetition or increase of the same; I want that the past shall only be preparation for the work. I thank God for the longing for souls He has given me, and for the confidence that He is going to glorify Himself in me and throughout our Mission.
A STREET IN PEKIN.
LAN-CHAU is a very wicked city; the marriage relationship is not looked upon as sacred. Twice when visiting the sick I have had it said to me, in reference to a wife, "Do make her well, for if she dies I have no money to buy another!" A woman here is just looked upon as so much merchandise; a girl is either sold when quite young to a man she has never seen, and who will very likely beat her, or she may be sold as a slave. Wife-beating is common even among the better class. Is it to be wondered at that many of them commit suicide?

Three girls took opium on the same day in different parts of the city, and all died. I was called to one of them, aged eleven, but was too late to save her.

I met with a poor little girl who had been sold as a slave. She told me that her father died, and her mother and youngest sister went away, she did not know where; that her aunt took her and sold her to a mandarin's wife, who was very cruel to her, beating her and not giving her enough to eat (she looked half-starved). Now she had been sold again, and was on her way to another mandarin's wife.

Two little girls, living in the same compound as I do, have been taken away from their mother; their father being dead, the grandmother sold them, with their mother, who was to be the wife of the purchaser. He was kind to them, but, the grandmother dying, their great-aunt, who is my landlady, got one of their uncles to go to the ya-men and claim them, and give them over to her, as the eldest is now of a saleable age. Poor little things!—she does beat them so unmercifully!

The women are very ignorant, not one in a hundred being able to read. A large proportion—about sixty per cent.—smoke opium. They are sunken low in degradation and vice, their very faces being disfigured by passion. They are thieves and liars, never telling the truth even in little things. And such are the mothers of immortal beings whom they are training for eternity!

Who will come and help to raise them? They are going down, down into hell, and there is no one but me in this great city to witness for Jesus amongst them.

Mr. Parker is now trying to come into the city three days a week to preach and sell books. Yes, the labourers are few.

The weather here is now very cold, but bright; the climate agrees well with me. I like living alone; God is so near. I feel more and more my nothingness and His omnipotence.

God has been blessing me much. He has said, and He will bring it to pass—"I will bless thee, and thou shalt be a blessing."

 Gaga, work to-day."

"They need not depart; give ye them to eat." "Who will go for us? ... Here am I, send me."

Weary and famishing far away,
Thousands and thousands there are to day
Hungering for no earthly bread,
For it is not thus that souls are fed:
'Tis "Oh, for the Bread of Life!" they cry—
"Come over and help us, ere we die!"

Weary are they, but no earthly rest
Can soothe the heavily-laden breast,
"Come unto Me," said One; and why
Do they pass the loving Saviour by?
Alas! they are blind, they cannot see;
And no one will lead them to Calvary!

Waiting and listening for help to come;
Crying aloud, but the heavens are dumb!
Oh! it is pitiful—say, 'tis wrong!
Why have we Christians held back so long?
"Give them to eat," was the Master's word:
Surely His children have not heard!

Eyes that have never beheld the light,
Hearts that are sealed in the deepest night,
Souls that have hungered for better Bread,
And are dying now—because Hope is dead!
Who will go forth in the Master's name,
And tell them why Jesus, our Saviour, came?

Lonely and perishing!—Christians, why?
Go to the Master, and make reply.
Why are we disobedient still?
Why are we choosing our own will?
Why, when those long-neglected lands
Stretch to our shores such pleading hands?

"Who will go forth?"—'tis Jesus's voice
Bidding His servants make the choice:
Self,—or the heathen beyond the sea?
Self,—or the Saviour who died for thee?
Loving and swift may the answer be—
"Here am I, dearest Lord, send me!"

"Give me the message straight from Thee:
Let me an emptied vessel be;
Then with thy blessed Spirit fill
And make me ready to do Thy will!"
So shall we sing, O Saviour dear—
"Thine is the kingdom" even here!

J. E. B. B.
KWEI-HWA-CH'ENG.—As regards the work here we have much to thank God for. The people are friendly, and they listen, as a rule, very well. Our house being on the main street, we get a good number of people in daily. After tea is the best time, then we often have one or two hundred men listening to the Gospel. We have had no conversions, though we see a few who are interested. One desires to see the work of the Holy Spirit in their hearts, leading them to real repentance and to Jesus.

This city, though included in Shan-si, is really in Mongolia. Every Chinese landlord has to pay a ground rent to the Mongol lamas, so this is really the first Protestant mission station in Mongolia.

The Romanists have a work along a line of about six hundred miles from Kalgan at different points, but though professedly among the Mongols they have very few of this people; Chinese immigrants form their converts. The priests rent large plots of land from the Mongol princes, and this land they rent to any poor Chinaman who will learn to chant. After I had finished speaking last night, an old watchman said to some men: 'Protestants are not like the Romanists'; I have been in Mongolia Proper, and there they have many converts, for they will take any vagabond upon confession of sin and promise of reform, and set him up in business, or give him land to farm.'

Dec. 10th.—The Mongols seem a kind sociable people. At times a very friendly lama brings some of his male and female Mongol friends. I invited him and his friends and fellow lamas to see the magic lantern a week ago night; we had a crowded house of Mongols and Chinese, and many heard the Gospel. I learn many Mongol words from him. He came the next day, and I spoke to him of the Saviour. He said, 'I am going to collect my land tax.' I have you any Christian books? I want to buy a copy of every book you have, either to sell or give away, and I will tell people to worship Jesus. If they don't understand I will tell them to come to you.' I very gladly sold him books, asking, 'Why do you not trust Jesus?' ‘If I did,' he replied, ‘I should have to turn my back on the temple, and where would my food come from? Pray for him.'

I propose to exhibit the lantern and preach, if possible, from a stage in a temple near here. Two days ago four foreign priests and about one hundred packages on camels or in carts passed westwards, going to Kan-suh and other places.

Answers to Prayer.

HAN-CHUNG, Dec. 10th.—After praying for it a long time, a boys' school has been started about a fortnight ago; a teacher who lived in the country, and keeps a boys' school which is closed in the winter, came and asked to be baptised. He has long been interested, and has taken away all his idols out of his schoolroom, and taught his boys about Jesus, so much so that one boy refused to worship idols when told to by his father, who was very angry, and flogged him, and then refused to pay the boys' school fees. Mr. Pearse wanted, before baptising this teacher, to see more of him; so asked him if he would stay and teach some of the Christian boys, receiving no fees but only food and lodging. He was delighted, and is now teaching ten or eleven boys.

Our woman's husband, who has smoked opium for many years, has been at the hospital for some time now, as he wishes to give up this dreadful practice. Before going he gave all his opium apparatus to Mr. Ho. Dr. Wilson is much pleased with what he has seen of him. We are all praying for his conversion; the dear old woman is so thankful for this step; she told Miss Muir that some time ago she vowed that if any one would persuade him to give it up, she would be that person's slave for three years. Well, he has given it up without any one pressuring him; so Miss Muir said it was all of the Lord, and she must be His slave.

Before Mr. Ho went down the river he examined the children, and gave them a catch sentence to write, containing several different characters of the same name. One girl thought she would never be able to remember all the strokes; she said she remembered having something to do like it once before, and she asked the Lord, and He helped her to do it. She told Miss Muir, 'I did not kneel down, but just looked down on my book, and told the Lord all about it, and asked Him to help me to remember; when it was written I gave it to the teacher, and there was not one wrong stroke.' The other girls asked me how I had done it, and I told them all about it. She finished up with, 'Yes, the Lord does hear and answer prayer.'

On Wednesday, Miss Muir and I went down to Shih-pa-il-pu, and stayed till Saturday. We had a splendid time, thank God. Close on three hundred people must have heard the Gospel, and we only found one who knew anything of it.

We are praying, dear Mr. Taylor, that the Lord may use you more than ever, and that the result of your visit home may be the full consecration of hundreds to work among His heathen. We are asking for thirty men and thirty women for Shen-si, and for twenty for Shen-si. Saturday, Jan. 5th.—A letter from Mr. King asking Mr. Pearse to send some one to Hing-gan to meet Miss Legg; while praying, it occurred to us that Miss Muir and Miss Drake should take a boat and go down; they both needed a rest, and as school broke up on Tuesday, they were not needed so much.

Jan. 10th.—A suitable boat was found for Miss Muir and Miss Drake.

Jan. 11th.—After dinner went down to arrange their things on the boat, but none of the things I wanted arrived. It was bitterly cold, so I went outside and walked up and down. There was a boat touching ours, and some women were in it; I had an intense desire to go and speak to them; so I asked the Lord if it were His will for me to go to let one of them ask me, and also to give me words to say. Very soon one of them invited me to sit down. I went on board, and sat on a bundle of cows' hides, and never before have I found it so easy to say the little I knew. The people understood me, and I most that they said. To God be all the glory. It was the first time I tried to tell the Gospel in China; there was no one else to do so, and the opportunity was not to be lost.
Before the others came the bamboo partitions were up, beds made, etc.

Jan. 12th.—I am having native meals—at least, for breakfast and dinner; tea I have dispensed with, and have cocoa and bread when I want it; it saves trouble, time, and money. For some months I have been praying to be alone with the natives somewhere. God has answered prayer, and here I am with them nearly all day long. I have no teacher, either of the three children who live here do nearly as well; it is holiday time, and they are all busy getting their things ready for the new year.

The carriage I travelled in was a sedan chair carried on mules. I was very comfortable in this chair, with pillows to make it soft, and a nice warm rug to cover me, the shoulders of three men, while my luggage was carried by mules. I was very comfortable in this chair, with

The road lay along the bank of the river Han, not a large river here at all, but narrow and shallow, still, very beautiful. After going thirty li, we reached a small place where we stopped and had some mien (stuff made of flour and water), a very favourite food with the Chinese. Here they hardly ever eat rice, but nearly always mien, only the missionaries make here is not in fine shreds, but in broad strips.

About dusk we reached the place where we were to spend the night. The servant, T'ang, had found a room for me and the woman who accompanied me, at the back of a large inn. You must not fancy an English hotel when you see that word. The room into which I went was so dark that at first I could see nothing; when I got used to the darkness, I saw a wooden bedstead at one side of this raised place are two openings, which pass right under it. These are stuffed full of dry straw, reeds, etc., which are then lighted, and by this means the "k'ang," as it is called, is made very hot. I think I might, perhaps, like it in very cold weather, but I do not like it at all, as a rule, and would never have the fire lighted when I was in time to prevent it. We were twelve days travelling altogether, and were very glad at last to know that we should reach T'sin-chau the next day. Although the road between Han-chung and T'sin-chau is so beautiful, T'sin-chau itself is not nearly such a nice place as Han-chung. It is a very long city, and its wall is made of mud; I am afraid it would not keep out the English soldiers. There are plenty of hills around, but at present they are very brown and barren, and will be so for the next two or three months. But we have beautiful bright sunshine and fresh air. The people all say they want it to rain very much; the earth is so dry, that they are afraid for the crops, and they none of them know that only the true God in heaven can give them rain, so they go to the temples to pray for it.

To-day I went to a house where there were so many nice little children, and they all sat round me and listened so earnestly while I told them about the Lord Jesus giving His life for them, and then they said they wanted to trust Him, and love Him, and be His little children. Will you pray for them, and ask the dear Lord Jesus who loved you and them to take care of them and teach them to love Him? There is a little girl sitting by me now whom I am teaching every day, and I believe she is beginning to love Jesus. Her name is Mi-ku; she is only twelve years old, but she is quite a little woman, and can be so useful in many ways. I hope all of you who love the Lord Jesus yourselves remember every day to pray for your little brothers and sisters in China who don't know anything about Him. Do you? and what else are you doing for them? You are all doing something, are you not? When I was a little girl I did not like reading anything very long, and I expect you don't either; so now, once more, good-bye.

Sunday, Jan. 16th.—During the night snow had fallen about six inches deep. Our woman, the three girls, and I went to service. After dinner visited one house with Ma Ta-sao.

An old woman came in to see me; she said she had been thinking much of me as the others were away. She could not stay for the evening meeting for the roads were in a dreadful condition, but had come to see how I was; wasn't it kind of the old body? We went over the texts and the hymns she knew. She is not a Christian, but not far from being one, I fancy.
CHINA'S MILLIONS.

Codings from Scattered Workers.

Kiang-su Province.

FROM MR. J. W. STEVENSON.
Shanghai, Feb. 23rd.

Another week of joyful service gone and many mercies. The Lord is with you as He is with us. The shouts of victory will triumph over all the wails of despair or failure. With such a Lord we ought to serve with a will, and yield Him all we have and are at all times. He is worthy of more than we can give, but He will not despise our poor all.

Last Saturday we had a good China Inland Mission prayer-meeting, and it was interesting to hear the stories of the conversion of Mr. Johnston and Mr. Frank McCarthy. I was pleased beyond measure with dear Frank's testimony. Praise the Lord! He is an earnest young Christian; his manner is frank and manly.

FROM MRS. CARDWELL.
Shanghai, Feb. 23rd.

I am glad to learn from our daily paper that you had a quick passage home, and sincerely hope you arrived much refreshed by the voyage and strengthened for the much and varied work which lies before you in England. We are satisfied that the presence of the Lord has gone with and will abide with you; so long as you and we have this assurance we fear not, for in His presence is fainess of heart and joy of the Lord is strength.

In proportion as we realise this and lay hold of its all-sufficiency in the same measure shall we know and feel its power for service, and its balm of consoling influence of rest and peace. "Ye know Him, for He abideth with you, and shall be in you." We do not cease to pray that all needful grace and wisdom may be granted to you, especially in connection with the sending of the hundred.

I have had letters from Hsing-gan, dated Jan. 15th. The report stated that the party [Mr. and Mrs. Geo. King and Miss Emily Black] arrived on the previous day, and were looking out for a house. All were well, and had enjoyed the journey very much. You will see from Mr. Hutton's letter that the friends at Fan-ch'eng are praying for the success of the Mission. I had a cheerly letter from my sister [Miss Jane Black] yesterday, written on the 4th inst.

Mr. Landale referred at the missionary prayer-meeting the other day to the remarkable answers that we had lately had to prayer about funds, and about the hundred, and I think it would have pleased you if you had heard Mr. Herring (American Baptist Mission) pray for us, and for the donor of the passage-money for the forty.

FROM MISS KERR.
Shanghai, February 5th.

The journey out was full of happiness and blessing. Quite a number of souls were saved in our first ship. The blessing spread from the sailors to the officers. My heart praises the Lord for all His great love and care.

In the evenings I am going to Miss Powle's meetings for the sailors, while doing as much Chinese study through the day as possible.

The arrangements you have made since I was in China seem to me to be so very good, and I praise God for all He has enabled you to carry through. May He prosper you equally at home, so that the work may go on expanding continually. The hundred are coming; praise the Lord.

Chek-kiang Province.

FROM MR. M. HARRISON.
Ning-hai, Dec. 25th.

It was very cheerful to hear such encouraging reports from the north, but looking at the state of things here, in the light of those reports, one is apt to feel downcast: inside the church, coldness, and outside indifference, or in very many cases deep-seated hatred. I am glad to be able to say that I am in the best of health, and still busy at my studies. I had a good many visitors at first, but not so many lately. The preacher and I spent an afternoon lastly amongst the villages to the south-west, and were well received.

FROM MR. SAYERS.
Dong-ling, Dec. 2nd.

The work here is progressing favourably; yesterday we had nearly 100 Christians and inquirers present, and best of all, many of them are earnest, devoted men. From time to time we visit Dong-ling, and also another station, ten miles to the south-west which the Christians have opened themselves. There seems to be a large population, and room for twenty more men and women on the large plains around without a witness for the Cross. Dec. 3rd.—It is with great joy I join in pleading for 100 more workers, the Lord does indeed need them. I believe He who has led will lead, and there has been no failure in Him in the past. I trust the last day of the month may be a time of great blessing; the Lord cannot close His ears to our cry.

FROM MR. CRITTERSON.
Dong-ling, Dec. 11th.

I came here over a week ago to remain till the end of the year, D.V., Brother Sayers and myself have thought it well to separate for a short time, in order to get on better with the language. I have been visiting the Christians and inquirers, staying over night in their homes, and tasting of their hospitality. It has been a very blessed time, and I now feel so much more personal interest in them. I think the work is most encouraging. For some time now I have sought to say a word or two in the chapel on Lord's Day afternoons, and have been greatly helped, and had much joy in my own soul.

Gun-hwuy Province.

FROM MISS JESSIE ROBERTSON.
Hwuy-Chau Fu, Dec. 29th.

The Lord in His goodness brought Mr. Kay and me safely here after a pleasant journey across the hills. We spent the Sunday at Ta-T'ung with Messrs. Botham and Graham Brown; Mr. Botham was not feeling well, but was very cheerful and happy.

On our way we stopped at a number of towns and villages, and were pleased to see in some of the houses pictures of the Sower and the Prodigal Son hung upon the walls; Brother Reid had been visiting those places and selling parable pictures. The seed sown will spring up, although after many days. The people were very friendly, and asked many questions as usual.
It made my heart very sad as we left those poor people in utter darkness, and no one among them to tell them of the light. When will the church at home be awakened to the responsibility, and come out to the rescue?

My prayer as I entered the gate of the city was that I might be a living witness to the truth as it is in Jesus, and that I may not rest satisfied until I have carried the gospel message into every home in this city. I claim the promise, "Delight thyself in the Lord, and He shall give thee the desires of thine heart."

During Mr. Kay's absence the two most promising inquirers who are next-door neighbors opened an opium den; they have been attending services and morning prayers for five months. The Lord has mercy upon them, and save them from the power of the evil one. May our brother not get weary in well doing, for in due season he shall reap if he faint not.

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**Hu-nan Province.**

FROM MISS E. WILSON.  
Sha-ting, Dec. 12th.

I think you would like to know how busily we are at work here; some one gets outside the town nearly every day. Mrs. Riley takes the women visitors on alternate days while Miss Evans goes out, and Miss Fosbery and she go out generally on the days when Miss Evans is at home. I go as I can and when I can, and much enjoy talks with those who are specially interested; it is such joy to speak to those who are willing to hear. I was out with the ex-priest yesterday, saying a few words to the women, which he followed up with many more; we were asked to stop at many doors, and some hundreds must have heard a little. It is by no means useless walking along the river-side or on the street, if one is not asked in, as it leads to more women calling. I have no doubt that the Lord will give me just the right work as I wait on Him and He gives me strength.

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**Kwei-chuan Province.**

FROM MR. ANDREW.  
Kwei-yang Fu, Nov. 14th.

I am glad to tell you that we baptised a school-girl last Friday; hers is a very consistent walk, and I hope she will be a blessing. Some months ago several desired to be baptised, but seem to have drawn back. One man who attended the meetings and applied for baptism more than two years since, and then fell back, much, has recommenced attending; he had reserved his Testament and hymn-book, and I hope we shall yet see him a Christian.

We have had large attendances lately in the preaching shop. Sometimes I take a concertina and we put up a hymn-sheet on the wall and sing, then many come to listen, and we preach between the singing of each verse. We have fair attendances at evening prayers. The male members of the church are learning to sing by the tonic sol-fa notation, prepared in Chinese. I am thankful we are well.

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**From Mr. Windsor.**  
Kwei-yang Fu, Nov. 5th.

From the commencement of the opium-refuge until now, a little over four months, thirty-eight persons in all have entered; twenty-two have broken off the habit and left, ten left for various reasons before they were cured, and we have now six. Three of the ten were officials (one of them had six servants constantly waiting on him), who left because I would not permit gambling in the refuge. They went away in a pleasant manner, saying they could not pass away the time without gambling, and now they recognise me when I meet them on the streets. The men, when in the refuge, hear much of the Gospel, but the majority of them cease attending the meetings when they have been out a few days. We pray that they have heard and the witness of our lives which they have seen may, through the working of the Spirit, have a lasting effect upon their minds. The results up to the present have not been so satisfactory as I anticipated. I hear that one or two of those who were cured are smoking a little opium again.

Christian life has been at a very low ebb here the last two or three months, some of the members have permitted the devil to get a hold of their hearts, and have apparently yielded to his temptations in many things, and there has been far from a spirit of brotherly love. Saul knew very well that a divided church is useless and a disgrace to God; it cannot work, and hinders many precious souls from entering the kingdom of God. One or two of us have been often at the throne of grace agonising on behalf of the work, and the Lord has heard and in a measure answered our prayers. The rays of the Sun of righteousness are again beginning to be seen and felt, but as yet all the darkness is not scattered. Much, very much, prayer is needed that the light from the Church of God may be kept pure, for the darkness around being so great, the least speck is seen by the outsiders; but, above all, it brings sorrow to the heart of the Saviour who has suffered so much to redeem a pure Church unto Himself.

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**Yun-nan Province.**

FROM MR. JOHN SMITH.

Ta-li Fu, Oct. 12th.

We have sometimes inquirers here, but they seem to be of the stony-ground class; still they are hearing the Gospel of the grace of God, and through the Holy Spirit, is as powerful now as when Paul wrote Romans i. 16. One man came in to-day who said he had heard the gospel of Luke in Chung-king, and wanted further instruction.

Our schoolboys continue to give satisfaction. A few days ago Suan-ho, who is perhaps the brightest of the six who are Christians, told me that he thought a seventh boy had decided for Jesus. We praise God for these boys, and as we know that for many years prayers have ascended to God from thousands of His children for this place, we reckon on His faithfulness, and watch for the rising of the Sun of righteousness to chase away the darkness. I have not yet got any further than searching God's Word for the blessings we have in Christ and claiming them for myself.

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**From Miss Maldas.**

Yun-nan Fu, Nov. 6th.

It is not much more than a week since dear Miss Todd wrote and told you that we had removed to a new house, and that there was some difficulty with the officials. Since then we have been very unsettled, not knowing how matters would end; we believe the Hien mandarin has done his best to remove prejudice, but he thinks that we should give up the house, or he cannot be responsible for any trouble that may arise, as the people of Yun-nan are in an unsettled state for various reasons. It seems that they were afraid we meant mischief in renting a house so near the Fu-t’ai’s ya-men, and said we must be spies. It is rather amusing that they should be afraid of two single ladies. So it is decided that, as Mr. and Mrs. Eason are leaving, we shall return to the chapel-house. The Lord alone knows how much we feel in having to leave this place; it seemed to be just what we had been praying for, such a good centre for work. How much I have felt the power of the enemy trying to hinder the spread of the Redeemer’s kingdom, but still we know that “all things work together for good.” Some good has been effected in that it is well known in the ya-men now that we are English. One day the Hien came to see us, and we gave him a book and some tracts, which, we were told, he took to four officials in higher office than himself. We pray that the truth may reach their hearts.

Our schoolboys continue to give satisfaction. After the school was some difficulty with the officials. Since then we have been very unsettled, not knowing how matters would end; we believe the Hien mandarin has done his best to remove prejudice, but he thinks that we should give up the house, or he cannot be responsible for any trouble that may arise, as the people of Yun-nan are in an unsettled state for various reasons. It seems that they were afraid we meant mischief in renting a house so near the Fu-t’ai’s ya-men, and said we must be spies. It is rather amusing that they should be afraid of two single ladies. So it is decided that, as Mr. and Mrs. Eason are leaving, we shall return to the chapel-house. The Lord alone knows how much we feel in having to leave this place; it seemed to be just what we had been praying for, such a good centre for work. How much I have felt the power of the enemy trying to hinder the spread of the Redeemer’s kingdom, but still we know that “all things work together for good.” Some good has been effected in that it is well known in the ya-men now that we are English. One day the Hien came to see us, and we gave him a book and some tracts, which, we were told, he took to four officials in higher office than himself. We pray that the truth may reach their hearts. The Lord reigneth, and it will not be long before He shall see of the travail of His soul and shall be satisfied.” For my own part such settled rest and peace in my own soul—peace which passeth all understanding, it is blessed to have the Lord as our Keeper, and to know that no evil can befall us. We cleave to the throne of grace, and give up all for Him; still we sow in faith; the good seed which was sown in my heart was a long time before it began to grow.
Si-ch'uen Province.

From Mr. Samuel Clarke.

Ch'en-tu, Jan. 1st.

During the past year there have been five baptisms here, four men and one woman. There have been no deaths or suspensions. Considering what has taken place in the province, I think we have cause for rejoicing. There are also two candidates.

Jan. 26th.—In reference to your proposal that I should undertake to direct the studies in Chinese of the new-comers who are to work in Western China, I think the idea is a good one, and I am willing to do the best I can for them. I think Chen-t'u is a most suitable place for preparatory studies for the five provinces you mention. I daresay we are all prejudiced in favour of the dialect we have happened to learn, but for all that I do not think there is in China a dialect more widely reaching, or one spoken by a greater number of people than the dialect spoken here.

Of the dialects it is most like Pekinese. The people here sometimes remark that I speak Pekinese, I fancy because they detect some difference between my pronunciation and theirs, and, because, probably, I use more strictly mandarin expressions than they do. The difference between the dialect of a Hankow man and a native of this province appears to me to consist in this, that the Hankow man does not properly open his mouth; the tones are the same, and what other differences there may be in pronunciation are so slight that English orthography is unequal to get at them. If I might venture to trouble you with a long letter I would write out in that time of the goodness and faithfulness of God. I am willing to do the best I can for them. I think Clien-t'u is a foreign priest at Pa-chau, where, however, a large number of Catholics abound, but they are not favourably regarded. There is a foreign priest at Pa-chau, where, however, a large number of converts have lately “turned their heads,” as I was told. Several other places have native priests.

The seed all along the way was sown with much prayer, and I expect to reap in due season; but apart from this I am very glad to have this opportunity of getting an idea of the people, their language, and ways.

The Christians are going on brightly. We began a Chinese prayer-meeting last Wednesday. The natives are asking that the Lord used me last week in saving the life of a dear girl, seventeen years of age, who had taken opium. Her friends seem very grateful; her father-in-law and her husband came to thank us.

Shen-si Province.

From Mr. More Waring.

Ts'iu-n, Dec. 23rd.

Mr. Sturman and I are living together at the opium refuge (the Memorial Hospital), and, although he of course does all the work, I see a good deal of the patients, and am truly interested in them. They come into our rooms and make themselves quite comfortable. We have some Mohammedan girls spending the day with us, and I must go to them and entertain them.

From Miss Todd.

Yun-nan Fu, Dec. 7th.

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at home, and we have asked the Lord for the souls of all the patients in hospital and several have been interested in the truth, and one who has all but completed his time is causing us great joy by admitting that he believes in the true doctrine.

There are continual answers to prayer week by week, and I feel sure we shall soon be able to tell many getting blessing. Among the Christians I am certain there is more health of soul, and this is the first step to better work among the unsaved.

FROM MR. TERRY.

Kwei-hwa-ch'eng, Dec. 21st.

On Tuesday, Nov. 2nd, Bro. T. H. King and I started for Ta-tung, and arrived there on Saturday night. We were not able to do much on the road; half the distance is between mountains; one innkeeper bought thirty-two cash worth of books, and Bro. King spoke several times to those gathered in the inns, which were good. After spending a few days at Ta-tung, we visited Tso-wei Hien, only 120 li to the west. We found the people civil, and willing to listen to our message; we stayed a day and a half, and sold 700 cash worth of books. On the return journey we sold some books at Kao-san. We did not stay long at one time in Ta-tung, though the people were very friendly, thinking it better to work the surrounding district, and believe that our centre. At one place we said a good sale of Scriptures, although it had been visited by an agent of the British and Foreign Bible Society.

We spent a day among the villages from twelve to twenty li south of Ta-tung, and I cannot tell you the joy that came to my soul as I looked upon a group of men gathered round one of their number attentively while he read aloud a portion of God's word. These poor people had possibly not heard the name of Jesus before.

After this we took a journey east to Tung-ching-chi. This is only a small place, but does a good trade, and has a fair every month. We spent a day among the villages near the town, and could have sold many more. We spent a Sunday with Mr. Roberts at Kalgan, who was staying thirty-five li away. The return home was very cold, and being unable to change our clothes, went back to the hotel and slept for the night.

Later I started for Chao-ch'eng to go round eleven villages between Ta-tung and Kalgan, and I cannot tell you the joy that came to my soul as I looked upon a group of men gathered round one of their number attentively while he read aloud a portion of God's word. These poor people had possibly not heard the name of Jesus before.

The return home was very cold, and being unable to change silver we had to ride eighty li without food.

I left Ta-tung for Kwei-hwa-ch'eng on the 13th, and arrived here on the 17th. This is my first journey without another foreigner. The Lord was very good to me, and enabled me to settle satisfactorily with the innkeepers. I told 120 cash worth of books on the road, and as a rule slept with the Chinese folk. On entering you see a large courtyard, fifty yards by twenty. This is the main building, and on one side are three smaller courtyards—the north the ladies' courtyard; the middle the men's opium refuge; the south yard the men's opium refuge, separated by a wall and entered by a door on another side. The rooms are admirably clean and have a fund of new ideas, which may at any time, through divine power, give life to their souls.

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We are getting along pleasantly here, with the exception of one case of persecution at a village. The country work is quiet. There are a few men in the opium refuge, and some interesting cases among the patients. I am holding a nightly Bible-reading after evening prayers, and am much encouraged by the apparent interest shown. Our Sunday services are well attended, and the number of women that come is very cheering.

FROM MR. HOSTETTER.

Hung-t'ung, Dec. 8th.

We have the custom here of an open door at all hours, so that study is liable to be interrupted. Our dinner hour is the time, however; we generally have squads of six or eight, who sit on form and read us our lessons, and better to serve there is no doubt it pays, though until one definitely takes it as in the commission, it is apt at times to be exasperating to have one's meal interrupted to give a lesson in geography to some one who wants to have the mysteries of one of Mr. Stanley Smith's wall maps explained to him. It gives grand opportunities for preaching the Gospel, and then a hymn or two, accompanied on the harmonium, in one of the good schools.

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There has been severe trial in connection with the opium refuges of Mr. Has; in nearly all there have been deaths, and just now there appears to be a decided aversion on the part of the people to come in.

FROM MR. STANLEY SMITH.

Hung-t'ung, Dec. 8th.

Since I last wrote I have been up to see the ladies' opium refuge. When they arrive they will find an admirable place awaiting them. You ascend a hill in the town of Hoh-chau, the houses few, nicely open spaces abounding. At the top of the hill you see an unpromising gate large enough to admit a cart. On entering you see a large courtyard, fifty yards by twenty. This is the main building, with one side the north the ladies' courtyard; the middle the men's opium refuge; the south yard the men's opium refuge, separated by a wall and entered by a door on another side. The rooms are admirably clean and have a fund of new ideas, which may at any time, through divine power, give life to their souls.

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I am indeed thankful for this, as we all feel the dear Christians sadly need sound teaching.

Last evening heard from Mr. and Mrs. Key, who are staying near Ta-ning Hien. It is so good for the poor women to have a lady staying with them for nine or ten days; they were looking forward with much pleasure to Mrs. Key's visit when I was there.

We are getting along pleasantly here, with the exception of one case of persecution at a village. The country work is quiet. There are a few men in the opium refuge, and some interesting cases among the patients. I am holding a nightly Bible-reading after evening prayers, and am much encouraged by the apparent interest shown. Our Sunday services are well attended, and the number of women that come is very cheering.

Arrivals and Departures.

On March 25th.—Mr. and Mrs. Hunt and child reached England, for rest and change.

On April 7th, per P. and O. steamer Hydaspes, Mr. and Mrs. Armstrong, Miss Knight, and Miss Ellis left for the Chefoo school, accompanied by Misses M. E. Scott, A. A. Miles, H. Judd, E. Culverwell, L. M. Forth, and Miss Stewardson, of the Bible Christian Mission.
A Retrospect:
The Substance of several Addresses given during a Conference of Missionaries of the China Inland Mission.

BY J. HUDSON TAYLOR.

(Continued from page 56.)

N THE 19th of September, 1853, a little service was held in the stern cabin of the Dumfries, which had been secured for me. Then came the parting from my beloved mother, which I can never forget, and which gave me, as well as my dear mother, to understand more fully than ever before the depth of that love to a perishing world that led God to give up His only-begotten Son. What must He think when He sees His children indifferent to the needs of that wide world for which Christ died?

"Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house; So shall the KING desire thy beauty: For He is thy LORD; and worship thou Him."

Praise God, the number is ever increasing who are finding out the exceeding joys, the wondrous revelations of His mercies, vouchsafed to those who "follow Him," and emptying themselves leave all in obedience to His great commission.

Our voyage had a rough beginning, but many had promised to remember us in constant prayer. No small comfort was this, for we had scarcely got outside the Mersey when a violent equinoctial gale caught us, and for twelve days we were beating backwards and forwards in the Irish Channel, unable to get out to sea. The gale increased; when we had been out nearly a week, we lay to for a time; but, drifting on a lee coast, were compelled at last to make sail, and endeavour to beat off to windward. The utmost efforts of the captain and crew, however, were unavailing, and on Sunday night, September 25th, we found ourselves drifting into Carnarvon Bay, each tack becoming shorter, until at last we were within about a stone's
throw of the rocks. About this time, as the ship, which had refused to stay, was put round the other way, the Christian captain said to me, "We cannot live half an hour now; what of your call to labour for the Lord in China?" I had previously passed through a time of great conflict, but that was over; and it was a great joy to feel, and to tell him, that I would not for any consideration be in any other position, that I strongly expected to reach China; but if otherwise, at any rate, the Master would say it was well that I was found obeying His command.

Within a few minutes after wearing ship the captain walked up to the compass, and said to me, "The wind has freed two points; we shall be able to beat out of the bay;" and so we did; and, though the bowsprit was sprung, and the vessel seriously strained, in a few days we got out to sea, and the necessary repairs were so thoroughly effected on board, that our journey to China was, in due time, completed.

One thing was a great trouble to me that night. I was a very young believer, and had not sufficient faith in God to see Him in and through the use of means. I had felt it a duty to comply with the earnest wish of my beloved and honoured mother, and for her sake to procure a swimming belt. But in my own soul I felt as if I could not simply trust in God while I had this swimming belt; and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and, strange to say, put several light things together likely to float at the time we struck, without any thoughts of inconsistency, or any scruple!

I have ever since seen the mistake that I made—a mistake very common in these days, when erroneous teaching on Faith Healing does much harm, misleading as to the purposes of God, shaking the faith of some and distressing the minds of many. The use of means ought not to lessen our faith in God, and our faith in God ought not to hinder our using those means that He has given us for the carrying out of His own purposes.

For years afterwards I always took a swimming belt with me, and never had any trouble about it; for after the storm was over the question was settled through the prayerful study of the Scriptures. God gave me then to see my mistake, probably to deliver me from a great deal of trouble on such questions as are even now being raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, or of neglecting to give Him thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to use daily food, and suppose that life and health might be maintained by prayer alone when food was refused.

The voyage was a very tedious one. We lost a good deal of time on the Equator from calms, and when finally we reached the Eastern Archipelago (the monsoon being against us, it was needful to take the eastern passage), we were again detained from the same cause. Usually a breeze would spring up soon after sunset, and last until about dawn. The utmost use was made of it, but during the day we lay still, with the sails flapping, often drifting back and losing a good deal of what we had gained during the night.

This happened notably one day when we were in a dangerous position to the north of New Guinea. Saturday night had brought us to a position some thirty miles off the land, but during the Sunday morning service, which was held on deck, I could not fail to notice the captain look troubled and frequently go to the side of the ship. When the service was over I learnt from him the cause—a four knot current was carrying us rapidly towards some sunken reefs, and we were already so near that it seemed improbable that we should get through the afternoon. After dinner the long boat was put out, and all hands endeavoured, without success, to turn the ship's head round from the shore. As we drifted nearer, we could see the natives plainly rushing about the sands, lighting fires here and there. The captain's horn-book informed him that these people were cannibals, so our position was not a little alarming.

After standing together for some time in silence on the deck, the captain said to me, "Well, we have done everything that can be done; we can only await the result." The thought occurred to me, and I replied, "No, there is one thing we have not done yet." "What is it?" he said. I replied, "Four of us on board are Christians" (the carpenter and our coloured steward were Christians, as well as the captain and myself); "let us each retire to his own cabin, and in agreed prayer ask the Lord to send immediately a breeze. He can as easily send it now as at sunset."

The captain agreed to the proposal. I went and spoke to the other two men, had some united prayer with the carpenter, and we all four retired to wait on God. I had a good, but very short, time in prayer, and felt so satisfied that the prayer was heard that I could not continue asking; so very soon
I went on deck again. The first officer, a godless man, was in charge of the deck. I went up to him and asked him to let down the clews or corners of the mainsail (the corners of the sail were drawn up to lessen chafe from the flapping of the sail against the rigging). He asked me, “What would be the good of that?" I told him we had been asking a wind from God, that it was coming immediately; and we were so near the reefs by this time that there was not a minute to lose. With a look of incredulity and contempt, he said with an oath that he would rather see a wind than hear of it! But while he was speaking I watched his eye, and followed it up to the royal (topmast) sail, and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. I said to him, “Don’t you see the wind is coming! Look at the royal!” “No, it is only a cat’s paw," he replied (that is a mere puff of wind). “Cat’s paw or not," I rejoined, “pray let down the mainsail, and let us have the benefit of it.”

This he was not slow to do: in another minute the heavy tread of the men on the deck brought up the captain from his cabin, to see what was the matter; and, sure enough, the breeze had come. In a very few minutes we were ploughing our way at six or seven knots an hour through the water, and the multitude of naked savages whom we had seen on the beach had no wreckage that night. We did not altogether lose that wind until we passed the Pelew Islands.

So God encouraged me, ere landing on China’s shores, to bring every variety of need to Him in prayer, and to expect that He would honour the name of the Lord Jesus, and give the help which each emergency might require.

“Days of Blessing in Inland China.”

Morgan and Scott, 12, Paternoster Buildings, E.C.

This is the title of a book containing an account of the editor’s visit to the province of Shan-si last year. It includes full verbatim reports of the special meetings held at Tai-yuen, most of the addresses having been revised by the speakers. An abridged account of these meetings was given in our December number last year.

The testimonies of the native speakers at the Hung-tung, Ping-yang, and Hsi-tsun conferences are also given, much as reported in the January number of China’s Millions, together with additional matter and later intelligence. An instructive account of the whole province, taken from Dr. Wells Williams’ “Middle Kingdom,” is appended; and the whole is made more interesting and intelligible by a valuable map of South Shan-si, and a plan of the villages and towns of the Hung-tung and Ch’au-cheng circuits, under the care of Mr. Stanley P. Smith and Mr. D. E. Hosie. It can be procured at our office, 4, Pyrland Road, N., price 1s. 6d., or through any bookseller.

“China’s Spiritual Need and Claims—Seventh Edition.”

Morgan and Scott, 12, Paternoster Buildings, E.C.

The shilling edition of this book was out of print for some time. It can now be had either through our publishers or from our office. Quantities will be supplied at a reduced price to any friends who will aid in its circulation, on application at 4, Pyrland Road, N.

Sorrow in Tai-yuen Fu, Shan-si Province.

From Dr. Edwards.

Tai-yuen Fu, February 14th.—Do you remember that in 1884 you gave us each a card with that verse, “The Christian’s desire?”

Lord Jesus, make Thyself to me
A living, bright reality;  
More present to faith’s vision than  
Than any earthly object seen;  
More dear, more intimately nigh,  
Than e’en the sweetest earthly tie.

For some year or more our copy has hung in a place where I see it every day when at home, and I have been able to make it my constant prayer. You know full well how frequently the Lord Jesus uses means for granting our requests of which we should never have thought, so it has been in our case, for in the sorrow recently come to us I have learnt far more of the Lord Jesus than I knew before.

As the old (Chinese) year drew to a close, we looked forward to the New Year holidays as a time when we should enjoy a little rest. On the last day of the year, however, our darling boy took ill, and on the second day of the New Year (January 25th) a rash appeared, which we thought and hoped would be chicken-pox, but it turned out to be smallpox. My wife and I nursed him, and hoped and hoped for his recovery until Friday last, 11th inst., when the Lord came and took our dear babe to
Himself. Since our Saviour wanted him we would willingly and without murmuring part with him, but his going has left a terrible blank, and our hearts ache.

God has graciously revealed Himself to us in the midst of this sorrow, as "the Father of mercies and the God of all comfort" as never before, and we look for further blessings. Many of the Chinese about us feel the loss, too; and we do pray that the death of our little Henry may be the means of the salvation of some. We know we shall have your prayers and sympathy.

A little Chinese girl, aged five, whom we have here, took the disease at the same time as our dear baby, but has had a mild attack, and is doing well.

Miss Broomhall was taken ill about twelve days after our baby, but has the disease in a very modified form. Today is only the sixth day of the rash, and already the spots are drying up. She is doing remarkably well.

[We learn by telegram from Ta-yuen, dated April 16th, that all were then well. — Ed. C. M.]

Prayer answered in T'ai-yuen Fu.

FROM MR. STURMAN.

THE PRAYER for blessing on the work in this city at the T'ai-yuen Conference, and the continued prayer since, have been cheerfully answered. Our readers will remember that in our February number Dr. Edwards mentioned that at an early morning prayer meeting Mr. Orr Ewing prayed (on September 26th) that at least one soul might be given them that day, and that in the afternoon Miss Broomhall's little maid told her she had decided to be a disciple of the Lord Jesus. On October 29th Miss Broomhall wrote of three other old schoolgirls, and of two women who were attenders of the Sunday services, confessing Christ. In our last number Mr. Orr Ewing speaks of answers to prayer week by week, of our patients in the refuge for curing opium-smokers professing faith in Christ, and of several interested in the truth. The following extracts from Mr. Sturman's letters show the answers are still coming. Let us continue to pray in faith; there is much more to follow.

T'AI-YUEN, January 19th.—We heard from Mr. Stevenson about the request for a hundred new missionaries, and very gladly we do all join daily in the prayer.

I am sure you will be delighted to hear of blessing in the Opium Refuge. One man, a mason, has come out and confessed Christ. Praise God! Last Sunday I had just returned from school, and was feeling a little downcast, because of the seeming hardness of the hearts of those to whom I had been speaking. I went to the Lord with it; a few minutes after this man came and looked in at my window. I asked him in, and, as soon as he was seated, he said, "We do not know about Christ; and you say they can only teach him clearly out into the true light. This is surely working. Praise the Lord!

February 7th.—I am sure you will be interested to hear of our trip to the south, and of the Lord leading him clearly out into the true light. This is two since last mail upon whose hearts the Spirit is surely working. Praise the Lord!

On Saturday last had a most interesting man in. He came once before, and seemed very much interested; but one could not make him feel the real need of a Saviour. He took away a New Testament, and now there are only a few chapters in Revelation that he has not read. He was here fully two hours; said he always prayed to Buddha, and on one occasion, when almost dying, Buddha "appeared to me, and I was instantly healed." He wanted to have Christ and Buddha, and for a long time was proof against all I could say. At last I said, "Have you a son?" He said, "Yes." "Well, now," I said, "if your son came in here and honoured me as his father, and took no notice of you, how should you like it? Would it be right or wrong?" "Ah," he said, lifting both hands, "that is right. I see it now; it is wrong to worship a man (for he admitted Buddha was only such) and forget the Father of all. I will never worship any but God." Then we had a most interesting conversation, and had prayer together before he left. The Lord lead him clearly out into the true light. This is two since last mail upon whose hearts the Spirit is surely working. Praise the Lord!
Circular Letter.

FROM THE REV. J. W. STEVENSON TO THE MEMBERS OF THE C.I.M. IN CHINA.

SHANGHAI, March 23rd, 1887.—There has never been a time in the history of the Mission when a call to prayer was more appropriate than it is now, and I am sure you will all be glad to be reminded of our day of united fasting and prayer on May 26th.

This year promises to be one of great progress and blessing. We have indeed much to praise God for. It has been a delightful experience for me, on coming into closer relationship with many of you, during the last year, to find such a happy, devoted, and united spirit prevailing. I was prepared for a good deal, but my expectations in this respect have been far exceeded, upon every remembrance of which I thank God. The Lord has poured out upon us a spirit of prayer and expectation in a large measure; and He is giving us, from time to time, many open doors. Still, one feels how much one would enjoy a month with them, to lead them on to know the Lord, for really they are very, very ignorant, though sincere, I feel sure.

In looking over the field, the prospects never were so bright as to-day, and we ought to bless God for the abundant opportunities and the many open doors. Still, on the other hand, we must all feel deeply humiliated at our lack of love to Christ and consequent indifference to the eternal welfare of the multitudes by whom we are surrounded; golden opportunities have often passed, and we have not done what otherwise we might have accomplished. On our day of fasting and prayer let there be special humiliation for the sins and the failures of each other, and of the Mission as a whole; for it is evident that, with our magnificent advantages and opportunities, we have not done what otherwise we might have accomplished.

On our way home, while taking dinner at Hú-k'e Hien, a man brought two gospels to be explained. He listened most attentively until we had to leave, really seeming anxious to learn of the Lord. He gave me his card.

AT T'AI-YUEN FU.

The first to welcome me home was the man who was converted in the Refuge. He has had some trials during the New Year's festivities, but has been kept, and is full of joy in the Lord. He asked me if I would come to his house and preach if he collected the people. They all know, he said, that I worship the Lord, but I know so little that I can tell them. I like so much his earnestness about the souls of others.

Yesterday, after the afternoon service, four of the men confessed faith in the Lord. We do praise God for this. One who is sick prayed with Mr. Orr Ewing after some little conversation. The Lord is with us, there is no doubt about that, and we are crying to Him to help us in laying hold of the promises. We continue praying daily for the hundred workers.
a sense satisfied. But right on these two godly women kept praying for me, and their earnest talk about anointing for special service set me thinking.

"I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive an anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to cry to God as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire, and I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work. I could not appeal. I was crying all the time that God would fill me with His Spirit.

"Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God then revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. I did not present any new truths. The sermons were not different. And yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you would give me all Glasgow—it would be as the small dust of the balance."

God's victories are not to be won by our wisdom or might, but by His Spirit. To all who yield themselves wholly and unreservedly to Christ the word comes, "Fear not, only believe." 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."

Cdings from South Shan-st.

Though the first extract from the Rev. B. Bagnall is not very recent we give it, with other short extracts, for the sake of completeness. It will be noted that the spreading of the work requires constant additions to the number of unpaid Church officers; and we find suitable men are raised up by God, in answer to prayer, as they are needed. The great Head of the Church still gives "gifts unto men."

From the Rev. B. Bagnall, of Ping-yang Fu.

The first half-yearly Conference I attended was a very refreshing time. The meetings, both devotional and for business, were good, and a most desirable tone seemed to pervade.

Twelve candidates for baptism were examined, but six evidently needed further instruction, and so only six were received: three men and three women. Two of the latter were over sixty years of age. Those not received at this time were dealt with very gently by Pastor Hsi, and seemed to thoroughly understand why they were requested to wait, and were quite willing to do so. Measures have been taken to have them visited frequently. They live a short distance from here (quite an easy walk), and Mr. Cassel's and Mr. Hoste's teachers have both expressed a willingness to visit them occasionally. This will be a good thing for themselves.

Baptism of Six Candidates.

On the Sunday morning, at seven o'clock, Pastor Hsi conducted the morning prayers, giving a very striking and suitable address. At 10.30 I took the service. Soon after noon I conducted another short service, and baptised the six accepted candidates. At 2 p.m. we all dined, the men in one courtyard and the women in the other; and at 3.30 Mr. Stanley Smith conducted a Gospel service, as not a few outsiders had come in. In the evening Pastor Hsi administered the Lord's Supper, and we all enjoyed a profitable and solemn time.

From Mr. William Key, of Sih-Chau.

Sih-Chau, December 24th.—Before now you will have heard of our safe arrival at Sih-chau. We had rather a rough journey owing to the bad roads, but through the Lord's goodness we reached here with no further mishap than having some of our boxes thrown into the water and some of the contents destroyed.

The Sunday was spent at a village thirty ½ beyond Fen-chau. There was no proper inn, but we were comfortably put up by a family in the village, and had many visitors, all very friendly, who listened to our message.

One man from Ho-nan was specially interested. I gave him a copy of some tracts I had with me, and he said he was going home soon and would get a block cut, and circulate the tracts among his friends.

Several times on the way we stayed at private houses, and everywhere were treated kindly; in some we were
CHINESE ARCHERS.
invited to stay a few days. Mrs. Key enjoyed the journey very much, especially the last two or three days among the hills, which remind one so much of home.

On arriving at Sih-chau I thought it better not to enter by the north gate, as we should have to pass through the city, so we went round by the south. But by the time we got in the news had spread, and the whole city was gathered at the door; however, they were very quiet, and after a few kind words, with an invitation to come again to-morrow, they gradually dispersed.

**GREAT CURIOUSITY.**

For a few weeks we had a continual stream of visitors, both men and women. Of course, they mostly came out of curiosity, but we made them all welcome, and now have found an opening into some of their homes. Mrs. Key tried to start a class for women on Sunday, but as yet she has not succeeded. I think if a class were started in some of their homes it would succeed better.

**THIRTY NEW CONVERTS.**

Soon after we came we were cheered by a visit from Mr. and Mrs. Bagnall. During their stay, Mr. Bagnall and I visited Ta-nung, and spent the Sunday at Sango. We found Pastor Ch'u bright and rejoicing in the Lord. He had stayed about a month with the Haio-i Christians, and got great blessing. He visited all the villages round, and brought back over thirty names as inquirers. The old man Li, who put us up during our visit, accompanied him and brought their first donation for the work—1500 cash.

Mrs. Key and I have just returned from a visit to Ta-nung. We spent a very happy fortnight with the Christians, visiting seven villages in which we found converts, who were very poor but very pleased to receive us, and did all in their power to make us comfortable. Once or twice we were rather packed at night—six or seven on the brick bed. We had good meetings; while Mrs. Key was having a meeting with women, Pastor Ch'u and I would hold one next door with the men. We had quite a hallelujah time. The Lord is indeed working amongst the villagers, and before long we expect many more will be added to the church.

Mr. Yang has had to pass through a severe trial; he has lately lost his wife and a grown-up daughter; in the spring he had his child carried off by a wolf. Poor man! he seems to feel it very much.

**SEVERE TRIALS.**

At Pu Hien a literary man has been converted, and has opened an opium refuge. Another has been opened at Ko-shih, a small town between Hoh-chau and this place. Here we have had several cases of opium poisoning. The evening we returned from Ta-nung we had a case, and next day the husband came with a basket of vegetables as a present. The other day a man brought us a few eggs in return for some medicine given for his wife. Thus we are gaining the confidence of the people and finding open doors among them.

**FROM MRS. KEY.**

Mr. Key has told you a little about our sixteen days' visit to Ta-nung and the villages. Such a happy soul-refreshing time we had! I shall not soon forget it. We took up our abode at Pastor Ch'u's home, and had the cave that is daily used as the place of worship, and I must say it was the cleanest and brightest cave of all the eight villages we visited. It is hung round with text-scrolls; tracts, too, are pasted up, and a number of Mrs. Grimke's text-cards. The table has a curtain hung round, and on it were a pile of testaments and hymn-books; just behind where Mr. Ch'u stands to preach is hung an English photo of Mr. Cassels. They all speak so warmly and get in the news had spread, and the whole city was gathered at the door; however, they were very quiet, and after a few kind words, with an invitation to come again to-morrow, they gradually dispersed.

Mr. Ch'u's village is forty li from Ta-nung. There are a number of Christians, more women, I think, than men. The husbands of two women who have been baptized are not favourable to the Gospel, and oppose their wives very much for becoming believers. One of them ill-treats his wife shamefully for attending worship; she is a very bright, humble, constant follower of the True God, and has not succeeded. I think if a class were started in some of their homes it would succeed better.

Mr. Key took the evening service, when quite a number of the other villagers stayed. This, I believe, is customary; they are put up for the night in the chapel, and Mr. Ch'u sees that they have food.

**MORE DISTANT VILLAGES.**

On Monday morning we set off to a village five li distant and spent a profitable time. Next morning we went to another Christian home, five li in the opposite direction, where a man lived who had twice spent several days with us in Sih-chau while selling his cotton. He was just the same at home as with us, and it was nice to hear how kindly he spoke to his wife, and helped her to prepare dinner for us. Only the day before his sister had been buried, who had poisoned herself with opium. His wife and friends are very much opposed to him, and to the Gospel; she listened very attentively while Mr. Key spoke to a number of men who had gathered.

We trust the seed sown in that village may soon take root, and spring up; we believe the Holy Spirit is working, for only a little time ago, when Pastor Ch'u and another Christian came to preach, the people treated them very rudely, and threatened to stone them.

**A HARD CLIMB.**

Next morning we accompanied the pastor to the villages among the hills, he taking his two donkeys to carry the bedding, and that I might ride—such heights we had to climb; the poor animals had to strain every muscle, and I almost regretted having gone, but on...
from their warm hearts, the fatigue of climbing was soon forgotten; they were hungry to hear more of the blessed gospel. We visited these three villages, in each of which there were several true followers of the LORD, who have regular worship amongst themselves, their neighbours coming in and joining them. The evening meetings were quite crowded, and several seemed truly interested, and asked many questions; indeed they would scarcely retire for the night, and came early next morning, that they might join in worship before we left. In the second village there are one or two women who have been baptised, and their profession is not hid in a corner; they are such real, warm-hearted Christians. I believe several of the other women are Christians, four of them took part in our women’s meeting; the cave was quite full, and we had a time, I believe, of true blessing. My own soul was very much refreshed and encouraged.

PASTOR CHU.

Pastor Chu was very bright; his whole conversation in all the homes was CHRIST crucified, our SAVIOUR, because we are sinners; he has such tact with the people, and has a kind word for everybody. How easy it is to see that the evangelisation of China depends mostly on the natives, by the power of the HOLY GHOST. He told us he could not keep his mouth closed, because the LORD had unloosed his tongue. This is no passing zeal, for last year he was severely beaten by the Yamen officials for not worshipping in the temple. Now he is praying for the battle is not yours, but God’s—sometimes I cannot but say to myself, How strange, how wonderful, that GOD has given us just the desires of our hearts. We prayed that we might not be sent to Tai-yiien Fu, but that we two might go to a place alone, and we have got our petition. It is not a thing to wonder at, because “He will make the place of His feet glorious,” and it was on our knees at His feet that we rejoiced, knowing that our prayers would be answered. The place of His feet was and is glorious.

The Sunday before we arrived here, as we rested on the top of the high hill, I was greatly blessed through reading 2 Chron. xxii. The LORD said to me, “Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but GOD’s. To-morrow go ye down against them (we expected to be in Hoh-chau the next day), for the LORD will be with you.” My words were from my heart, “We have no might, neither know we what to do, but our eyes are upon thee.” And His answer was, “Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the LORD with you.”

As you will see from my diary, Mr. Hsi has invited us to his home for a few days after spending four days amongst the hill Christians. Mr. Key has made arrangements for the opening of a day school, which had been spoken of before. Many of the parents seemed pleased, and a few of the men are giving their time to repairing the two caves for it. We expect it will be self-supporting in a short time; they are all very poor people, having very little money among them, but they said that the teacher should have plenty of food, as they all have a little piece of land, which they cultivate for the support of their own families. The teacher is a tested Christian, and they as well as we are trusting for good results from his teaching in the homes of the unconverted neighbours.

We left our friends, very much cheered with many invitations to come again soon; we could not pass the home of warm friends in a small village about ten li from Ta-ning, for four of the men were out hailing us on the hill, and putting sand on the frozen river for us to cross. Mr. Chu having gone on in front came back, saying that they would not hear of our only spending an hour with them.

CLOSE QUARTERS.

There is a very large household, and one was apt to wonder where they could possibly all put up at night. There were six of us on the brick bed where I slept, and the one Mr. Key shared had ten. We had large gatherings in the evening. The old mother is, I believe, a Christian—a very nice old lady she is. The eldest son opened an opium refuge and is doing a good work. I believe he had six or seven patients in when we were there.

We came into Ta-ning next morning, but spent only a few hours, as the letter-carrier was due at home and we did not wish to detain him. About thirty li from home we met him, so we finished our trip with quite a feast over our home mail.

FROM MISS REUTER.

HUNG-TUNG, Jan. 6th.—There are inquirers, some of them giving every indication of being true; backsliders, too, have been returning. This is specially the case at a village twenty li from here, where three or four years ago there were some seventy worshippers, when, owing to some misunderstanding, the whole were scattered. Now, however, Mr. Fan the elder is there, and men are being cured again of their opium. I was there about a fortnight ago, and had some fifteen or twenty at worship, including two women. Old Mr. Sung and the brethren at Ping-yang seemed very well, and brighter than when I last saw them. We are getting a good number of men in to break off opium, as also at Pu Hien, a town about two-thirds of the way from Ping-yang to Sih-chau.

I had a happy time visiting Hoh-chau, and two villages distant ten and twenty li respectively, where there are some dozen worshippers of GOD. The opium refuge there is prospering; there were eight or nine men in; all were doing well, and not suffering from sickness, though one man had been in the habit of smoking half an ounce a day.

A number of men have decided, when the new year is over, to come and break off their opium, seeing that this man is doing so, and not suffering; he was born without one arm, and old Mr. Sung, the ladies’ teacher, on seeing this, at once felt that he would be preserved from suffering, in being cured, because the LORD was, when on earth, so kind to the sick and deformed.

On leaving Hoh-chau, I went over the hills on the
west of the Fen river, where there are some four or five villages, with Christians in them in groups of from twelve to quite a single family. They are all very poor, but most hospitable, and pleased to see one.

Blessing in Yang-chau, Kiang-su Province.

FROM THE REV. J. M'Carthy.

March 14th, 1887.—We have just had two splendid days, and yet there is more, far more to follow. This morning I had a prayer-meeting between six and seven with our native brethren and sisters. I told them that we were going to have a special season of fasting and prayer ourselves, and that if any of them liked to join us at morning prayer I would fix the time so as to suit them.

Six o'clock was found the most convenient hour; nearly all were present; we had a good time. We had English worship, when we sat at the feet of Jesus, and He taught us and led us by His Spirit to claim the power that wrought such wonders through Paul. Why not? There is now the same power that wrought at Pentecost, and for us, too, to the glory of God.

In the afternoon we had a baptism; a dear young fellow, in a chapel packed full of men and women, stated publicly his desire to profess faith in Jesus Christ, and serve Him till his death; it was such a joy to baptise him. We had preaching; I suppose for quite two hours. Most, of course, came there only out of curiosity, but they heard the good old Gospel, two or three natives giving their testimony. Our sisters had rooms full of women for an hour afterwards.

But the best wine was kept to the end. To-night we have had a consecration meeting, for which I shall always thank the Lord. The pastor was more stirred up than I have ever known him; and prayer for two others was most evidently answered in their own prayers for themselves. One good brother whom we were rather afraid was suffering from covetousness, asked me after the meeting to order three dols worth of books needed for the chapel. Don't you like something practical? All the forms in the chapel that needed it were mended the other day, free too. This is the kind of thing one likes to see. A couple of the members brought me a dollar, half of which was for books to be given to a man who has some time on his hands to sell, and the other half for his travelling expenses. When the Spirit of the Lord comes in, money, or time, or anything else, can all be freely given to the blessed Master.

We unitedly came to the conclusion to-night that we and all we have and are belong to the Lord Jesus, and that we intend to be honest and let Him have His own.

Yang-chau, February 25th.—When Mr. Taylor was here in November, he spoke to me of his intention to remove the Gan-k'ing girls' school to Yang-chau, and asked me to take the charge of it. I had had the neglected, ignorant girls of China much laid on my heart, and I thought of the promise, "My God shall supply all your need," and accepted thankfully the work He had given.

In December Mr. McCarthy brought the girls from Gan-k'ing, having made every arrangement for their accommodation and comfort. Mr. Taylor appointed Miss J. Webb, from Che-foo, to be my assistant in the school-work. For the first few weeks Miss Davis, who is interested in the work, assisted me in many ways. Miss Say, another of the sisters in the training home, was very kind and helpful in coming to visit and minister to some of the children who were unwell. Miss Webb has been with me now more than a month, and I thank God for sending one so well qualified for this work; having been engaged in work among children in Miss McPherson's homes in London, she has had valuable experience.

Mr. McCarthy has engaged a Chinese Christian teacher for them; he is a good teacher as well as a good man, strict yet kind, and much interested in the children. In the forenoon the girls have lessons in writing and learning the characters. In the afternoon Miss Webb or I have sewing, Bible, or singing classes with them. There are at present twenty-three in the school-eight senior between the ages of twelve and sixteen, eight junior between nine and twelve, and seven little ones between five and nine. Each little one is under the care of one of the senior girls, who sleeps with her, helps her to dress, makes and mends her clothes, etc. The senior girls take turns weekly to have evening prayers with the little ones, and I have been interested in hearing them singing their hymns, and seeing them listen attentively to a short Bible lesson, and then all join in prayer. I take prayers with the older girls, the pastor's wife assisting me.

The ten eldest are members of the church. It is our earnest prayer and hope that the Holy Spirit may work in the hearts of every one of these dear girls, that they may all love Christ much, and be His servants in this land. We feel the power of the enemy; he does actively seek to hinder us; disobedience, anger, and sullenness in them have often given us much pain, and we have earnestly to pray for wisdom and courage to deal with their faults. We see improvement in their conduct which makes us thankful. The girls are all in good health, with the exception of two or three of the little ones, who have a skin disease in the head that requires treatment every day, which Miss Webb undertakes.

FROM MISS C. MURRAY.

Yang-chau, March 3rd.—I do thank God for the progress of the work here. The meetings are entirely different from what they were a year ago. Last night, just at an ordinary evening meeting, there were upwards of forty men and a great number of strangers; they sat and listened so well all the time. Now the evangelist is away, Mr. McCarthy preaches in the chapel every afternoon and has very good times with the people. We had the cleansing of the Temple for our subject, and with great effect.

Your prayers are being answered, you see. More and more to follow.

FROM MISS LILY WEBB.

Yang-chau, March 3rd.—I do thank God for the progress of the work here. The meetings are entirely different from what they were a year ago. Last night, just at an ordinary evening meeting, there were upwards of forty men and a great number of strangers; they sat and listened so well all the time. Now the evangelist is away, Mr. McCarthy preaches in the chapel every afternoon and has very good times with the people. I know how you are praying, and I believe the Lord is going to send the blessing in showers on this place. I have had good opportunities of speaking to the women, and have been more helped than ever before.
ChinA's Millions.

FROM MISS C. P. CLARK.

Yang-chau, Jan. 15th.—To-day has been set apart for prayer and fasting. Mr. McCarthy is with us. He brought Miss Webb two days ago, and she is settling into the school work. Miss Say and Miss Faussett are to go soon to Tsing-kiang-pu for a little while, and are looking forward to it with great pleasure. I am delighted to be able to give you splendid news of our dear sister, Miss M. Murray; she really is quite well. I believe it is not temporary, but that the Lord has answered the prayer of faith, and given her the health which she will so much need for the coming work.

I believe Mr. McCarthy's visit will be a real help to the native Christians; the meetings are getting warmer, the prayers shorter and more to the point, and the young men are being taught in a way to which they are not accustomed.

February 23rd, 1889.—We are all so full of praise for what we have seen and heard this evening. First, I must tell you that the enemy has been doing all in his power to prevent our prayer for souls being answered, and for several weeks, if we had been trusting appearances instead of the Lord, our faith would have had nothing to cling to.

But lately we have had signs that God is working. In the afternoons there have been more men than usual in the chapel to hear the Gospel, and Pastor Wang has been encouraged by the interest they have shown. Some of them have come almost every evening to family prayer, and we have been especially thankful for the earnest attention of one intelligent man.

The prayer-meetings have been warmer too, and it has been clear that some of the old members are being stirred up. Last Monday evening we felt the Spirit's power in our meeting very much, and knew that soul-saving work was being done, as Mr. McCarthy pressed home the truth that all who trusted Jesus might that night be saved.

This evening Mr. McCarthy told the story of his own conversion, and asked any others who would like to bear testimony to do the same. Mr. Han and the evangelist both responded. Afterwards Mr. McCarthy asked any who really wanted to be saved to-night, and would like to be prayed for, to stand. To our great joy, three men stood up, among them the one I mentioned just now, and earnest prayer was offered for them.

When the meeting was over, our cook was asked why he did not stand. (We have had reason to believe for some little time that the Lord is drawing him to Himself.) He said it was because he already knew that his sins are forgiven, and that the peace which he has in his heart is the proof of it.

So here are four to begin with—our earnest of the full blessing that is certainly coming. We are not at all more sure than we were before that God is going to do for us all we are claiming, and more; but it is delightful to see so clearly the beginning of the answer to our prayers, and I am sure, when you know of it, you will praise our gracious Father as much as we do.

March 6th.—The Lord has given me such joy in the classes with the Christian women and lads, as well as in taking morning prayers with the servants, and in visiting and receiving women, though all was done very imperfectly.

Tidings from Scattered Workers.

Kiang-si Province.

From Mrs. Herbert Taylor.

Tai-ku-lang, March 3rd.

How you would rejoice to see them at home, and how I should, but I would much rather be here. More thankful am I than ever that the Lord led me to China.

We have, in answer to prayer, got a shop on the street for preaching in, and I go down every day, unless Herbert was in the shop on the street preaching this afternoon. We were admiring the high hills away in the distance with the snow upon them; Li-shan (5,600 feet) is grand just now.

From Mr. Hudson Broomhall.

Tai-ku-lang, March 26th.—On Saturday I had about fifty women and children, and the same meeting on Sundays this week. I have had women coming all at hours, from eleven in the morning until half past five in the afternoon.

On Sunday morning I had a nice time with the women. We commenced our service as usual at eleven a.m. in the chapel—our breakfast-room—but soon the room was full, and still the people kept on coming, so Hudson [Broomhall] proposed that I should have a service with the women upstairs. I had thirty women and about twenty children and young girls; downstairs there must have been quite seventy. I made all the children sit down on the floor, but still we had not nearly enough seats for all the women, and a good many had to stand.

Of course, being called upon unexpectedly, I had nothing prepared, so I just took for my subject the Prodigal Son. There was quite breathless attention as I told the story and explained it. I did so realise the Lord's presence. I had not to stop to think for a word or a sentence, but just spoke what I had given me; and, afterwards, without my asking them, the women told me that they understood nearly all I said. I spoke for quite half-an-hour, but still the interest did not waver. I have never seen Chinese women listen so attentively for such a length of time. It was just of the Lord. "There shall be showers of blessing" even in Ta-ku-lang.

Kan-hung Province.

From Dr. Stewart.

Mar. 7th.—You will be glad to hear of the prosperity of the Lord's work at Ning-kwoh Fu, the station at which I have been residing for the last seven months. During the last two months an increased interest in the Gospel has been manifested among the people of this city and neighbourhood. Two families of vegetarians have publicly renounced idolatry, and regardless of the influence of friends and relatives have pulled down the gods which they and their ancestors have worshipped for many generations, and embraced the Gospel of Christ. People are daily coming in from surrounding villages, having heard something of the doctrine of Jesus through Mr. Miller's occasional visits. It is intense among these people, and they feel that they have their own system of worship and their anxiety to know the way of salvation. On Sundays, long before the appointed time of worship, numbers are found patiently waiting to be further instructed in the better way.

Last Sunday afternoon the attendance was very good, and all seemed really earnest to know more of the Gospel. At the close of the meeting Mr. Miller intimated my intention of leaving Ning-kwoh on the following day for another part of the station. They instantly expressed their regret, and proposed as a token of kindness to accompany me to the boat, a distance of about a mile. On Monday morning they came as they proposed to see me off. The whole scene made a deep impression upon my mind—particularly as I observed some in tears.

As our boat moved down the river, and we were about to lose sight of the city, I looked behind and saw this little band still
standing where I left them; this made me turn aside and seek a place where I might pour out my heart to God in thankful praise, for having allowed me to witness such a sight so early in my missionary experience.

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Hupeh Province.
FROM MR. HUTTON.
Fan-cheng, Feb. 1st.

We are asking the Lord to enable us to send out a hundred new missionaries to China this year. I told several of the Christians last night that you came out to China first yourself, and that now a large number of missionaries in this land are under your direction, having come in answer to prayer. I asked them to join in prayer for the one hundred; the eyes of some brightened up, and I feel sure they will.

As the beginning of the year is the special time for social gatherings, we invited all the Christians to dine with us on Thursday last. Although the weather was very cold and deep snow was lying on the ground, as it has been for weeks past, many of our friends came several miles to meet us. Every one seemed to be happy and to feel at home. During a leisure part of the day I found one of the brethren reading and explaining the first chapters of Genesis to the warm-hearted blind man, and to others who gathered round to listen. Our friends are all very poor and several of them are deformed, so a good dinner was all the more acceptable to them. Others besides the Christians sat down with us, and, altogether, about fifty partook of a hearty meal.

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Hunan Province.
FROM MISS E. WILSON.
Sha-shi, Feb. 22nd.

Unless absolutely needful, I could not leave the two Christian women without any one to help their first steps heavenward; this is my especial work, and it fills my heart with joy to see what we all think unmistakable marks of the Spirit's work. Our old attendant is a comfort in every way—a gift of God. She is respected, and gains respect for us and entrance into houses.

We are having happy prayer-meetings and expect much blessing. I think there is a different feeling towards us in the houses.

I have been teaching two little girls in the compound to read, and that now a large number of missionaries in this land are under your direction, having come in answer to prayer. I asked them to join in prayer for the one hundred; the eyes of some brightened up, and I feel sure they will.

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Hsin-hsi Province.
FROM MISS KING.
Kweo-hwa-k'ing, Jan. 1st.

We had a good day yesterday; our souls were strengthened, and we are fully expecting much blessing this year, and at least the hundred workers. I am glad that during the past year I have had such opportunity for study.

From Mr. T. H. King.
Tu-fung, Jan. 5th.—At the suggestion of Mr. Geo. Clarke, I have rented a room in an inn here for one meal per month, the inn-keeper finding firing and light. I have no doubts; we shall be able to secure a house at no very distant period. The houses are very well built, and I am told they are cheap.

---

En Route.
FROM MR. JUDD.
Port Said, April 1st.

You will be glad to hear that thus far we have had a very happy voyage. We are a happy little party. Of course our work on board has been much limited for want of the French language, yet our tracts and books are freely received; some even come and ask for more. I have not a doubt in my mind about the Lord's appearing for His people.

---

Arrivals in China.
Letters from China tell of the arrival, on March 14th, in China of a hundred new missionaries that you have asked of God. We may well praise, may we not, when we remember the words of our Lord, "What things so ever ye desire when ye pray believe that ye receive them: and ye shall have them." I shall never forget the first ladies' meeting that Miss Seed conducted after I came to Chefoo, taking for her subject the facts contained in 2 Chron. xx., and showing how it was, "When they began to sing and to praise," before any sign of deliverance had been given, that the Lord appeared for His people.

FROM MISS BARCLAY.
T'ien-chau, Jan. 10th.

I am so thankful to the Lord for bringing me here. I know it is He who has sent, and that "He that sent me is with me." How often those words have come back and helped me since that afternoon meeting in Pyland Road, just before we left England, when you gave them to me. What a wonderful privilege it is to be allowed to work for the Lord Jesus out here in China.

A poor young wife was telling us the other day that she did not let her husband know when she prayed, because he beat her, and "it hurts me," she said.

---

Shan-tung Province.
FROM MISS WHITCHURCH.
Chefoo, Jan. 5th.

We are praising daily for the one hundred new missionaries that you have asked of God. We may well praise, may we not, when we remember the words of our Lord, "What things so ever ye desire when ye pray believe that ye receive them: and ye shall have them." I shall never forget the first ladies' meeting that Miss Seed conducted after I came to Chefoo, taking for her subject the facts contained in 2 Chron. xx., and showing how it was, "When they began to sing and to praise," before any sign of deliverance had been given, that the Lord appeared for His people.

FROM MISS KING.
Chefoo, Feb. 23rd.

We have quite settled down into the regular routine of school-work. I take the Sunday afternoon class alternately with Miss Seed: it is often very encouraging. I am sure there is a real interest among the dear girls.

MESSRS. HOROBIN AND TERRY ARE HERE, AND HAVE TAKEN THE CHILDREN'S SERVICES, MUCH TO THEIR DELIGHT.

---

North Shan-si.
FROM MR. BYEYON.
Kwei-hua-k'ing, Jan. 1st.

We had a good day yesterday; our souls were strengthened, and we are fully expecting much blessing this year, and at least the hundred workers. I am glad that during the past year I have had such opportunity for study.

---

Arrivals in China.
Letters from China tell of the arrival, on March 14th, in much blessing, of Messrs. Brock, Russell, Darroch, Dymond, and Fould; also that Mr. Folke, from Sweden, who went out with them unconnected with any mission, has accompanied them to Gan-k'ing for study of the language.

We also learn that the Deacon, on which Mr. and Mrs. Euston, with Misses Suttie and G. Muir, Broughes, Britton, McWatters, Thomson, Johnson, McQuillan, Gates, Mackee, and Miller, travelled from Colombo, reached Shanghai on April 26th.
China's Millions.

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<th>Native Helpers.</th>
<th>Communicants in Fellowship</th>
<th>Baptised Persons.</th>
<th>Churches.</th>
<th>Schools.</th>
<th>Date of Last Report Received.</th>
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<tbody>
<tr>
<td>1. KAN-SUH</td>
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<tr>
<td>2. SHEN-SI</td>
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<td>3. SHAN-SI</td>
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<td>4. SHAN-TUNG</td>
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<td>5. HO-NAN</td>
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<td>7. HU-P'ENG</td>
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<td>1</td>
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<td>...</td>
</tr>
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<td>8. GAN-HUAY</td>
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<td>1</td>
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<td>9. KIANG-SU</td>
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<tr>
<td>10. YUN-NAN</td>
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<tr>
<td>11. KWEI-CHAU</td>
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<td>1</td>
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<td>...</td>
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<tr>
<td>12. HU-NAN</td>
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<td>T'U-CHENG</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>...</td>
<td>...</td>
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<tr>
<td>13. KIANG-SI</td>
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<td>T'U-CHENG</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>14. CHEH-KIANG</td>
<td>1</td>
<td>T'U-CHENG</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

* No return. † The Missionaries and Associates (column 4) are corrected for May, 1887.
Meetings in the Conference Hall, Mildmay Park,  

THURSDAY, MAY 26th, 1887.  

Afternoon Meeting.  

GEORGE WILLIAMS, Esq., Chairman.  

The meeting was opened with the hymn:  

"Who is on the Lord's side?  
"Who will serve the King?"

A portion of Scripture was read by Mr. Robert Scott, and prayer was offered by the Rev. J. Hudson Taylor.  

The hymn,  

"Lord, speak to me that I may speak,"  

was next sung.  

THE CHAIRMAN

then said: It is this delightful love of Christ, which won our hearts and brought us into communion with the divine, that has brought us here. We are cheered to-day by the consciousness that all power is given unto Him. We are weak—the members of the China Inland Mission are all weak, feeble vessels. It is the all-power of the Master that opens the Chinaman's heart, subdues his will, opens his pocket, and makes him a true and faithful servant and devoted friend.

We rejoice together in the presence of this omnipotent power. 'Go ye, therefore, and teach all nations.' Now this is what the China Inland Mission is doing, teaching many dear Chinese men and women and children something of the love of Christ. 'And lo,' says the divine Master, 'I am with you alway, even unto the end of the world.' This is our comfort, our strength, and assurance that we are not going in vain.

And then He has shown us mighty signs of His working; He has proved to us that what He says is true. How cheered we have all been to hear during the past year of the disposition of the authorities in China to protect those engaged in this work. Immediately I heard of the proclamations, I said, 'There is something to encourage all praying hearts! God has broken down a strong prejudice, stronger than the wall of China!' There is an answer to prayer. 'What may we not expect next? Surely God is going to pour out His Spirit largely. Multitudes are to be saved.' God, even our God, shall bless us, and all the ends of the earth shall rejoice before Him.

This fiftieth year of Her Majesty's reign is an occasion on which it is proper for all societies to look back a little, and view the various difficulties which have been surmount. Fifty years ago, poor China had only a few missionaries—very few—outside the borders, or visiting a few of the sea-coast towns by stealth. There they were—waiting, translating, knocking at the door which was bolted and barred against Christian missions. Now what an opening, what a change, what a triumph! How we should rejoice together at what God has accomplished in these fifty years. What a Christian host is being raised up—not only in connection with the China Inland Mission, but with other societies. Altogether, there are 28,000 communicants in the Chinese Empire!

As to this China Inland Mission, our dear friend in his prayer has referred to the first number of missionaries who went out; there is now in connection with this mission a large staff. One of the glories of this work is that so many ladies are going out. This is a day in which, thank God, He has poured out His Spirit, and the sons and daughters are to prophesy and help forward the glorious work of missions. Then there are over a hundred native helpers—117, making altogether more than 300 workers.

It is upon the heart of our beloved friends that there should be sent out, during this year, a hundred more missionaries. Is not this a suitable expression of gratitude to God for these fifty years of blessing vouchsafed to Her Majesty the Queen, and is it not also called for by the great necessities of the Chinese Empire? I cannot conceive of anything more delightful than that large-hearted conception. God's mighty power can touch pockets in England, as well as subdue the hearts and the wills of the Chinese. So let us hope that it will be realised. Then there will be over 400 workers in this one Mission. Let us also hope that by God's grace a mighty impetus may be given in all directions.

Mr. B. BROOMHALL

(Secretary of the China Inland Mission).

We rejoice in the presence of so many of our friends who have been following the work with interest and prayer. It is twenty-one years to-day since the Lammermuir party sailed, when the Mission was formally inaugurated; so that, on this Jubilee year, the Mission has attained its majority. We rejoice at the way in which the Lord has prospered the work.

We are permitted to report to you to-day that there are in connection with the Mission 129 unmarried missionaries and forty-three married missionaries, making 172. Count-
Ten new missionaries were added to the staff during last year, viz.:—

| Miss TAPSCOTT | Mr. ELDRED E. SAYERS |
| Miss DAVIS | Mr. G. GRAHAM BROWN |
| Miss LITTLE | Mr. ANDREW WRIGHT |
| Miss ANNIE SAY | Dr. STEWART |
| Mr. ARCHIBALD O'RR | Miss KINGS |
| Ewing |

Two have during the year been removed from our number by death—Mr. RILEY and Mr. JENSEN.

The income for the past year was £22,149 18s. 11d., being £1,000 more than in the year before. This, however, includes a special gift of £1,500 towards the purchase of land in SHANGHAI. Allowing for this, the amount received during 1886 is only a few hundred pounds above the income of the preceding year.

It will interest many of our Friends to know that, besides those who send their glad and cheerful gifts from this country, there are many in other lands who send their contributions. If I mention a few of the countries it will be seen how wide-spread is the area from which gifts come to the Mission. We have donations from the United States, Canada, New Zealand, Australia, India, Russia, Switzerland, France, Norway, Sweden, Germany, Italy, Spain, Belgium, Holland, Palestine (from Jerusalem), Portugal, Algeria, Jamaica, and several places in Africa; and month by month the tidings of mission work which appear in CHINA'S MILLIONS are sent out to these various lands.

This year, up to to-day, the income has been £20,472 11s. 11d. Last year up to the same date it was £23,328 11s. 11d., showing a difference of something over £2,000 in favour of this year; the larger portion of that however has been required for the passages and outfit of those who have gone out. They are:

| Mr. JOHNSTON | Miss MILLAR |
| Mr. BROCK | Miss MACKEE |
| Mr. RUSSELL | Miss PARKER |
| Mr. DARROCH | Miss WEBBER |
| Miss STEWART | Miss KNIGHT |
| Miss G. MUIR | Miss L. K. ELLIS |
| Miss THOMSON | Mr. ARMSTRONG |
| Miss MCGWATTERS | MRS. ARMSTRONG |
| Miss BURROUGHES | Miss SCOTT |
| Miss BRITTON | Miss MILES |
| Miss JOHNSON | Miss JUDD |
| Miss McQUILLAN | Miss CULVERWELL |
| Miss GATES | Miss FORTH |

Besides these, five have gone in association with the Mission:—

| Mr. FRANK McCARTHY | Mr. POLLARD |
| Miss GROVES | Mr. DYMOND |
| Miss STEWARTON |

The last three belong to the Bible Christian Missionary Society.

During this year twenty-three others have been accepted. The number of candidates who have offered for missionary work this year is 184. Many may prove unsuitable, but we hope that not a few will be sooner or later accepted.

We have mentioned on former occasions the publications of the Mission, and I would ask your attention to these again. First of all there is

"CHINA'S MILLIONS,"

published monthly. Never before have we had so large a circulation. We rejoice that it is continually increasing, and we hope that by the help of our friends it may increase more and more. We are fully persuaded that by its wider distribution more interest will be stirred up on behalf of China, and the workers there.

The book written by Mr. Hudson Taylor,

"CHINA'S SPIRITUAL NEED AND CLAIMS,"

has been again reprinted. A large number have been sold, and a further edition of 10,000 has lately been printed. We trust that many will obtain copies of this work, and by their circulation do still more to stir up a feeling of interest and concern on behalf of the millions of China.

Another publication is to-day, for the first time, to be had. It is called

"DAYS OF BLESSING IN INLAND CHINA."

Many who read the interesting account of the conferences in SHAN-SI in the December number of CHINA'S MILLIONS, and the further particulars in the number for January, will be glad to know that a fuller report of those particular meetings will be found in this book. I would especially commend "Days of Blessing" to your notice, as containing an account of one of the most interesting conferences of which you have ever read.

I may mention again the book,

"A MISSIONARY BAND."

We mentioned it at our meeting last year. It was then just out. Since that time an edition of 10,000 copies has been sold, all but a dozen or so of the better bound volumes. We trust to issue very speedily another edition, bringing up the report concerning our Cambridge friends to a more recent period, and also adding other matter, which we trust will still further add to the usefulness of the book.

In connection with that book I may say that our dear friend who presides to-day has been kind enough to take a thousand copies, and has sent a copy to every Young Men's Christian Association throughout the United Kingdom, and in Australia and New Zealand, accompanied by a letter recommending the formation of a Foreign Missionary Society in connection with every branch of the Young Men's Christian Association. We have had already many signs of the interest which has been created in these Associations by the reading of the book.

We have never publicly mentioned it before, but it may interest you to know that our Queen graciously accepted a copy which was sent to her. We trust that there is yet a mission of wide usefulness for that book.
tains some of the most striking and most impressive utterances of many distinguished men on the question of Foreign Missions, and I refer to it now to call your attention to the new and enlarged edition to be published shortly.

SPECIAL NEEDS.

At our annual meeting two years ago we referred to the special needs of the mission, and I then stated that one need was

NEW PREMISES IN SHANGHAI,

where we had to pay a very high rental for the accommodation required for business purposes, and for the reception of those who arrive from England and those who are returning to England, as Shanghai is the point of arrival and departure for them all. I said that if, instead of having to pay a very high rental, we were enabled to build, an outlay which would not represent more than half-a-dozen years' rent would secure premises of our own. I am very thankful to be able to report to you to-day that, through the kindness of a friend of the Mission, land has been secured in Shanghai, convenient and suitable for the erection of the requisite premises, so that now we have the site, and only need the building.

I also mentioned on that occasion that a

NEW PRAYER MEETING ROOM

in Pyrland Road was needed, because of the inconvenience caused by the present room being often crowded in an unwholesome manner. We were very desirous to obtain a large room, and some friends kindly sent us contributions for that purpose. Between four and five hundred pounds were given; but we greatly regret to have to report that our endeavours to obtain permission to build behind our present premises have been unsuccessful. The ground-landlords do not see their way to allow us to do that, and now we have to face an absolute refusal. Very much crowded and inconvenienced as we are, not only in the matter of the prayer meeting room, but for packing rooms and for other purposes, the question has been, What shall we do? and very recently land has been offered to us not very many yards from this place. Concerning this matter we are still needing guidance. There has been so much of kindness and brotherly love shown to us by our friends at Mildmay that we do not want to go many yards away. We like their company very much and want to stay near Mildmay. Land has been offered which would cost too much for our present means. I mention it now, though almost regrettably, because it must be understood that we do not wish any gift for that purpose to interfere with any other gift to carry on the work of the Mission.

Our chairman has referred to this being the Jubilee year, as a reason why it should be marked by the outgoing of

A HUNDRED NEW WORKERS.

We are trusting that it will be so, but that will involve, for expenses of passage and outfit and ordinary support, about £10,000 more income. We have not said anything about the Jubilee year for a very good reason. If that were our plea this year we should need another next year, because we shall want £10,000 then just as much, to support those who have gone.

Many are offering for the work. We want your prayers for guidance that there may be no mistake—that none may be refused who ought to go, and none sent but those who are really fitted for the work and called of God. In this matter, above all things, we do most urgently implore our friends to remember us continually. Conscious of our own ignorance and weakness in this supremely important matter, we cast ourselves absolutely upon the guidance of the Lord, and trust that all who care for His work will above all things seek that in this particular thing those connected with the mission may be Divinely directed.

We are looking for a year of blessing. It is not my province to speak about China. My dear brother, Mr. Taylor, will do that. I have simply spoken about the home work. We have to rejoice in an improvement of the income, and in blessing in various directions; and we look with confidence to all those who have taken an interest in the work to the present time, that they will still follow it with their prayers and their sympathy; and then we shall be permitted still further to rejoice in increased blessing both at home and abroad.

Rev. J. HUDSON TAYLOR.

It is indeed a cause of thankfulness when we look back at the state of China fifty years ago to see what God has wrought. To go back only twenty-two years to the time before the Lammermuir party went out, there were still eleven large provinces without a single missionary. There is a map of England on the same scale in the corner of most of our maps of China. We always like to refer to it, because we are apt to forget how very large a country China is. If you will keep that map of England in your mind's eye, and compare it with the provinces of China, you will see what large territories were wholly without the Gospel when the CHINA INLAND MISSION was first formed.

At that time we had no right to reside inland, or to travel with passports. It was not until the Chefoo Convention was concluded that passports were obtainable. So when the Mission was first formed, in order by God's help to preach the Gospel in all those then untouched inland provinces, it was indeed a great undertaking—an undertaking which no man in his senses would have dreamed of, apart from the Word of the living God. But then we had both the command to go into all the world (which surely included each of those eleven provinces) and the assurance,

"ALL POWER IS GIVEN UNTO ME,"

all power in heaven and on earth. And, again, we had the promise that the Possessor of this power would Himself go with, and manifest Himself on behalf of, each missionary, as circumstances might require. "Lo, I am with you alway, even unto the end of the world." "I will never fail you, never forsake you, never leave you." Such were the assurances with which the Mission was formed, and with which the first missionaries went out to China.

Now, what has God done? He set before us, during the first ten years of the Mission, open doors in unworked parts of four provinces, in one of which, LAN-CHOW, we long continued the only workers. During the last ten or eleven years God has permitted our missionaries to enter and travel through all the remaining provinces of the eleven which, on the formation of the Mission, were unevangelised. He has given us residences in ten of them. We were not, however, allowed to retain the residences in HU-NAN; and we still look forward to the time when,
not only in Hu-nan, but in Kwang-si also, we shall have resident missionaries; because the promise is unshaken, and the command is just the same as it was then.

It was twenty-one years ago to day that I sailed with the Lammermuir party, leaving my dear friend, Mr. Berger, to represent us in England. The home work was carried on by him for a number of years, and when he was unable longer to continue it, I had returned to England, and it was handed to me again.

Before I needed to return to China, a little council was formed, some of the members of which are on the platform with us to-day, and are still spared to the work.

I received this morning a letter from dear Mr. Berger, written from Cannes, to reach us on this morning, full of praise to God for what He has condescended to do in China through the instrumentality of the China Inland Mission during the past twenty-one years, and ascribing all the glory to Him to whom it is alone due.

[Mr. Taylor read the whole letter, and continued]:

It is quite an exceptional thing with us to read a letter of this kind, but Mr. Berger's long association with us warrants my departing from our ordinary procedure, and mentioning his continued interest in the work and kind gift to-day of £500 towards the expenses of sending the 100 new missionaries. Mr. Broomhall has told you that twenty-six have sailed this year as members of the Mission, besides five who have gone out in association

### Comparative Statistics of the China Inland Mission.

<table>
<thead>
<tr>
<th>I. Stations and Missionaries.</th>
<th>1876</th>
<th>1884</th>
<th>1885</th>
<th>1886</th>
<th>Increase on Last Year</th>
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<tr>
<td>Missionaries and wives (including associates and those temporarily absent)</td>
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<td>127</td>
<td>177</td>
<td>225</td>
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<td>Stations</td>
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<td>Out-Stations</td>
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<td>67</td>
<td>85</td>
<td>84</td>
<td>—</td>
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<tr>
<td>Chapels</td>
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<td>30</td>
<td>41</td>
<td>52</td>
<td>11</td>
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</tbody>
</table>

| II. Native Helpers.          |      |      |      |      |                      |          |
| Ordained Native Pastors      | 7    | 8    | 8    | 11   | 3                    | 4        |
| Assistant Preachers, etc.    | 33   | 54   | 58   | 47   | —                    | 14       |
| School Teachers              | 2    | 10   | 12   | 13   | 1                    | 11       |
| Colporteurs and Chapel Keepers | 27  | 22   | 20   | 26   | 6                    | —        |
| Bible Women                   | 6    | 12   | 16   | 20   | 4                    | 14       |
| Total Native Helpers         | 75   | 106  | 114  | 117  | 3                    | 42       |

| III. Medical Work.           |      |      |      |      |                      |          |
| Medical Missionaries         | 2    | 5    | 7    | 8    | 1                    | 6        |
| Hospitals, Dispensaries, and Refuges for Cure of Opium Smoking | 2 | 4 | 8 | 13 | 5 | 11 |

| IV. Schools.                 |      |      |      |      |                      |          |
| Boarding Schools             |      |      |      |      |                      |          |
| Pupils (Native)              |      |      |      |      |                      |          |
| Day Schools                  |      |      |      |      |                      |          |
| Pupils (Native)              |      |      |      |      |                      |          |
| English and Eurasian Boarding Schools |      |      |      |      |                      |          |

| V. Provinces without any resident Missionary | 0 | 2 | 2 | 2 | — | 7 |

A telegram came into the prayer-meeting this morning from China, and I thought that there might be something needing prayer or thanksgiving. I had received a telegram at our weekly prayer-meeting on Saturday last and, though I had given out the hymn, I read the telegram while the tune was being played over, and I had to ask the friends to suspend the singing of the hymn until I announced that our brother Stevenson had telegraphed that in April 226 persons had been baptised in the province of Shan-si, and we had to give God thanks and praise. So I opened the telegram this morning also. It was very brief, but it told of a donation of £1,000 given in China.

God is, in this matter of funds, giving us signs that He is working with us; that this work is pleasing to
The total number in church fellowship at the close of last year was 1,615. Now, that may seem a very small number, but still it is a cause for profound thankfulness; and since these tables have been made up, the 226 baptised in Shan-si have been added to the church there; and in at least two other places I have information of more additions during the first four months of this year than during the whole of the preceding year, bringing the number of communicants to date to over 1,900, and of those baptised from the commencement, to 222.

It will also be seen that the number of conversions will be very greatly increased. Our dear friend, Mr. Radcliffe, has encouraged the foot-note showing that the number of missionaries and associates, in column four, has been corrected for May, 1887, (bearing in mind the statistics of the China Inland Mission for January, 1887 (bearing in mind that province. A great deal of our work is new, and time would fail me to enter upon the operations of the Holy Spirit using these means, for which we work. It was a very cheering visit to me, and the thing that impressed and encouraged me most of all was the great preparedness of the people for the Gospel. It was not merely in one province; it was the same wherever I went. It seemed as though the visits of missionary pioneers, the preaching of the Gospel by the way-side and in the inns and temples, the books that have been circulated by colporteurs of the Bible societies and by itinerant members of our own and other missions, and, above all, the operations of the Holy Spirit—have prepared the people to listen with an intelligence and apprehension of what we are aiming at, such as I have never seen before.

In several of these provinces I have travelled not a little since 1868. In two of them, indeed, I have spent much time in itinerating from 1854, and in four others of them I was going over very familiar ground. In everyone of these I noticed a great advance. I was very thankful to find many mission stations opened since my last visit; and in two provinces which I had never visited before it was my joy to meet hundreds of native Christians, and to take part in the ordination of three native pastors, two additional elders, and sixteen deacons. There were already a number of elders set apart to assist the missionaries in the care of the churches. These were all men who, as I had every reason to believe, had been well tested, and had been much used of God. Most of them had proved faithful under the trial of severe personal persecution. Time would fail me to enter upon the character of the native Christians now. Let me say,
however, that I was greatly struck by the way in which God has prepared many of them for the preaching of His own Word. The expositions of scripture that were given by some of our native brothers I have never heard exceeded anywhere for intelligence or for spiritual insight and power. Most searching were the words of some of our native pastors in our native conference. I wish that they had been more fully reported. Their testimonies, as reported in the little book, "Days of Blessing," will be deeply interesting to many of you.

I was surprised to find how many opium refuges had been opened by native Christians at their own charges, though I knew that they had done not little in this way. In one city that I visited with Mr. Beauchamp and Mr. Studd, there were between eighty and ninety native Christians who had been converted through God's blessing at the opium refuge opened by Pastor Hsi, at his own expense and on his own responsibility. Now, this was a great work, and these Christians had stood persecution.

There was another in the city of Hoh-chau. Pastor Hsi prayed about that place morning by morning for a long time, at family worship. At last his wife said to him, "Why are you always praying for Hoh-chau? Why do you not go and open a refuge there, as you have done elsewhere?" He said, "I have expended all that I can use in this way, and I cannot do it until God supplies the means." "Why," she said, "what would it cost to open it?" "Oh," said he, "I could not open a place of that kind unless I had from 20,000 to 30,000 cash (from £4 to £6 sterling). When the wife heard that she went away, and said no more. Next morning Pastor Hsi was praying again for this city; and after family prayers were over, his wife came to him with a pocket-handkerchief in her hand, and she said to him, "Here are all my bracelets and earrings, and all my gold and silver hairpins and jewellery. Go and sell these. They will fetch more money than you need to open your refuge. I can do without them." He said to me, "I cannot tell you whether it gave me more pleasure to open the refuge, or to receive the means from my wife in that way."

I spent a very happy Sunday at his house, and I met Mrs. Hsi there, of course. On the Monday morning I said to her, "Did you not feel it to be a great wrench to give up all your jewellery?" because I knew that Chinese women, like all Eastern women, put great store on these things, and think very much of personal adornments.

She looked so happy, and her face told me before she spoke a word what the answer would be. She replied "Oh no, I was so glad! I had taken the Lord Jesus for all; and is He not enough to satisfy anyone's heart?" Ah, my friends, I cannot tell you how the tears of joy ran down my cheek. For twenty years I had been praying for Shan-si and Shen-si, and had never seen them; and the first time I went there I saw men who had lost their literary degree, men who had been beaten openly by the mandarins and put to shame, for Christ's sake—men who had lost their property. There was one man whose wife had separated herself from him, because she would not live with him as a Christian. And, in other provinces I visited, there were others who had suffered great trial. One man I met who had had his ear cut off, and had nearly lost his life. He had been cruelly beaten, and otherwise put to shame for Christ's sake. And yet these men were rejoicing in the Lord. They were going forward with joy and gladness, preaching the Gospel of Christ. Oh, how thankful my heart was! I do wish that you, dear friends, could have heard one tenth of the testimony that I heard, and could have seen the bright, happy faces that I saw in China. You would have been delighted, you would have taken courage, and gone forward with great expectation of blessing in store for China in days not far to come.

The hymn, "There shall be showers of blessing," was then sung.

Mr. DORWARD,
Of the China Inland Mission, from Hu-nan.

WE HAVE just been singing of showers of blessing.

The work in Hun-nan in which I have been engaged has been very trying and difficult. We have not yet been able to open a permanent station, and have not seen very much blessing in the ingathering of souls. But I do not regret in any way my having been there. I had the joy of knowing that had nearly lost his life. He had been cruelly beaten, and otherwise put to shame for Christ's sake. And yet these men were rejoicing in the Lord. They were going forward with joy and gladness, preaching the Gospel of Christ. Oh, how thankful my heart was! I do wish that you, dear friends, could have heard one tenth of the testimony that I heard, and could have seen the bright, happy faces that I saw in China. You would have been delighted, you would have taken courage, and gone forward with great expectation of blessing in store for China in days not far to come.

CONVERSION THROUGH ITINERANT WORK.

When I went out, I spent about two and a half years in the Gan-hwuy province. After a time of study and stay in the out-stations, I began itinerant work, and soon had the joy of knowing that God had blessed at least one soul. Preaching and selling tracts in a city, possibly never visited before by a Protestant missionary, a man came up and asked a number of questions. He came with us to the inn, and before we left we gave him two books. Afterwards he came to one of the out-stations inquiring for us. There was no missionary residing there, but a day or two after this man arrived, Mr. Pearse visited him. On examining him, he was so satisfied with his knowledge of the Gospel and apparent sincerity, that he baptised him forthwith. So we had reason to take courage, and persevere in itineration.

While working in the Gan-hwuy province, God laid Hu-nan upon my heart. Journeys into that province had been taken by our own missionaries, and by some others—more particularly by Mr. Archibald, of the Scottish National Bible Society—there had been no definite effort made for settled work. Friends urged me not to think of Hu-nan, that there was plenty of work elsewhere, that the Hu-nan people were very hostile to foreigners, and it would be better to work where we could definitely settle among the people. But Hu-nan was so laid upon my heart that I felt that I must go, and the Lord opened up the way.

For four years I went about the province without any European associate. We worked with the intention of settling down, but the people were very hostile to us. We visited, however, a very large number of cities and towns and villages, had interesting conversations, sold gospels and books, and sought in every way to spread the knowledge of the Gospel.

WORK IN HUNG-KIANG.

One city that I tried to settle in was calledHung-kiang. I visited it over and over again, and ultimately I rented rooms there. After staying a short time it was thought advisable that I should leave for a few months; then I returned again, and stayed for about five months. We dispensed medicine, cured men of opium-smoking, and sought to make known the Gospel.

* Morgan and Scott, price 1s. paper, and 1s. 6d. cloth covers, with Map and Illustrations.
agitated against us; but eventually a mob came to the house, and said they would not have us living there. I did not definitely promise to leave, so they came back again and began to pull down the house. They burst open the door, broke down one partition, and began in other ways to smash the house. I was very sorry to leave. The magistrate of the district sent a message that if I would come and live at his residence, he would try to put the matter right. I did go, but he afterwards said that he was able to do nothing, and in a few days we had to leave the place.

We have reason to believe that God gave blessing, and that one or two were really brought to the Lord Jesus while we were living there. Mr. Eason met a man in the province of Yun-Nan, who, he believed, was a true Christian, and he was one of those who had received the Gospel while we were living in Hung-Kiang.

Dangers and Difficulties.

Of the nine years that I have been in China, six years have been thus spent in trying to settle in Hun-Nan. During all that time, we just passing from place to place, it has very often been attended with great suspense. We have come to a city, by foot or by native boat, and have entered it, not knowing whether we should leave it alive or not. But God's presence was very real to me in the midst of all difficulties and trials. Sometimes I have been thankful that I had taken a journey, if only for the experience I had myself realised of God's presence and blessing in my soul. I hope to work in the same field again. I believe that God will yet give us a settlement among the people, and that He will win many trophies for the Lord Jesus in that province.

Kwang-Si, which lies south of Hun-Nan, has had no settled mission station. These two provinces have an estimated population of twenty-one millions, and all these millions are without the knowledge of Jesus Christ. I should like to interest God's people in these two provinces, so that they might pray definitely for the work of God in them.

A Buddhist Priest Converted.

Not being able to settle in Hun-Nan, we opened a station just outside the province, at Sha-shi, only a day's journey from the border. God is giving blessing in that city. The first convert there, only two or three years ago was a Buddhist priest, an opium-smoker, and a gambler. Now his life is entirely changed. He is saved from his idolatry; he is saved from his opium: he is saved from the sins that formerly he lived in. Now he is going about to spread abroad the knowledge of the Lord Jesus. There are several others who, we trust, are truly converted.

SUCCESS AMONG THE WOMEN.

In a letter received two or three days ago from a lady missionary settled in Sha-shi, she says:—

"Just a note of praise. We have very much to encourage us in the work among the women. Numbers come daily. We have a good number here on Sundays, and many seem really interested. Two old women, we believe, are really converted. They are doing very nicely, giving us much joy. Pray that these first-fruits might be made a blessing to many of their own sisters."

But while our sister writes so encouragingly about the work amongst the women, she says that the men are not so favourably impressed. She writes:—

"Our brethren have very little encouragement in the hall. Indeed, the men are very hostile here, and very little would cause a riot. To-day we had to send for one of the brethren to come over, as a lot of ragged boys had been at our back door throwing large stones from the bank of the river against the door. We had to bar it, but it was no use. They soon smashed that. A crowd gathered and encouraged the boys. They kept at it for about four hours, the men looking on, and enjoying the fun."

The people in Sha-shi are not quite so hostile as the people in Hun-Nan, but they have a similar feeling. Pray God to keep the place open, and that that station may be used as a stepping-stone into Hun-Nan. Pray very specially, too, for Hun-Nan and Kwang-Si, that God would open up those two provinces, and save many souls through the preaching of His Word there.

Rev. J. Hudson Taylor.

Just a word in addition to what Mr. Dorward has told you. That needy province, in which he has worked so perseveringly, has sixteen millions of precious souls. No one can imagine what it has been to be practically homeless for six years—never to know when he went to bed any night, whether he would sleep quietly in his room, or whether there would be a riot. He can indeed testify to this—that God has kept the bones of his saints. But God has not given any promise that the skin should not be broken; and if Mr. Dorward told you all the truth, more than once has he been cut and bruised, though the bones have not fractured. I do thank God for giving us Mr. Dorward. I praise God for all those who are going forward and working in the more encouraging parts of China. One thanks God for the fives and tens and twenties baptised; but I do praise God for the men who work for God without encouragements, and who, for God, are willing to be homeless, to work among the hostile, and to spread the knowledge of Christ even in Hun-Nan and Kwang-Si.

Kwang-Si.

Some time ago Mr. Fulton, an American Presbyterian missionary, from Canton, with his wife and his wife's sister, who is a lady medical missionary, succeeded in opening a station in Kwang-Si, at a city called Kwait-ting. A riot took place soon afterwards, however, and they were driven away, as our brother Dorward has been in Hun-Nan. There is some probability of their being able to return to Kwait-ting, though I have not heard that they have yet succeeded in doing so.

In one part of Kwang-Si they speak a dialect very much akin to the Canton dialect, with which my dear friend, Mr. Piercy, is so familiar; and in the other parts of it they speak Mandarin, the dialect which most of our workers use. So that we hope that God will graciously answer prayer, and let the missionaries from Canton get into the east and the south, and let our missionaries get into the west and the north. How glad the missionaries will be to meet together and shake hands!

Will you pray that dear Mr. Dorward, when he goes back again, and his fellow-workers may be bold in their God? They really need our prayers; they are going into that province at all unless they are bold in their God. May God sustain and cheer them in their difficult but important work.
Dear Friends, there is matter for great joy and thankfulness in what we learn from these brethren and sisters, over two hundred in number, who are labouring where a few years ago there were but a tenth part of the number, and where some years further back there were no open doors at all. If we are touched at all with sympathy with our Lord Jesus Christ, we shall rejoice greatly in these witnesses for Him in that long-sealed empire of China.

Spiritual Power.

We should rejoice, too, to-day because these brethren and sisters are traversing China, not speaking simply, but working in the power of the Spirit. God is giving testimony to the word of His grace. We see there, it may be, feeble Christians, but we see also strong Christians—Christians whose life and spirit are a lesson for us at home.

And while we are speaking of signs following, I do not forget the reason we have to rejoice in brethren like Mr. Dorward. It needs the power of the Spirit to bear up amid hostility. We remember that word in the Epistle to the Colossians, "Strengthened with all might, according to His glorious power, unto all patience and longsuffering, with joyfulness." There is the power of patience. There is the power of humble resolutions. There is the power of seeking, with an unquenchable love, that some shall be gained there for the Lord Jesus Christ.

Again, "Out of weakness made strong" is a good motto for this China Inland Mission. It was but a small company a short time ago, and its home representation was like Paul's presence, perhaps—not very conspicuous at any rate, and now it has become a great band, "out of weakness made strong." But still, although there are these 225 witnesses for Christ in China—and it is a wonderful thing almost to double your workers within a year or two, and to add a hundred new men and women in a single year; yet we must measure it on the other hand with the needs of China. "What are these among so many?" We have to take this into account—rejoicing in what God has wrought, and yet recognising that it is only a stepping-stone to much more yet to follow.

Expansiveness.

One is struck very much with the expansiveness of the China Inland Mission. We hear sometimes of men being needed for the field, the money being in hand. We hear sometimes of men being in hand, the money being needed. But in connection with this Mission we are not led to dwell on either one or the other, but on this—a company looking up to God to give men and women, and then looking with confidence to His providing the means.

If a brother (or a sister) comes who gives evidence of being called of God, he is accepted, then the passage-money comes, and that one is sent in the confidence that, if God sends men, God will send supplies as the need arises. Hence there is no limit to the expansiveness of this Mission. There is no limit to the way in which God can work on the hearts of men and women to offer, and there is no limit to the measure in which God can work on Christian hearts to give for the supply of those brethren and sisters.

Responsibility.

And yet, dear friends, we must, I think, confess this other matter, that along with this vast expansiveness, there is need of special grace for those who are called on to direct affairs. It is a tremendous responsibility to send out a hundred brethren and sisters to that great country. Even in England it would be something to take charge of scattered companies from Land's End to John o'Groat's; but how much more in China, where the distances are so great, and where facilities of communication are so much fewer. The responsibility of directing affairs is specially great. The responsibility of so locating workers that they will work together is great. These are oftentimes consecrated men and women. We trust that it is so in all cases: in most cases there is no doubt about it; still, even consecrated men and women have often their difficulties in getting on side by side with one another, and so the responsibilities of directing this great company, and causing it to be bound in one are not small.

Walking with God.

Another feature of this Mission on which we must dwell is this, that one who has nothing at his back, but is simply depending on God, must give very special heed that he is walking with God, or else his supplies will stop. There must be a walking closely with God in all the details of the work. And this, again—the very principle upon which this Mission is conducted—especially encourages—I may almost say drives—the brethren and sisters to the exercise of faith and prayer. There is special development of faith and prayer in connection with this work, thus opening the door for God to come in and work. After all, it is not merely important to preach the Gospel, but that the hand of God should be seen, and the glory of God be manifested in connection with it.

Woman's Work.

I may mention also, the great space given in this Mission to the work of sisters. If we may for the moment use the phrase for a sister "the weaker vessel," then here, again, God has taken the weak things to confound the mighty. "Out of weakness made strong." It is to me marvellous how God has used many of these sisters so mightily among the Chinese, and made them the instruments of accomplishing the most marked changes—that great change, which is nothing less than from death to life. And not only among those out there are these sisters working, but I believe that the influence of many of them is felt at home. I rejoice in the influence of a young sister far in the North-west of China, a member of my own church, whose letters home are to this day a means of blessing and a stimulus—not merely exciting interest in missionary subjects, but a means of stirring up faith in God, and a belief in the power of the Holy Ghost.

Let us rejoice, then, in the work that is done. Let us rejoice that in the doing of it, these brethren and sisters are thrown upon God in faith and prayer. Let us rejoice in the place that is given to the Holy Ghost in their work, and the influence of that Holy Spirit through them, not only in China, but here. Let it be for us who are at home, a day of thankfulness and great gladness, and praise to the Lord Jesus, who taketh up whom He will, and who is faithful to His word, whether in China or in England.
The CHAIRMAN

I have often thought that God raised up the Y.M.C.A. in a great measure to prepare young men for the ministry at home, and especially for foreign work. Now the next gentleman whom I have the pleasure of introducing to you is the Secretary of our excellent Y.M.C.A. in Bath. As far as I am concerned, I am very sorry that he is going, yet for China's sake I rejoice that God has called him to this work.

Mr. STOOKE.

I FEEL to-day so thankful and glad that I am going to that country, and it is owing to the Y.M.C.A. I am glad also that my spiritual father (Mr. Hind Smith) is on the platform. He has just given me this text, "Without Me ye can do nothing." This is not the time to enter into details about myself or the future. Mr. Williams is one amongst many who have been the means of putting this into my heart. It has been his habit for some time to send books to our various associations, and I remember well when he sent "A Missionary Band," and inside it a circular letter. I cannot tell you how much that letter worried me for a long time; it came up day after day as a phantom. It is there now, and is worrying three or four other young fellows in Bath. I do not know what will be the end of it. I do trust that as brother Coulthard, who is one of the China Inland missionaries, has said, out of Bath will go seven brave men to China.

There is only one object before us who go out, and that is by the mighty arm of the living God to turn those dark, dreary hearts to the Light of life. I was reading only a few days ago a speech by Ossian Davies, of Tollington Park, which impressed me very much, a short piece of which I should like to leave with you, and with this I will close. Speaking of the vast needs of lost London, he said that Ruskin had written a book called the "Ethics of Dust," and in that book he states that he gathered together one day a quantity of London slime—dry mud and dust—and, taking it to his laboratory, he found that it was composed of clay, sand, soot, and water. These same substances, under the marvellous power of crystallization, are found in varied forms—the clay appears as the sapphire, the sand as an opal with blue, purple, and green reflections; the soot appears as a diamond, and the water as a snow-star. Oh! you cannot think what a bright, sweet precious lesson that brought home to me. I thought, If these dear Chinamen are dark and dull, what may not they become? Under a diviner law, these pieces of clay, and sand, and soot shall be turned into spiritual sapphires and opals and diamonds! May it be so, for Christ's sake.

Miss CAMPBELL.

I HOPE to be amongst those who go to China this autumn, if the Lord will. I believe that He is calling me to go. It has not been at all an easy matter to decide, for there were many opportunities of service at home; but if He call His servants from one part to another, it is His matter to supply the place that they are leaving. The Master calls, the servants must obey; and it is a joy to obey when we can hear His voice. The only difficulty is to be quite sure that we do hear His voice. That I am going is no choice of my own. I think that I may therefore depend upon what seem to me to be God's leadings. I gladly go where He calls; the love of Christ constraineth us, and anything in His service is blessed. If He condescends to use us in any way, it is a joy. His sweet will is sure to be best, and our hearts gladly respond to it. Anywhere with Jesus, anything for Jesus! Of His own work at home He can take care. The going away of some may be the means of calling out and the development of spiritual life in their own hearts.

When the three kings assembled in the valley of Edom, on the borders of Moab, they were conscious of being well equipped, and they had the right captain to lead them. But though they had every advantage and promise of success, yet God threw them back upon Himself by withholding the necessary water from the host. So God often throws us back upon Himself by the little incidents of our life, and He seems to-day to throw me back upon Himself more than ever.

When I face the claims of that country, the multitude of the people, and the difficulties that must ever be attendant upon the work—when I think that every individual heart of that mighty multitude is in itself a fortress which must be stormed by the truth, individually, the greatness of that work rises before me, and I sink in feebleness before God. I desire that your prayers may be offered up for me amongst the other members of this mission. I know that God's blessing is at hand, and only because of the confidence that I have in Him dare I go forward to face the difficulties and to do His work in that land.
many others who have not been doing so much as they
now will, when they see the need of supplying our
places.

I do also trust that many more will look at the work
abroad, which so interests us now, and ask, “Lord, what
will Thou have me to do?” Some of us may have
been working for more or less time in a sphere of work
that is very dear to us, and the Master may want some­
one else to have that joy, and have a still greater joy for
us elsewhere. I was very slow to lift my eyes up from
that which was such a joy to me in the Lord’s work, and
it was very difficult to think that it was His voice; but
I now believe it, and I am going forth in that belief.
Unless He stop me by something very special, I must go.

There may be some here who have been feeling as I
did, “There is a great deal to do at home. The Lord
has given many open doors. Surely I must stay here.”
There may be some in this hall whom the Lord means
to go forth. Oh, do not resist his voice! It is a very
gentle one; it is very easily stifled; but the joy of going
forth because He calls will make up a hundredfold for
the sorrow of leaving.

The Chairman.

Miss Campbell is going out at her own charges. It is
a great sphere of labour in which she has been occupied
incessantly for the Lord; but then she has heard this
call, and she is going out. I am sure we shall all rejoice
to remember her, as we shall dear Miss Williamson, who
will now speak to us.

Miss Williamson.

When I was first asked to speak here, I said: “What
shall I say?” “Oh!” I was told, “say that you are
going to China. That is quite enough.” Well, dear
friends, that is easily said. I hope, God willing, that I
shall go out in the autumn. I have been led to offer my­
self just step by step. At first, I really didn’t know any­
thing about it; but I asked the Lord to show me what
He wanted me to do, and it has been the Lord Himself
who has led. Not a person in the world has ever said to
me: “Do you think you could be a missionary? Are
you willing? Would you like to go?” It has been no
other to have

I am very glad to say that the difficulties seem to be
all cleared away. The biggest difficulty often comes from
your friends; they have so many things against it. The
strongest objection they had was this: “If you go to
China, you may well die.” Of course, that is quite
possible; and if I do, the way to heaven is no farther
from China than from England. But, God willing, I
hope that I am going out to work, and to do something
for the Lord, which, perhaps, I have not been doing in
this country. I think I learnt one thing on Saturday
afternoon, when I was present for the first time at the
prayer-meeting held in Pyrland Road. I learned the
secret of the good work done in this Mission. That is
prayer. As I listened to the prayers that were offered
up, individually for each one of the missionaries now in
China, and for those who are going to China, I could not
help thinking, Oh! I am so glad to know that some day,
God willing, my name, individually, will be remembered
by these dear friends at home, and I hope also by many
others that are here.

The Chairman.

We wish our beloved friends bright crowns, with many precious jewels in them. They are sacrificing, it may be,
temperal comfort and physical ease; but then the gain! Oh, how great it may be! God bless them! Let it be
the prayer of all hearts.

The Doxology was then sung, and the meeting was closed by Mr. Howard and the Rev. John Wilkinson
engaging in prayer.

Evening Meeting.

T. A. Denny, Esq., Chairman.

The proceedings were opened with the hymn—

Psalm cx. and 2 Timothy i. v, 8, etc., were read by Lord Radstock. Prayer was then offered by the Rev. James
Calvert, of Fiji, and the hymn was sung, commencing

Christ, of all my hopes the ground.”

The Chairman.

I think that this is one great secret of their success, that
the missionaries are not equipped by human instru­
mentality, but just filled with the Holy Ghost, and
called by Him. The friends are not quick in laying
hands upon any men or women, but they look circums­
pectly and all round, to see that the missionaries are fit,
that God has called them, and that they are just the men
and women for the post they occupy.

And God is greatly blessing this work. I think—I
suppose that we all think—that our eyes have been turned
too much homewards for many a year. We have been very busy in churches and chapels, and in various efforts for the Christianising and the benefit of our fellow-creatures in these islands at home, but we have been fearfully wanting in our duty to the nations abroad. I am glad to see that God is waking up the Christians and waking up the Churches to a higher ideal upon that point; and it is a very notable feature of these days that God is calling out a class of men and women which heretofore did not think it their duty to leave these shores to benefit the heathen abroad. God is seeking such people now, and one of the difficulties which the management of this Mission has, is not in getting the number of missionaries, but in discriminating amongst the very large number of those who offer themselves as to who are the most fit for the work. God honours prayer, and loves that faith which is asking for a hundred to go out this year. He is, I believe, going to do all that you ask Him to do. I suppose that Mr. Hudson Taylor will tell us that we cannot have too much faith in Him, that we may cast ourselves with abundant trust upon Him, and take, as it were, a leap into the deep waters. I suppose that it is the narrowness of faith that stints all the operations of the churches. If we only believe in God everything seems to be possible.

I will not take up more time; I will only say that as far as missionary effort is concerned, I do not like anything better than the China Inland Mission. I am glad to bear my feeble testimony in favour of this work. I shall be glad, God helping me, to help it. Everyone of us has his own niche to fill. May God teach us what he would have each particular man and woman to do. There are some of you, no doubt, intent upon going out upon this great service yourselves. That is the grandest of all things.

There are others who cannot go, but they can pray, and others who can give and help others to go. Let each one of us perform, I will not call it our “duty,” but our high and glorious privilege, in this respect. I do love that noble ambition—I call it by that word—that noble and holy and glorious ambition which this mission has, to do what has been only done, and send out such a band of workers as are likely to be sent out in this year of grace, this jubilee year, 1887, to the full number of one hundred. May God bless the mission.

Mr. BROOMHALL

(Secretary of the China Inland Mission).

It is not often that we make any reference to the friend who presides in our meetings; we jealously guard against anything which sounds like compliment; but I cannot say a word to-night, without expressing, in the name of many here, our very great obligation to our friend, Mr. Denny. He has come from a scene of sorrow and trial, and our heart sympathies are with him. We trust that our meeting to-night will be a refreshment to his own soul, a cheer while he is with us. He has been reminded, as we all have been, that we must work while it is day; and, rather than nursing sorrow, he has come here that he might take part in this work, and in words so kind, express his sympathy with the workers, and with the work itself. We do welcome these words of hearty sympathy, and we rejoice, as he does, in the manifest tokens of Divine presence.

Mr. Broomhall then repeated some of the information reported above.

Rev. J. HUDSON TAYLOR.

IT is a great pleasure to meet so many of you here. Our Father promises to those who leave their native land for His Name sake a hundredfold what they leave. Mrs. Amanda Smith says, “When God does anything He does it handsomely.” That saying is most true. So God’s hundredfold is a very liberal one. He has given me a thousandfold fathers and mothers, sisters and brothers, friends and homes—everything that ever I left for Him. When I look at you, I do feel grateful. It is a great pleasure to meet so many of you here. Our Father promises to those who leave their native land for His Name sake a hundredfold what they leave. Mrs. Amanda Smith says, “When God does anything He does it handsomely.” That saying is most true. So God’s hundredfold is a very liberal one. He has given me a thousandfold fathers and mothers, sisters and brothers, friends and homes—everything that ever I left for Him. When I look at you, I do feel grateful.

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Another 900 from Africa, while we have been so happy here! Every fifteen minutes in India, Africa, and China—300 in each country, 900 in the three countries—are passing into Christless graves. Is there not need to be in earnest? If anything is to be done it must be done promptly—done at once!

INITIAL DIFFICULTIES.

We praise God for 2,438 persons baptised (to December, 1886—about 2,700 to date), since the Mission was formed. That may seem a very small result; but think of what it has involved—of the years of toil and labour frequently required to gain an entrance into a single province. Mr. Dorward was speaking this afternoon about the provinces of HU-NAN and KWANG-SI, which contain 20,000,000 of souls. For six consecutive years he has been living a homeless life, a stranger, travelling from city to city, and from town to town, trying in vain to secure a settlement amongst them. He is not disappointed; for God has revealed Himself to him scores of times when in danger of his life. If no other good had been accomplished that revelation has been worth all it has cost. I have no doubt that many souls have been brought to Christ, and that eternity will reveal the fruit of his toil! But nothing appears in our record.

Again, in KAN-SUH, many were the years of toil before the reaping began. I did pray that God would give Mr. Hunt the joy of seeing a Christian church formed before he came home for change, and the last word that he did there was to baptise ten converts—fruit after years of toil of many workers.

Ah, dear friends, the Lord not only likes to do hand-
some," but He delights to give pleasure to His children. When they ask that which is pleasing to Him, it is pleasing indeed to Him to give that which they ask.

PRINCIPLES OF THE MISSION.

We have reached our twenty-first anniversary; let us look back at the very serious problems that had to be faced at the outset. Nine provinces in which we are now residing, and two others in which we still itinerate, were without any missionary. After two or three years of vain effort to induce others to do something, we felt constrained to form the CHINA INLAND MISSION. There were some serious questions to consider. One was how to form the Mission so as to be helpful to every existing missionary agency, and not injurious to any—so that it would not draw aside men or means from any of the societies. Then again, considering the great needs of China, and that the MASTER laid the command to go into all the world upon the workers, we thought the time had come to invite the co-operation of fellow-believers, irrespective of denomination, who fully believed in the inspiration of God's Word, and were willing to prove their faith by going into Inland China with only the guarantees they carried within the covers of their pocket Bibles.

God had said, "Seek first the kingdom of God and His righteousness, and all these things (food and raiment) shall be added to you." If any one did not believe that God spoke the truth, it would be better for him not to go to China to propagate the faith. If he did believe it, surely the promise sufficed. Again, "No good thing will He withhold from them that walk uprightly." If any one did not mean to walk uprightly, he had better stay at home; if he did mean to walk uprightly, he had all he needed in the shape of a guarantee fund. God owns all the gold and silver in the world, and the cattle on a thousand hills. We need not be vegetarians.

GOD'S GUARANTEES.

We might, indeed, have had a guarantee fund, if we had wished it; but we felt it was unneeded, and would do harm. Money wrongly placed, and money given from wrong motives, are both to be greatly dreaded. We can afford to have as little as the LORD chooses to give; but we cannot afford to have unconsecrated money, or to have money placed in the wrong position. For better have no money at all, even to buy food with, for there are ravens in China, and the LORD could send them again with bread and flesh. The LORD is always faithful; He tries the faith of His people, or rather their faithlessness. People say, "LORD, increase our faith." Did not the LORD rebuke His disciples for that prayer? He said, "You do not want a great faith, but faith in a great GOD. If your faith were as small as a grain of mustard-seed, it would suffice to remove this mountain!" We need a faith that rests on a great GOD, and which expects Him to keep His own Word, and to do just what He has promised.

A HUNDRED NEW MISSIONARIES.

Now we have been led to pray to GOD for a hundred new workers this year. We have the sure word, "Whatsoever ye shall ask in My name, I will do it, that the FATHER may be glorified in the SON." Relying on this promise it would not have added to our confidence one whit if, when we began to pray in November, my dear brother-in-law, Mr. Broomhall, had sent me out a printed list of a hundred accepted candidates. We had been spending some days in fasting and prayer for guidance and blessing, before the thought was first suggested to our mind. We began the matter aright—with GOD—and we are quite sure that we shall end aright. It is a great joy to know that thirty-one of the hundred are already in China; but it is a greater joy to know that many more than a hundred of our workers in China are banded together in daily pleading with GOD to send the whole hundred out.

And by the hundred we mean one of GOD's hundred hands—not a literal hundred. As you have heard, thirty have gone out, including associates, and twenty have been accepted. That gives us fifty. How many more fifties there will be in the hundred I cannot tell. We shall know on December 31st. Whether GOD will give His "exceeding abundantly" by sending us more than the literal hundred, or whether by stirring up other branches of the Church to send many hundreds—which I should greatly prefer—or whether by awakening a missionary enthusiasm all over the Church, and blessing the whole world through it, I do not know. I hope that He will answer prayer in all these ways; but sure I am that GOD will do it handsomely.

FITTED SUPPLIES.

He is giving us encouragement. A letter of enquiry about the new missionaries and the funds led me, a few days ago, to ask in our office how the accounts stood. I found that sufficient money had come in to cover all the expenses needed by those who had gone out. Some of them were associates, and their expenses were found, independently of us. Others had used their own means, and sufficient had come in for the remainder. But there was not then sufficient in hand to send out another missionary. I was struck by that, because I had frequently asked my dear brother-in-law whether it was not possible for some of the accepted ones to go out before the summer, and he told me no—the circumstances of each one required delay. Thus I saw that GOD had supplied sufficient, and a few pounds over, to cover all the outfitting and travelling expenses of those who could go. It seemed like the five fingers of the hand, and the five fingers of the glove: they had so perfectly corresponded. GOD did not open the way for any of those twenty accepted candidates to go out in the spring, and He did not provide the money to send them.

But this very day, at noon, from another country, a cheque for £300 reached me, towards the expenses of the outgoing hundred. We have also a further promise for this particular fund of £2,000, to be paid on the first of July. That, of course, will not be nearly sufficient to complete what is wanted for the hundred who are going out. Nearly £4,000 will be needed. But if it were £40,000 it would be nothing to the LORD. It would be a great deal of blessing to a great many donors, for we have been earnestly praying that GOD would greatly bless each donor to this fund. But, thank GOD, it is not £40,000 that is required, though that would be just as easy for our FATHER to supply.

BE CAREFUL FOR NOTHING: PRAYERFUL FOR EVERYTHING.

I do want you, dear friends, to realize this principle of working with GOD, and of asking Him for everything. If the work is at the command of GOD, then we can go to Him with full confidence, for donors. And when GOD gives the workers, then we can go to Him for the money. We always accept a suitable worker, whether we have funds or not. Then we very often say, "Now, dear friend, your first work will be to join with us in praying for the money to send you to China." As soon as there is money enough,
the time of the year and other circumstances being suit­able, the friend goes out. We do not wait until there is a remittance in hand to give him when he gets there. The LORD will provide means in the meantime, and the money will be wired to China in time to supply his wants.

Our FATHER is a very experienced One: He knows very well that His children wake up with a good appetite every morning, and He always provides breakfast for them; and He does not send His children supperless to bed at night. "Thy bread shall be given thee, and thy water shall be sure." He sustained three millions of Israelites in the wilderness for forty years. We do not expect that He will send three million missionaries to China; but if He did, He would have plenty of means to sustain them all. Let us see that we keep GOD before our eyes; that we walk in His ways, and seek to please and glorify Him in every thing, great and small. Depend upon it, GOD's work done in GOD's way will never lack GOD's supplies.

"TRUST GOD'S FAITHFULNESS."

When the supplies do not come in, it is time to inquire. What is wrong? Is there not something wrong somew­here? It may be only a temporary trial of faith; but if there be faith, it will bear trying, and if not it is well that we should not be deceived. It is very easy with money in the pocket, and food in the cupboard, to think that you will be excused. We were a little astonished, but it proved that we should not be deceived. It is very true, as Miss Havergal puts it—

"Those who trust Him wholly
"Find Him wholly true."

But my experience proves that to those who do not trust Him wholly, still He is wholly true. He does not break His Word, nor cast off His children in their weak­ness. No! He is always gracious and tender. "If we believe not, He abideth faithful; He cannot deny Himself."

FAITHFUL CONVERTS.

Let me tell you about some of the converts, men of faith, full of the HOLY GHOST, who are living unostentatious Christian lives. When I was last in Canton, there was a dear old gentleman there, who is now a very zealous worker for GOD, though once he was a bitter persecutor. His story, a very interesting one, was given here by Mr. Tomalin last year. This man was invited to dine with us one day, but he requested to be excused. We were a little astonished, but it proved that for months past that dear man had been accustomed to set apart one day in the week for fasting and prayer, for the conversion of his aged mother. He is still fasting and praying for her, for he does not want her to pass away without having received GOD's grace. May not I request you to unite with him in asking GOD for her conver­sion? Some of our missionary sisters visited her village, and her feelings towards the Gospel appear to be already changed.

In Shan-si, also, I found native Christians who were accustomed, not infrequently, alone or together, to spend time in fasting and prayer, for spiritual blessing for those around them, and for guidance and help in their work. They recognise that this fasting, which so many dislike, which requires faith in GOD, since it often makes one feel weak and poor, is really a Divinely appointed means of grace. Perhaps the greatest hindrance to our work is our own imagined strength; and in fasting we learn what poor, weak creatures we are—dependent on a meal of meat for the little strength which we are so apt to lean upon. However the blessing comes, this I know: we do find that when we have a serious difficulty in the

CHINA'S MILLIONS.

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CHINA INLAND MISSION, and set apart a day of fasting (we have had very many during the last twenty-one years) GOD always interposes. He goes before us, and makes crooked places straight; He goes before us and makes rough places plain.

And now, dear friends, if this principle of taking every­thing to, and accepting everything from, GOD is a true one— I think the history of the CHINA INLAND MISSION proves that it is—we ought not to bring it to bear more and more in daily life? The LORD's will is that all His people should be an unburdened people, fully supplied, strong, healthy, and happy. Obey in faith the conditions of the 1st Psalm, and you will surely be prosperous in all that you do—in everything domestic, in every business transaction, as well as in every spiritual service. It is the LORD's will that His people should be as the children of a king. Shall we not determine to be careful for nothing, but in everything by prayer and supplication with thanksgiving bring those things that would become burdens or anxieties to GOD in prayer, and live in His perfect peace?

DIFFERENT CLASSES OF WORKERS.

Another principle on which we have worked in the CHINA INLAND MISSION has not disappointed us. We have accepted the workers GOD gave us, though they have been of very different qualifications. If dear Mr. Pennefather, when he wanted to build this Conference Hall, had said, "This hall must be very well built indeed. I will not allow any but architects to work upon it. We will have only labourers of the highest skill and culture; no common man shall turn a sod, or lift a spade­ful of gravel, or lay down a stone or a trowelful of mortar"—do you think that in that case we should have had the Conference Hall to meet in to-night? I very much doubt it. Or, if built, do you think that it would have been as well built as it is? I very much doubt it. But in missionary operations we have been confining ourselves too much to labourers of one class—a very valuable class. The man who would attempt to build a hall without an architect would not be very wise. But it would be quite as great a mistake to say, because architects are needed, "We will have none but architects." And so in the mission field. Men who have gone through a valuable curriculum of study are very few, and the num­ber willing and able to go out is insufficient, if that were all. But apart from this, there is much work in the mission field that others can do positively better. GOD can adapt each, little to his own work, and make him build better than an architect; and the architect will superintend, and make plans better, than the bricklayer. It is in the combination of "willing, skilful" workers, suited to every department of service, that the work of GOD will go on as it ought to do. No church at home would attempt to carry on its work with ordained ministers only—would dispense with elders and Sunday­school teachers, city missionaries, and Bible­women. What church would insist on having ordained men, who had passed through a college course with honour, to dis­tribute tracts, or teach the alphabet in a Sunday­school? If that be the case in Great Britain, a little country with tens of thousands of ministers, is not a variety of workers much more needed in China, with its 250 millions; in India, with her 250 millions; and in Africa, with her 250 millions?

Now, we in the CHINA INLAND MISSION, have asked GOD for workers of various classes, and HE has given them; He has given us men of the highest ability. Most of our English and Scotch universities, and Trinity College, Dublin, have given us volunteers, and very thankful we have been for them. But we have others
who have graduated in different schools. God has prepared them also to do their work very well; and we are very thankful for them too. We should be very sorry indeed to lose such, for most of our work has been done by the very class that would have been refused by most missionary societies.

Is there not a lesson to be learnt here? We must not reject God-given men because they have been brought up in different social circles, and have had different educational advantages? I say different advantages, for I hold it to be sheer infidelity to doubt that God gives to every one of his children, without exception, those circumstances which are to him the highest educational advantages that he can improve, and which will best fit him for his own work. There is a school of sorrow, as Mr. Hsi reminded us, in Shen-si. There is a school of trial and persecution; and he told us that men who have not graduated in that school do not prove very good helpers for the churches.

Ah, dear friends, God has His own universities, and His way of training men; and if God will only give us men and women whom He has trained and used in winning souls here—workers who have capacity to acquire the language and health to bear the climate—we will be very, very thankful to see great numbers going forth to China. I hope the day is not far distant when every man in every mission will welcome such workers. Many missionaries in China are even now wishing and praying for fellow-workers of this class.

Part of the hymn, "Call them in, the poor, the wretched," was then sung.

Rev. H. W. Hunt,

Of the China Inland Mission, Ts’in-chau, Kan-suh.

Before I give you an account of my missionary experiences and labours in the North-west of China Proper, I would sound a note of praise for these annual meetings, and a louder note of praise for the prayer-meeting which is held every Saturday at Pyrland Road. Sometimes in China on Sunday morning I have found a great blessing come into my own soul. I have thought, "But a few hours ago the friends at the Pyrland-road meeting have been holding me (among others) up at the throne of grace," and that has given me impetus and courage for the services of the whole Sabbath.

Mr. Hunt then referred to Isaiah lv. io, 11, and gave a running comment on each clause, and mentioned the encouragement he had found at times from helpful thoughts conveyed to him by correspondents.

Experiences in Ho-nan.

He then continued. In 1883 my wife and I were turned out of a city in Ho-nan, a province only third in hostility to the foreigner to the still more hostile Hu-nan and Kwang-si. We subsequently went to Ts’in-chau in Kan-suh, and have since laboured there.

We have found great blessing in not limiting the Holy One of Israel in our part of China. Far away there to the north-west, 1,500 miles from the nearest treaty port, is our station. The country is mountainous, the climate bracing, and the people more simple than polite. They have lost much of their faith in the idols on account of the great famine and rebellion; and now we may say that they are more permeated by superstition than by religion. You may like to hear

How we laboured in Kan-suh.

When I went far from home I went alone, and visited towns, where I preached in the markets. This method of work in China is very satisfactory, because people came to those markets from long distances—ten, twenty, and sometimes even thirty miles—to buy and sell. On those occasions, sometimes the books I have spread out before me, and the preaching have proved more interesting to some of the people than the buying and selling of their goods.

In another way I have been able to labour, in concert with my dear wife. We have taken a portable organ into the villages within a radius of twenty miles of the city, settled ourselves down in some street or field, and begun with a hymn. Many men, women, and children would collect, to whom we would preach.

Besides this, my wife has had a class for women in the city, and I myself have been able to do something in dispensing medicine, and in minor surgery I have been able to alleviate a great amount of bodily suffering. We have also had the usual services on week-days and on Sunday. By these means, blessed be God, we have reaped some fruit.

Answers to Prayer.

Towards the end of 1885 the Lord laid it on my heart to ask our fellow-labourers there, and people also in other parts of the field, and many far off in Europe, to join us in the prayer that during the year 1886 we might be successful in winning ten souls for our Lord. We were joined in that prayer by the native church in Han-chung, 200 miles farther to the south-east. After ten months of that year had elapsed, I began to question some of the natives at the Sunday morning service, who had put down their names as

Probationers or Inquirers.

We found that not only the four or five that we knew of, but that the full number—ten—had made up their minds to be baptised. Three of them were members in my wife’s class for heathen women, and three of them were scholars of the Sunday-school that I had carried on for about eighteen months. And besides these, the Lord gave an “exceeding abundantly” in the shape of three or four more interested ones, who put down their names there and then, as candidates to be received later. With great joy we baptised the ten.

Warm-hearted Converts.

To give you an idea of the people we received into the church up there, I will tell you of one. A woman coming out of the water was asked, “Are you cold?” “Cold?” she said; “how can I be cold, with my heart on fire like this?” That sounds more like a Wesleyan Methodist, does it not? than a newly-converted Chinese woman; but that is her character. She is a bright, happy Christian.

I had a few other things to tell you, but my time has gone.
TOIL—REWARD.

During the first years of my life in that province we had very difficult work. Oh, how our hearts were aching for the conversion of souls there! And the work in the city, and in many villages, was very difficult. The first year we had very difficult work. Oh, how our hearts were aching for the conversion of souls there! And the work in the city, and in many villages, was very difficult. The first year we had very difficult work.

Mr. Taylor has referred to one of the converts in that city. Gospels and tracts were circulated all over the city, and in every shop and house. This continued day by day for years, and we saw no practical outcome—no definite work upon the souls of the people. But, blessed be God, He has answered prayer, and to-day there is a Christian church in that city, and a number of Christian inquirers, inquiring the way to Zion, and, we trust, with their faces turned thitherward.

A MAN OF GOD.

I can fully corroborate the statement he made regarding that dear brother. He has professed to have received much blessing from contact with me, and I am sure that I have received much blessing from contact with him. And we never had any difficulty in the province with our Master, and I am sure that I have received much blessing from contact with our Master. He has answered prayer, and to-day there is a Christian church in that city, and a number of Christian inquirers, inquiring the way to Zion, and, we trust, with their faces turned thitherward.

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Six years ago, when I went to that province first, there was only one station where European missionaries were resident. Now we have five European stations, and five out-stations in connection with this work. Last year fifty-four converts were baptised, a larger number than in any previous year, for the work progresses; and I do trust that there will be 200 this year. We are asking God to give us a great blessing, and He has opened up many doors of usefulness for us.

When I was leaving for home, the Christian church there asked if I could bring a message to the Christians of England and Scotland, and I said that I would do so gladly. It is written on these scrolls in letters of gold. May God write this message on our hearts. On this side we have, "We entreat you to come over to help us."

CHINA'S MILLIONS.

The Rev. W. Cooper,
Of the China Inland Mission, Gan-king, Gan-hwuy.

I AM here to-night to bear my testimony to the faithfulness of God. I am very thankful to have been to China, and to have had my faith strengthened through contact with our other workers there in this blessed work. It has been my privilege to labour in the province of Gan-hwuy. Those who were there before me found the work there hard and uphill; praise God, the words of our Master have been fulfilled: "Other men have laboured, and ye have entered into their labours."

PERSECUTION AND RELAPSE.

I will tell you of one case which came under my own observation—the case of a family who put away their idols and became inquirers at our class, in one of the villages in the Lai-gan district. This family went to the services. Distress came upon them; their friends persecuted them, and the bread-winner of the family was given at the annual meeting last year by Mr. Tomalin.

Mr. W. Cooper, of the China Inland Mission, Gan-king, Gan-hwuy, told of the conversion of souls in China, the difficulties faced, and the progress made. He spoke of the persecution and relapse of a family who put away their idols and became Christians, only to be persecuted and forced to go back to their old ways.

A MAN OF GOD.

I can fully corroborate the statement he made regarding that dear brother. He has professed to have received much blessing from contact with me, and I am sure that I have received much blessing from contact with him. And we never had any difficulty in the province with our Master, and I am sure that I have received much blessing from contact with our Master. He has answered prayer, and to-day there is a Christian church in that city, and a number of Christian inquirers, inquiring the way to Zion, and, we trust, with their faces turned thitherward.

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the living God at any cost." He had some further conversation with her. He saw in her house some idolatrous scrolls. He said, "How can you mock God, and keep those things in your house?" She said, "I am willing to destroy them." I was asked to go and see her. I went, with about five native Christians, to her house next morning, and I had some conversation with her. She said she was quite prepared to give up all these idols for the sake of Christ. After we had prayer with her, she took them all down, put them outside her front door, and set fire to the whole lot of them. There they were, blasing away, the ancestral tablet of her husband as well, and while they were burning we began singing—

"Praise God, from whom all blessings flow; 
Praise Him, all creatures here below." 

That woman was received into the Church five months afterwards by baptism, and has now passed away to glory.

BLESSING ON A BOOK.

One more case of a man in that same district. When he heard the Gospel, he went thirty miles to find out some Christians who would instruct him more fully. He went to their house and said, "Is there any one here that can tell me about this Jesus-religion—this Jesus-doctrine?" They said, "Yes; come in:" and he went in. He said, "I have come from a place thirty miles distant because I have received a Book which tells me that my idols are false and useless—not only useless, but absolutely sinful; and I want to know more about this." And these dear friends took him in. They had never seen him before. They kept him for a whole week in their house, teaching and instructing him, and the man became thoroughly changed. He determined to be a follower of Christ. He said, "I will go home now, and be a follower of this Saviour, and have done with idolatry." He bought a copy of the New Testament and a hymn-book, and went back to his house.

TROUBLE IN CONSEQUENCE.

The first thing he did there was to destroy his idols and his idolatrous scroll, with the representation of the three principal deities of China on it. He tore this scroll down, and took away the candlesticks and all the incense vases, and his ancestral tablet he split to pieces, and cast on one side. He became a follower of the Lord Jesus Christ. He happened to be there shortly afterwards, and I found this idol amongst some rubbish, and I have brought it here to-night, and show it to you as a trophy. This is one of the things which were worshipped by that man for years. He cast it away, and I have brought it here to-night, and show it to you.

Mr. Hudson Taylor has said to-night the very things which I needed. I am not a man of great faith. I have married a woman who has a great deal of faith, so we manage between us. It is a joint-stock company, and I get the dividend. At times my heart sinks, and I cannot sleep because the money is running away and none is running in. Sometimes I wake my wife at night and tell her how troubled I am. She tells me to go to sleep,
and the Lord will take care of things. I am much cheered to find how God helps in this China work, and I shall go home all the stronger in God's service for having been here.

God give this Mission and all other missions the right kind of men! We are told by the Lord Jesus Christ Himself to pray for labourers—labourers, not merely parsons, you know. I mean to stand by my own order, and to be myself as good a parson as I can, but I do believe that this world is to be saved by men, some of whom cannot spell. I have a man working with me, a big fellow he is, a man that can walk a good many miles and eat a good dinner, and preach so that folks do not go to sleep. I put him to school for three months to teach him to spell. I might just as well have saved my money. He cannot spell, but having been here.

Jesus, the flint and steel of the old-fashioned sermon—it belongs to the flint and steel era. It does not strike the fire quickly enough to make a door. He charged so much for lumber, and the devil cannot rub out. There it is: a solid fact! Many of our difficulties are just like those mountains; but the Almighty God says that He will thresh them, and make them like chaff. Can language be stronger? Can two things be more unlike one another than mountains and chaff? Many on this platform have lived alongside these mountains: there is a time coming when it will not be possible to find them, for the wind will drive them away. Then there will be no opposition to the truth.

The mountains are to be threshed; and what with? A little worm! The devil comes to me and says, "You are a weak thing." I say, "Yes, I am: I own it. I am a poor, weak thing, but I am as good as a worm!" If there is a poor little weak, limping worm, and God says, "See, that is what you are like." Satan says, "Talk about God using a sinful man like you!" I say, "Yes, my home is a dunghill, but He has brought me out of it." The worm that used to live in that dunghill is now in the hand of Jesus, and He says, "I will make it a sharp threshing instrument." Sir, He can do it! The God that made this beautiful world, and had not one atom of matter to begin with—He who created all things out of nothing—can thresh and carry out His wishes. Mere sermons will not save this world. I firmly believe that the days of the old "three-decker" sermon have gone. I suffered many things from it when I was a lad. I often wish that all preachers had to serve twelve months' apprenticeship in the open air, because when a man preaches in the open air he has to hold the people. I should like every man before he is ordained to show that he could hold the people at a street corner! Your old-fashioned sermon—it belongs to the flint and steel and tinder era. It does not strike the fire quickly enough—"we want something better than that. Pray that the Lord might take hold of him in answer to your prayer and mine. In this day of blasphemy and rebuke we expect God to come out of His place and distinguish Himself. Let us so believe in this manna-giving God and give us conversions. This is what we want most of all. Friends, I love my God with all my heart, and I have just as well have saved my money. He cannot spell, but he can talk, and God blesses him when he talks, and men and women are brought to Jesus Christ.

"KNOWING HOW."

It is time that those old-fashioned ideas died out. I have heard tell of a Yankee carpenter who made out a bill for making a door. He charged so much for lumber, and so much for time, and so much for nails, and half a dollar for "knowing how." Now that is what we want. If the fellow knows how, we must give him the half dollar. We have people writing to us offering themselves for the work, who have failed in everything else, and think that the Lord ought to make preachers of them! People of that sort had better not waste a stamp in writing to me. We want men that can get their living anywhere. We want men of grit and go, and that know how to pray and trust God, and carry out His wishes. Mere sermons will not save this world. I firmly believe that the days of the old "three-decker" sermon have gone. I suffered many things from it when I was a lad. I often wish that all preachers had to serve twelve months' apprenticeship in the open air, because when a man preaches in the open air he has to hold the people. I should like every man before he is ordained to show that he could hold the people at a street corner! Your old-fashioned sermon—it belongs to the flint and steel and tinder era. It does not strike the fire quickly enough—"we want something better than that. Pray that the Lord might take hold of him in answer to your prayer and mine. In this day of blasphemy and rebuke we expect God to come out of His place and distinguish Himself. Let us so believe in this manna-giving God and give us conversions. This is what we want most of all. Friends, I love my God with all my heart, and I have
served faithfully some days and some days unfaithfully. I have suffered many things for JESUS CHRIST far away from my father's house. I buried all my comrades once. I have had sorrow upon sorrow, but would go through it all again if the LORD wanted me. So truly sweet is His service, so really blessed his work, that I can understand Paul saying that none of these things moved him.

I do hope that one result of this meeting will be that some here will say, "I will give myself now to GOD as never before, and from to-day carry out GOD's will and purpose in the earth."

REGINALD RADCLIFFE, Esq.

The brother who has just sat down has been telling us the very truths of GOD. Mr. Champness belongs to the Wesleyan Methodists. He could tell you if he had time, for I asked him the question and he answered it, that the Wesleyan Methodist body are not going on now conquering and to conquer in England as they did in olden times. And the very same thing is true of the other major denominations in England.

Then, referring to the serious fact that the increase of the population of England is at a more rapid rate than the growth of the churches, so that there are fewer communicants per thousand of the whole population each year than there were the year before, Mr. Radcliffe continued: What is the Church of England effecting in proportion to the number of its clergy and of its bishops? and what the greater Nonconformist bodies in proportion to the number of their ministers? In all these bodies what an amount of labour there is, and what a profusion of money is poured out for the erection of church buildings and other religious objects in this country. I have in my possession authentic records of the Church of England, of the Wesleyan, of the Baptist, and of the Congregationalist bodies. All of them have in England a profusion of cultured men who have passed through the curriculum of the colleges, a profusion of laymen also as city missionaries, Sunday-school teachers, and lady workers. But what are the results?

My dear friends, the Church Missionary Society, the Wesleyan Missionary Society, and the Baptist Missionary Society, when they ask us at a public meeting like this to consider the heathen, well know that this is the way to improve the state of England, so far as each of their denominations is concerned. One and all of them know that it is as Dr. Duff prophesied forty years ago it would be. [To those who worked disproportionately at home to their number of representatives] it was written, "The LORD fought for Israel that day, and there was great discomfiture, and a mighty gathering up of spoil." So may it be after this meeting.

You in Mildmay have given your hospitality to the CHINA INLAND MISSION. May this anniversary bring blessing to Mildmay, to London, to Britain, to Africa, to our deserted fellow subjects, the 250 millions of India. Let us all with one consent respond, as Jonathan's armour-bearer did, when he said up to him, "Let us go up," and they went up—without means, resting on the living GOD, and routed that enormous foe. And why? Because it is written, "The LORD fought for Israel that day, and there was great discomfiture, and a mighty gathering up of spoil." So may it be after this meeting.

Prayer was then offered by Mr. Clarke, of Natal.

Mr. ARTHUR EASON,
Of the China Inland Mission, Yun-nan.

I think that this is the first time that YUN-NAN has been represented by a worker from China upon this platform. It is a province covering an area of 122,000 square miles, and perhaps five millions of souls. We have half a million of Chinese living in the towns, and perhaps half a million scattered in the plains and valleys. The remainder of the five millions are entirely untouched at present.

They have many languages. There are two great tribes, the Lo-lo and the Miao tsi, and there are other tribes, akin to the Shans and Kah-chens, or hillmen of Burmah, and if, dear Mr. Chairman and Mr. Champness, you could only have the Methodists, and Church people, and Independents, and Baptists, of this country aroused, and filled with the HOLY GHOST, we should soon think of the heathen; and we could not bless the heathen if we tried, without the rushing water coming down upon England.

We had a sweet word to-day from a worker well-known at Mildmay, Miss Campbell. She is throwing aside all her work in England where she is so useful, and going out to China with the CHINA INLAND MISSION. And another lady who also spoke here is going out. Will that create barrenness in Mildmay, or Manchester, or in England, in the sphere where she might have worked? It will cause a blessing. The place that she leaves will be filled; there will be other sisters raised up, perhaps five or ten, to take her place when she is taken away. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

If you trace the history of the Church you will find that churches, founded by the apostles on most scriptural principles, waned and waxed as they neglected their commission, and have died out altogether. Take, for instance, the churches of Syria, of Greece, of North Africa. Is there anything in British blood and in the soil of Britain that will make Christianity flourish in England in disobedience to CHRIST'S plainest commands?—commands as plain as "Thou shalt not steal; Thou shalt not commit adultery," viz.—"Go into all the world, and preach the Gospel to every creature." If we set them at nought, the word of Dr. Duff, "Ichabod," will become true, as will the word of Haggai [f. 6], "He that earneth wages, earneth wages to put it into a bag with holes in, or, as we have it in the margin of our Bibles [v. 8], "I did blow it away."

You in Mildmay have given your hospitality to the CHINA INLAND MISSION. May this anniversary bring blessing to Mildmay, to London, to Britain, to Africa, to our deserted fellow subjects, the 250 millions of India. Let us all with one consent respond, as Jonathan's arm's bearer did, when he said up to him, "Let us go up," and they went up—without means, resting on the living GOD, and routed that enormous foe. And why? Because it is written, "The LORD fought for Israel that day, and there was great discomfiture, and a mighty gathering up of spoil." So may it be after this meeting.
village with quite another language. Chinese is not a
common medium. Many of them do not know it, though
most of the men are able to speak just sufficient for
commercial transactions. I appeal for YUN-NAN. Ask the
LORD to thrust labourers forth for special work amongst
the aborigines. It will be difficult, because the suspicion
of the Chinese will be raised.

All the five years that we were resident in Yun-nan Fu
we had constant rumours and disquieting reports—at one
time in consequence of the action of the French in
Tonquin, and afterwards through the British annexation
of Upper Burma. At the first the people understood pretty
well that we were not French, nor Romanists; afterwards,
when the British entered Upper Burma our turn came;
but the LORD kept us in safety. Sometimes our servants
have been so scared that they have packed up their
bedding and clothes, and placed them in the garden, with
a table near a back wall, that they might vault over in
case of a riot; so you may understand something of the
difficulties in the interior.

It is just five years since the LORD enabled us to rent
premises, in the city of Ta-li Fu. I was counting up last night
that out of the ninety-nine cities in the province we have
now visited something like seventy-nine. Besides these,
we have visited many of market towns, particularly in
the neighbourhood of the capital, where there were ten or
two thousand. We have distributed large numbers of books,
tracts, and Gospels, and have preached the Word of GOD to thousands. When Mr.
Clarke was with us we had a series of services lasting
consecutively ninety days, and the LORD was present
with us. Although we did not see any actual result, yet
we had constant convictions in the minds of the hearers,
and we had cases of inquirers.

On one occasion, about the third day of these services,
two men in the front of the meeting, in a room
holding about one hundred people. These men were
friends, and one said to the other, "I must get home, I
am going;" but directly he uttered the words he sank
back again in his seat, as though held. He nudged his
friend a few moments afterwards, and said, "Let us go.
"They seemed held there by the power of the LORD
in the meeting. Mr. Clarke said to me afterwards, "In all
my experience in China" (and he had been in the country
four or five years longer than myself) "I was never pre­
sent at meetings where there was such power and interest
shown."

The LORD thoroughly roused the people. We have
laid the foundation. GOD grant that there may be others
to follow, and, whoever the workmen may be, may we
speedily see a spiritual temple raised to the LORD.

The Doxology was then sung, and the Rev. Mr. Calvert, of Fiji, concluded with the benediction.

LETTER FROM W. T. BERGER, ESQ.

Dated, Villa Talbot, Cannes, May 26th, 1887.

DEAR FRIENDS,—At this very hour, in which so
many at Mildmay are rejoicing in the good work
GOD has accomplished through the instrumentality of the
CHINA INLAND MISSION, I am sharing your joy, in
spirit, in the Alpes Maritimes of France. Not alone for
the LORD of the harvest—theKING—is with me, and my
heart burns by reason of His presence and company.

Exactly twenty-one years to-day (a day never to be for­
gotten) it was my privilege to accompany, as far as
Gravesend, in the good ship Lammermuir, dear Mr. and
Mrs. Taylor, their family, and some fourteen Christian
brothers and sisters on their way to China—a feeble band,
if you will, but of that small seed-corn hath not
GOD caused to grow up a goodly tree? May all praise and
glory be ascribed to Him.

Those who were at the birth or installation of the mis­
mission, or were connected with it during the early years of
its existence, can more fully appreciate the loving tender­
ness of our HEAVENLY FATHER toward us and the enter­
prise, inexperienced as then we all were.

Whilst we rejoice to fall down in adoration before the
AUTHOR of all good, are we not constrained by His love
and faithfulness to lift up our heads and cry aloud, "Glory
to GOD in the highest, and on earth peace, good will
toward men?"

Must we not go forward? If encouragement can justify
our doing so, we shall rise as one man and give ourselves
to the work. Has not GOD been training us, and all in­
terested in this work, so that greater things—far greater
things—may yet be accomplished? Has HE not from the
beginning issued the word, "Be fruitful and mul­
tiply," and declared "that all the earth shall be filled
with His glory"?

Can we stay the ship whilst in full sail, making such
headway towards the goal? Impossible! we scout the
thought. Do we fear the winds and the waves? O thou
little faith, wherefore didst thou doubt? That Peter
was afterwards ashamed, and regretted his lack of confi­
dence in JESUS, we may be assured.

After the LORD had sent forth other seventy, HE added,
"The harvest is plenteous, but the labourers are few;
pray ye therefore the LORD of the harvest that He send
forth labourers into His harvest." A few words upon this
remarkable statement. We are commanded to pray to the LORD of the harvest,
that HE will send forth labourers into HIS harvest. What
Divine wisdom is here! how foolish and wrong on our
part if we neglect to do so, or if we practically take the
work out of HIS hands!

The LORD of the harvest will find and send forth HIS
labourers. HE will not choose un fit instruments; they
may be youthful and ready as David, but they certainly
will be men and women of faith—faith in the LORD and
the armies of Israel. I do not mean simply Christians, but
those who have had somewhat to do with the Lion and
the Bear and their GOD. They will see no danger, nor
fear any evil; they will go to the work rejoicing that they
are accounted worthy to do battle for their LORD and
KING.

JESUS did not bid His disciples pray that the labourers
should be provided for. HE knew well that the LORD of
the harvest would see to this, for the labourer is worthy
of all good, are we not constrained by His love
and faithfulness to lift up our heads and cry aloud, "Glory
to GOD in the highest, and on earth peace, good will

...
and that we are called to share in it, then may we pursue it with all our might, and "to the LORD"! Who can doubt the issue? If GOD be for and with us, who can be against us?

After fifty-three years of knowing and serving the LORD, I feel more than ever that it is the dwelling in the secret place of the MOST HIGH, the being upon our faces beholding the glory and beauty of the LORD, and inquiring in His temple, that is the source of all our blessing and capacity for fulfilling His service. Let us shun the unbelief of Israel, whose spirit was not steadfast with GOD, who tempted Him, saying, Can GOD furnish a table in the wilderness? . . . Can He give bread also? limiting the HOLY ONE OF ISRAEL; rather may we lay hold of that precious word, "Son, thou art always with me, all that I have is thine!" All is at thy disposition. You have but to ask, and I will give thee all thou canst profitably employ, and when thou hast utilised the five talents I will give thee five other talents—and so on. And is not this true, dear friends, of all GOD's riches in glory? Are they not all at our disposition? Do we lack faith, love, meekness, patience, holiness? Ask, and ye shall receive! And as we grow from day to day into the image of our LORD, we will continue asking and receiving until we shall see Him as He is, when we shall be altogether like Him.

The rivers of living water which are to flow out of the believer come from the throne of GOD, and of the LAMB, the risen Saviour, the LORD of Life! There must be the inflowing before the outflowing, and the measure of the outflowing will depend upon the measure of the inflowing. What a mystery! This spake JESUS of the SPIRIT! but like the rivers of earth which come from the clouds, and flow into the mighty ocean, so will the rivers of the water of life (the SPIRIT) flow back to Him from whom they proceed, to His eternal glory!

It was my privilege to have the management of the home department of the Mission during the first seven years of its existence, when its friends were comparatively few; when many thought it lacked good odour; when storms and tempests were many and severe; but we continue through GOD's goodness unto this day.

From the first we had a deep conviction that the work was of the LORD, and constantly reminded Him of it, especially in our daily meeting for prayer. When funds were getting low, GOD was supplicated to send in what was required, and to His praise we can affirm, at no time had we less than £19 in hand. We avoided debt upon principle; we never asked any one for money; not that I objected to lay the need before Christian friends, that they might share in the privilege of supporting a work for the LORD (if it were in their heart to do so), but because we had no necessity.

Through failing health I was obliged to relinquish the home management, then assuming dimensions calling for an office in London, a staff of clerks, etc., etc. But my sympathy and co-operation have in no wise relaxed, and its prosperity lies very near my heart.

In conclusion, dear friends, let us commend this mission, every worker connected with it, and ourselves to the keeping of our gracious GOD and FATHER, who will not fail nor forsake us. And may we continually seek and expect the outflowing of the SPIRIT. Thus shall we find the doing of the will of GOD, and seeking in all things and at all times to please Him, to be our meat and drink.

Above all, may we lie low, and not say in our hearts, as Israel of old, "My power, and the might of mine hand hath gotten me this wealth." See Deut. viii. 13-18.

In Memoriam.

MR. JOHN CHALLICE.

At our annual meetings prayer was offered for our beloved brother and valued treasurer, Mr. Jno. Challice, then seriously ill. We hoped that he might have been raised up again, but such was not the will of GOD, and on June 10th hepeacefully fell asleep in JESUS.

He was an old and tried friend, a sympathiser and helper before the Mission was fully inaugurated, and his interest only deepened as time went on. When in 1872, through failure of health, Mr. Berger had to relinquish the management of the home-work, Mr. Challice was one of the first to suggest the need of additional help, and to render it himself as a member of the Council then formed.

The value to the Mission of his unremitting services as treasurer also has been very great: to him the office was no sinecure; most scrupulously and conscientiously he examined the accounts, from week to week making a private audit of every page. Nor was his aid confined to time and counsel, for many and frequent were his gifts to the work he loved.

His remains were interred in the family grave, Sudbury, Suffolk, on June 15th. The funeral was attended by Mr. Broomhall and Mr. Fishe, as representatives of the Council, and by Mrs. Hudson Taylor, in the absence of her husband. We would ask for his widow and children the prayers of our readers, that they may be sustained and comforted in their affliction.

MRS. DOTTHWAITB.

On the evening of June 27th we had the pleasure of welcoming home Mr. and Mrs. Samuel Clarke from China; but our joy was saddened, and we were greatly shocked by the tidings, which they were the first to bring us, of the removal of our beloved sister and friend, Mrs. Douthwaite. There has been much sympathy felt, and prayer offered for the bereaved husband and beloved parents. We subjoin an extract from Dr. Douthwaite's letter, and have received a brief sketch of her life, taken from the funeral sermon preached by the Rev. J. L. Nevius, D.D., of Che-foo, which we hope to give in our next number.
Thus ended her last day of active service for that not His will, and on the morning of the 9th inst. she complained of feeling chilly, but as the following morning the temperature suddenly shot up to 105°—my heart was gladdened by signs of convalescence. From that time I gave up hope, yet believed it possible I soon discovered that she had fever, and by the evening of the second day the temperature had risen to 106°, and soon symptoms of double pneumonia set in. On the thirteenth day the temperature fell to normal, and my joy was short-lived, however, for at 4 a.m. the following morning she complained of severe headache.

The next day the temperature had risen to 105°—I had to deal with a violent case of typho-malarial fever. From that time I gave up hope, yet believed it possible that God would give her back to me in answer to the many fervent prayers of His people here. But such was not His will, and on the morning of the 9th inst. she joined the throng of the redeemed in heaven.

You, who have passed through the same trial, will be able to realise somewhat the utter desolation of my heart. In spite of the glorious assurance that my loved one is now with her Saviour, and therefore enjoying unutterable bliss; in spite of the loving sympathy of my dear friends here, the awful fact remains as a heavy burden on my mind day and night, that she, who for twelve happy years has been the loving sharer of all my joys and sorrows, has gone from this earth for ever.

I cannot speak too highly of the loving attention bestowed on my dear wife by Miss Whitchurch, Miss E. Taylor, and Mrs. Rendall, who nursed her day and night during the three weeks of her suffering. I was very thankful also to have the assistance of Mrs. Hunter and Cameron, in my anxiety I could not rely upon my own judgment.

I cannot write more now. I shall continue my work as before, but with greater earnestness, so long as God gives me strength for it.

Tidings from the Province of Shan-si.

FROM MR. STANLEY P. SMITH.

FASTING AND PRAYER FOR "THE HUNDRED."

January 26th, Ping-yang Fu.—To-morrow we are to have a united day of fasting and prayer. The China Inland Mission are going to ask the Lord for 100 Missionaries this year. If given, it means 100 sappers working at the Devil's kingdom in two years' time. Cry out and shout, dear friends, for great is the Lord's doing, and He can but bow in submission to His will, and long for the time—not far off—when we shall be again united—but with a purer, holier affection, and a much greater capacity for loving than we have known on earth, to be engaged in still higher services, if possible, than that which bears the slight name of "thirsting after the Gospel." I cannot speak too highly of the loving attention bestowed on my dear wife by Miss Whitchurch, Miss E. Taylor, and Mrs. Rendall, who nursed her day and night during the three weeks of her suffering. I was very thankful also to have the assistance of Mrs. Hunter and Cameron, in my anxiety I could not rely upon my own judgment.

I cannot write more now. I shall continue my work as before, but with greater earnestness, so long as God gives me strength for it.

TWO CHRISTIAN MARRIAGES.

Of course it created great excitement, and, to add to the novelty, my harmonium was carried there for the occasion. At what time do you think the marriages took place? After midnight one, and just before midnight the other. The bridegrooms in both cases were fifteen years of age, and the brides about seventeen—the bridegrooms in both cases Christian, and the brides heathen. This latter circumstance is unavoidable, as, according to custom, these marriages are settled by the parents of the parties concerned long before, generally quite in young childhood; so, of course, these two matches were made long before they heard of the Gospel.

About midnight, the sound of tom-toms and music—if music may be applied to such discordance—in the distance announced the fact that the bride in her sedan was being brought from her village, and nearing the bridegroom's house. We thereupon gathered in a tent erected in an open yard. We will not say what the thermometer was, but warmly clad the cold made no difference. Two chairs were placed in front of the table facing me; the bridegroom was first escorted to a chair, and then the bride, dragged* by a number of lady attendants, four in number, to her seat. The service was very short and simple, and consisted mainly of prayer and singing, with the customary questions as to willingness, etc., on the part of bride and bridegroom. It was a grand opportunity for the Gospel, as people came in from many parts.

*To come willingly would be considered a sign of forwardness.
FIFTY ENQUIRERS.

God is doing mighty things in Pu-hien, half-way between here and Sih-chao. There are now fifty enquirers, and this work has sprung up quite lately. Do you realise this—God answering your prayers most mightily? Cry more, ask for greater things with more assurance. Do you realise Mark ii. 24 (R V.) when you pray?—"What things soever ye desire when ye pray, believe that ye have received them, and ye shall have them." Worthy, worthy is He to receive honor.

THE HUNG-T'UNG CIRCUIT.

It might make my circuits more intelligible if I draw a ground plan of the districts or "circuits" of the Hung-t'ung church work.

You probably know that in China there are eighteen provinces. These provinces are sub-divided into 1,500 hiens. These hiens, or districts, have each of them a chief town, which is itself called the hien; as, for instance, Hung-t'ung is a hien town, and therefore called Hung-t'ung-hien. The hien towns control the affairs of the surrounding villages. Hung-t'ung has over three hundred villages under it, though some of the villages are extremely small, while some number a thousand and more families, and many some hundreds of families.

You will see by the accompanying map that in our work the Hung-t'ung station is supposed to look after four hiens, viz., Hung-t'ung, Fen-hsi, Chao-ch'eng, and Yoh-yang,* and one chau (which is larger than a hien), Hoh-chau.

Of course these circuits are done on foot. A cart would be impossible—as to most of these villages there are no cart-roads—and a beast impracticable as well as an unnecessary expense. Mr. Hoste and I both do these rounds, he a fortnight after me. We have a trusty henchman, and each takes a small bag, which is all the kit that is necessary. This gives the people in these villages an average of one visit a month, and on each visit you can give two services. Each circuit takes nine days.

NEW PREMISES.

The Chinese year is not yet ended, there being yet some sixteen days to complete the last month. I hope this month to get the front block of buildings, which I have often mentioned in letters. The landlord is still in them. When they are obtained, Mr. and Mrs. Hsi will come and live here. I am thinking of putting myself under Mr. Hsi, as he has been much used of God, and the work has been directly or indirectly, mainly his. I am far from believing in the "divine right" of missionaries; that because one comes out as a missionary, therefore all ought to bow to

Accounts of Native Christian Workers.

FROM MISS JAKOBSEN.

HOH-CHAU, Mar. 2nd.—You cannot think how thankful I am that God sent me out to this heathen land. Last night we had a very blessed meeting. A Chinese Christian, who came up with Mr. Stanley-Smith, gave his testimony as to how God had led him. He is the first missionary the Hung-t'ung church has sent out. He is going to the south of the province. He is full of Christ; he said, "I am going because the Lord has called me." Mr. Hsi said that if he went he was sure to suffer, but he answered, "I am not afraid. If the people will not receive me or hear the Gospel, it will be because the time has not yet come, but I believe it will soon come. I do not trust in men, but in the Lord. I have no money, and I have a family at home, but I have left them for Jesus's sake. I do not know what will meet me, but the Lord knows, and He will help." We received great blessing in seeing that man's simple faith in God. Do pray for him. I am sure he will have suffering to go through.

The people here in Hoh-chau are so very very kind. They hardly know what to do to make us comfortable. Praise the Lord!

FROM MR. STURMAN.

TAI-YUEN, Mar. 10th.—The man who was converted in the refuge this year is really growing in grace. They hardly know what to do to make us comfortable. Praise the LORD!

* Yoh-yang Hien, E. of Hung-t'ung, being beyond the border of the map, is not shown in it.
Signs of Blessing.

FROM MR. GEO. MILLER.

NING-KWOH FU, May 21st.—I have been so busily engaged in the Lord's work that I have not had time for writing. For four months I have been kept preaching the Gospel almost every day, from morning until evening. The number of visitors here has been something extraordinary, and having no native helper, it has been hardly possible for me to take advantage of all the opportunities given for making known the good tidings. After much prayer, I went to Gan-king to ask help, and Mr. Reid, of Chi-chau, agreed to accompany me to Ning-kwoh. I felt, also, that a native helper was necessary, and after conversation with the superintendent it was decided to send on Yang Tsuen-ling to help in the work here, leaving the old elder at Wu-kii in charge of the work there.

You will be glad to hear that God is doing great things for us. There is quite a revival going on in our midst. Thirty-seven people have given in their names for baptism, twelve of whom will be baptized, I expect, at the end of next month. On Sabbath our chapel is crowded to overflowing. Most of the people come from the villages; some walk ten miles and others thirty to hear the Gospel. I do feel, as far as my observations will allow me to conclude, that some are really converted.

Although at present it is a busy time with the farmers, still they continue to come, and show greater interest than ever in seeking to understand the simple truths of the Gospel.

I expect in a short time to open two chapels in the country, which, by God's help, will, I hope, be self-supporting. We want the native Church to realise their responsibility more than they have done in past years. If there is to be a pure and devoted church, the native Christians must be taught to give and work freely for the Master's sake. No doubt, if we require strict obedience to the principles of the Gospel, it will take us longer to gather a church; but when it is formed, it will be likely to prove steadfast and immovable—an ornament of beauty to the Lord.

Altogether, I think there are over 100 inquirers here.

A Priceless Privilege.

FROM MISS MACKEE.

YANG-CHAU, May 9th.—How shall I begin to tell you of the Lord's goodness to me all the way? He made everything so comfortable for me on board ship, and used me there too, I believe, to the salvation of souls. I had a sweet realisation of His blessed presence all the time. Before I left my dear friends I did rather dread the parting, but my prayer was that God would smooth the way, and make it as little painful as possible; and, praise His name, He did exceeding abundantly above what I asked or thought. And then I thought, when the excitement is over, I shall find it lonely, but instead, I do not know what it is to feel lonely, for my blessed Saviour is so precious to my soul that I just "feel like singing all the time." I do adore Him that He has brought me out to this land to work for Him. Christ and God and eternity never seemed so real to me before; and, oh, gladly would I leave home and friends, and all for His dear sake, to receive the blessings which He has just poured down on me ever since. I have already proved, over and over again, the truth of our Lord's statement in Matt. x. 29, 30, for I have been receiving the hundredfold ever since I left my dear home.

I was privileged the very first week of my arrival in Yang-chau to witness four baptisms, and since then another man has applied for baptism. Praise God. The Lord is working here, and I believe He has great things in store for Yang-chau, and indeed for the whole of China. God speed the day when His knowledge shall cover it as the waters cover the sea.

I don't know why the Christians at home who could come out hold back; it is a privilege, a priceless, glorious privilege to be co-workers with the Master in this dark land. May the Spirit of God carry the truth home to very many hearts, as Mr. Taylor lays before them the needs and claims of China, and may the people be stirred up to realise their individual responsibility to give this land the Gospel. May He have great grace to tell it out, and may the Holy Spirit cause His words to sink down deep into hearts, so that they cannot but cry out, "Here am I, send me!"

Brief Notes.

Arrivals in China.

On May 21st, Mr. and Mrs. ARMSTRONG, and Misses KNIGHT, ELLIOTT, MILES, JUDD, CULVERWELL, FORTH, and STEWART arrived safely in Shanghai.

Arrivals from China.

Mr. and Mrs. S. R. CLARKE and infant reached London on June 10th, considerably benefited by their journey.

Departures for China.

It is proposed that the first autumn party of accepted missionaries should sail for China on August 25th, to be followed by other parties fortnightly.
# China Inland Mission.

## Abstract of Cash Account from January 1st to December 31st, 1886.

<table>
<thead>
<tr>
<th>Account</th>
<th>£ s. d.</th>
<th>£ s. d.</th>
<th>£ s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, General Account</td>
<td></td>
<td>945 7 0</td>
<td>948 12 10</td>
</tr>
<tr>
<td>Deposits</td>
<td>3 5 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Prayer-Meeting Room</td>
<td>445 7 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Receipts acknowledged in “China’s Millions”:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Account—Donations</td>
<td>14,877 16 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Accounts—Donations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and Receipts for Sales of Goods</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Receipts for Sales of Publications</td>
<td>781 16 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations received in China, as acknowledged on other side</td>
<td></td>
<td></td>
<td>782 4 8</td>
</tr>
</tbody>
</table>

### Dr. Summary Special Accounts

<table>
<thead>
<tr>
<th>Account</th>
<th>£ s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balances</td>
<td>945 7 0</td>
</tr>
<tr>
<td>A Remittances to China (including Special Donations, £2,846 1s. 4d.)</td>
<td>14,255 9 7</td>
</tr>
<tr>
<td>B Credits included in “Abstract of China Accounts”</td>
<td>782 4 8</td>
</tr>
<tr>
<td>C Payments to Missionaries at Home and Burmah (including Special Donations, £232 6s. 6d.)</td>
<td>1,770 16 9</td>
</tr>
<tr>
<td>D Board, Lodging, Travelling, and Personal Expenses of Candidates during Training and Probation (including Special Donation, 12s. od.)</td>
<td>299 4 1</td>
</tr>
<tr>
<td>E Outfits and Passage Money to China (included in Special Donations, £831 5s. 6d.)</td>
<td>825 0 6</td>
</tr>
<tr>
<td>F Rents, Rates, Taxes, Gas, Coal, Water, Mortgage Interest, Repairs, etc. (including Special Receipts, £27 17s. 10d.)</td>
<td>216 13 4</td>
</tr>
<tr>
<td>G Secretaries and Clerks</td>
<td>493 10 0</td>
</tr>
<tr>
<td>H “China’s Millions” sent to Donors, and Postage of same</td>
<td>225 0 0</td>
</tr>
<tr>
<td>I Printing, Binding, Woodcuts, etc. “China’s Millions” and Volumes (largely recouped by Sales, £371 2s. 4d., Stock in Hand, etc.)</td>
<td>537 15 4</td>
</tr>
<tr>
<td>J A Missionary Band” Account (largely recouped by Sales, £410 14s. 6d., Stock in Hand, etc.)</td>
<td>612 11 6</td>
</tr>
<tr>
<td>K Photographs and Missionary Boxes (including Sales, £51 10s. 6d.)</td>
<td>60 7 6</td>
</tr>
<tr>
<td>L Stationery and Goods for Office use, and for Sale to Missionaries (including Sales, £55 3s. 6d.)</td>
<td>193 1 3</td>
</tr>
<tr>
<td>M Goods and Medical Stores for China (included in Special Donations, £1,518 15s. od.)</td>
<td>34 12 2</td>
</tr>
<tr>
<td>N Postages and Telegrams</td>
<td>94 15 1</td>
</tr>
<tr>
<td>O Petty Cash</td>
<td>8 4 4</td>
</tr>
<tr>
<td>P Expenses of Meetings—Travelling, Printing, etc. (including Special Donations, £16 10s. 6d.)</td>
<td>175 1 6</td>
</tr>
<tr>
<td>Q Freight on Goods to China, Carriage of Parcels, etc. (including Receipts, £25 10s. 7d.)</td>
<td>89 17 0</td>
</tr>
<tr>
<td>R Bankers’ Charges</td>
<td>4 19 9</td>
</tr>
<tr>
<td>S Annuity in consideration of Donations to the Mission</td>
<td>27 10 0</td>
</tr>
<tr>
<td>T Balance, General Account</td>
<td>2,368 1 0</td>
</tr>
<tr>
<td>O Balance, General Account</td>
<td>2,390 19 5</td>
</tr>
<tr>
<td></td>
<td>£23,097 13 9</td>
</tr>
</tbody>
</table>

We have examined the above Account, with the Books and Vouchers, and the Bank Pass Book, and find it correct.

1, Finsbury Circus, London, E.C. 25th May, 1887

(Signed) THEODORE JONES, HILL, & VELLACOTT, Chartered Accountants.
ABSTRACT OF CHINA ACCOUNTS.

Disposition of Funds Remitted from England and Donations received in China during 1886.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>General and Special ...</td>
<td>...</td>
<td>44 24</td>
<td>Payments to Missionaries—</td>
<td>For Personal use ...</td>
<td>...</td>
</tr>
<tr>
<td>Relief Fund ...</td>
<td>...</td>
<td>347 07</td>
<td>For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of the Mission ...</td>
<td>Tls. 14,272 98</td>
<td>Less Medical Relief</td>
</tr>
<tr>
<td>Remittances from England—</td>
<td>£14,255 9s. 7d.</td>
<td>62,607 96</td>
<td>For Expenses of Boarding Schools ...</td>
<td>Tls. 2,059 41</td>
<td>Less Payments from Relief Fund</td>
</tr>
<tr>
<td>Produced at Current Rates of Exchange ...</td>
<td>...</td>
<td>62,607 96</td>
<td>For Houses Accounts ...</td>
<td>...</td>
<td>2,966 43</td>
</tr>
<tr>
<td>*Donations in China ...</td>
<td>3,128 93</td>
<td>918 07</td>
<td>For Passages to England ...</td>
<td>...</td>
<td>1,313 57</td>
</tr>
<tr>
<td>Less Relief Fund</td>
<td>256</td>
<td>46 27</td>
<td>For Purchases of Books, Stationery, etc...</td>
<td>...</td>
<td>320 98</td>
</tr>
<tr>
<td>Transferred from Exchange and Interest Account ...</td>
<td>918 07</td>
<td>...</td>
<td>For Deposits of Native Church Funds ...</td>
<td>...</td>
<td>120 00</td>
</tr>
<tr>
<td>Unexpended Funds returned to Account ...</td>
<td>1,200 00</td>
<td>1,430 51</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments withdrawn ...</td>
<td>...</td>
<td>1,430 51</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Relief Account:**

| Donations in China, A 256 | 46 27 |
| Interest on Investments and at Current Account ... | 918 07 |
| Investments withdrawn ... | 1,200 00 |
| General and Special Accounts: | Tls. 68,597 25 |

| * LIST OF DONATIONS IN CHINA. |
| Broth. ford. | 645 46 | Broth. ford. | 2,305 88 | Broth. ford. | 2,998 98 |
| A 245  ... | ... | 15 00 | A 257 ... | ... | 400 00 |
| 246 ... | ... | 218 18 | A 258 ... | ... | 20 25 |
| 247 ... | ... | 18 75 | A 259 ... | ... | 12 00 |
| 248 ... | ... | 215 73 | A 260 ... | ... | 250 00 |
| 249 ... | ... | 21 82 | A 261 ... | ... | 20 67 |
| 250 ... | ... | 20 34 | A 262 ... | ... | 100 00 |
| 251 ... | ... | 7 50 | A 263 ... | ... | 7 50 |
| 252 ... | ... | 2 25 | A 264 ... | ... | 250 00 |
| 253 ... | ... | 21 62 | A 265 ... | ... | 380 00 |
| 254 ... | ... | 35 00 | A 266 ... | ... | 20 00 |
| 255 ... | Cancelled | 266 00 | A 267 ... | ... | 200 00 |
| 256 ... | ... | 45 27 | A 268 ... | ... | 16 88 |

Tls. 68,597 25

| Car. ford. | Tls. 645 46 | Car. ford. | Tls. 2,305 88 | Car. ford. | Tls. 2,998 98 |

| Profits by Exchange ... | ... | ... | Transfer to Gen. and Special Account, as above | ... | 918 07 |
| Interest ... | ... | ... | Relief Account | ... | 184 24 |
| Rents ... | ... | ... | Car. ford. | Tls. 3,128 93 cts. at 5s. |

Tls. 1,102 31

We have examined the above Abstract with the Returns from China, and find it correct.
We have traced the Amounts charged in the "Home Accounts" as remitted to China, and find that they are all duly accounted for.

1, Finsbury Circus, London, E.C.
(Signed) THEODORE JONES, HILL, & VELLACOTT,
Chartered Accountants.
Stations and Missionaries of the China Inland Mission.

(The Out-Stations of the Mission are not given in this table and the names of Associates are printed in Italics.)

---

### I.—Province of Cheh-kiang.

Population* of Province, 12 millions; Area of Province, 39,150 square miles.

<table>
<thead>
<tr>
<th>Station</th>
<th>Pastors</th>
<th>Assistant Preachers</th>
<th>Bible-women</th>
<th>Native Helpers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mrs. Meadows</td>
<td>Miss Stott</td>
<td>9. Bing-yue, 1874.</td>
<td>Mrs. Carpenter</td>
</tr>
</tbody>
</table>

Native Helpers, 66—6 Pastors, 29 Assistant Preachers, 4 School Teachers, 12 Colporteurs, 15 Bible-women.

### II.—Province of Hsing-su.

Population* of Province, 20 millions; Area of Province, 44,500 square miles.

<table>
<thead>
<tr>
<th>Station</th>
<th>Pastors</th>
<th>Assistant Preachers</th>
<th>Bible-women</th>
<th>Native Helpers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Miss Mary Black</td>
<td>Miss M. Murray</td>
<td>16. Chi-chau, 1874.</td>
<td>Miss Anonymous</td>
</tr>
</tbody>
</table>

Native Helpers, 5—1 Pastor, 1 Assistant Preacher, 1 School Teacher, 1 Colporteur, 1 Bible-woman.

### III.—Province of Gan-houng.

Population* of Province, 9 millions; Area of Province, 48,161 square miles.

<table>
<thead>
<tr>
<th>Station</th>
<th>Pastors</th>
<th>Assistant Preachers</th>
<th>Bible-women</th>
<th>Native Helpers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mrs. Baller (née Bower)</td>
<td>Mission</td>
<td>20. T'ou-k'ang, 1873.</td>
<td>Miss Kay (née Mathewson)</td>
</tr>
<tr>
<td></td>
<td>William Cooper (absent)</td>
<td>S. Pollard (Bible Christians)</td>
<td>21. Yuh-shan.</td>
<td>Miss J. D. Robertson</td>
</tr>
<tr>
<td></td>
<td>Mrs. Cooper (absent)</td>
<td>Mission</td>
<td>22. 23.</td>
<td>Miss S. E. Jones</td>
</tr>
<tr>
<td></td>
<td>F. Cooper</td>
<td>17.</td>
<td>24. Miss S. E. Jones</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mrs. Wood</td>
<td>17.</td>
<td>25. Miss A. Gibson</td>
<td></td>
</tr>
<tr>
<td></td>
<td>W. S. Johnston</td>
<td>17.</td>
<td>26. Miss F. Tapscott</td>
<td></td>
</tr>
<tr>
<td></td>
<td>John Brock</td>
<td>17.</td>
<td>27. Miss F. Tapscott</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1859.</td>
<td>1859.</td>
<td>1876.</td>
<td>1876.</td>
</tr>
</tbody>
</table>

Native Helpers, 4—1 Pastor, 1 Assistant Preacher, 2 School Teachers.

### IV.—Province of Hsing-si.

Population* of Province, 15 millions; Area of Province, 74,176 square miles.

<table>
<thead>
<tr>
<th>Station</th>
<th>Pastors</th>
<th>Assistant Preachers</th>
<th>Bible-women</th>
<th>Native Helpers</th>
</tr>
</thead>
<tbody>
<tr>
<td>24. Yuh-shan.</td>
<td>H. Hudson Taylor</td>
<td>Miss C. P. Clark</td>
<td>25. Miss Macintosh</td>
<td>Miss A. Gibson</td>
</tr>
<tr>
<td>25. Miss Macintosh</td>
<td>Mrs. H. H. Taylor (née Gray)</td>
<td>Miss Maria Hudson Taylor</td>
<td>26. Miss A. Gibson</td>
<td>Miss F. Tapscott</td>
</tr>
</tbody>
</table>

Native Helpers, 7—1 Pastor, 5 Assistant Preachers, 1 Bible-woman.

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* The estimate of population is that given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,815,926; Scotland, 3,736,573; Wales, 1,390,513; Ireland, 5,174,836.

Area of Province, 32,531 square miles. 

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Further details on the stations and mission activities in these provinces can be found in the text, including names of missionaries, dates of arrival, and the roles they played in the mission's work. This information highlights the extensive efforts made by missionaries to spread the Gospel in China during this period.
<table>
<thead>
<tr>
<th>Province of Yüeh-yüeh</th>
<th>Population* of Province, 204,400 millions; Area† of Province, 70,450 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>24. Wu-ch'ang, 1874.</td>
<td></td>
</tr>
<tr>
<td>J. F. Brounion</td>
<td>1875</td>
</tr>
<tr>
<td>Mrs. Brounion</td>
<td>1879</td>
</tr>
<tr>
<td>Maurice J. Walker</td>
<td>1884</td>
</tr>
<tr>
<td>25. Fun-ch'eng, 1878.</td>
<td></td>
</tr>
<tr>
<td>Thomas Hutton</td>
<td>1884</td>
</tr>
<tr>
<td>Mrs. Hutton (née Le Brun)</td>
<td>1884</td>
</tr>
<tr>
<td>Miss J. Black</td>
<td>1883</td>
</tr>
<tr>
<td>F. W. K. Gulston</td>
<td>1885</td>
</tr>
<tr>
<td>Miss E. Wilson</td>
<td>1876</td>
</tr>
<tr>
<td>Miss Mary Evans</td>
<td>1882</td>
</tr>
<tr>
<td>A. C. Dorward (absent)</td>
<td>1878</td>
</tr>
<tr>
<td>W. L. Payne, L.R.C.P.</td>
<td>1880</td>
</tr>
<tr>
<td>Mrs. Payne (née Hughes)</td>
<td>1876</td>
</tr>
<tr>
<td>George King</td>
<td>1875</td>
</tr>
<tr>
<td>Mrs. King (née H. Black)</td>
<td>1883</td>
</tr>
<tr>
<td>Miss Emily Black</td>
<td>1884</td>
</tr>
<tr>
<td>Native Helper: 1 Assistant Preacher.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province of Ho-nan.</th>
<th>Population* of Province, 15 millions; Area† of Province, 65,104 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Finlayson</td>
<td>1884</td>
</tr>
<tr>
<td>Mrs. Henry T. F.</td>
<td>1886</td>
</tr>
<tr>
<td>Native Helper: 2 Assistant Preachers.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province of Hu-nan.</th>
<th>Population* of Province, 16 millions; Area† of Province, 74,320 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>George Andrew</td>
<td>1881</td>
</tr>
<tr>
<td>Mary (née Findlay)</td>
<td>1882</td>
</tr>
<tr>
<td>Thomas Windsor</td>
<td>1884</td>
</tr>
<tr>
<td>Native Helper: 3-2 Assistant Preachers, 1 School Teacher.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province of Szechuan.</th>
<th>Population* of Province, 20 millions; Area† of Province, 166,800 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>31. Chung-king, 1877.</td>
<td></td>
</tr>
<tr>
<td>George Nicoll</td>
<td>1875</td>
</tr>
<tr>
<td>Mrs. Nicoll (née Howland, absent)</td>
<td>1879</td>
</tr>
<tr>
<td>C. T. Studd, B.A.</td>
<td>1885</td>
</tr>
<tr>
<td>Cecil Polhill-Turner</td>
<td>1885</td>
</tr>
<tr>
<td>G. Graham Brown</td>
<td>1886</td>
</tr>
<tr>
<td>Samuel R. Clarke</td>
<td>1878</td>
</tr>
<tr>
<td>Mrs. Clarke (née Fausset)</td>
<td>1878</td>
</tr>
<tr>
<td>Herbert Farry, L.R.C.P., etc.</td>
<td>1884</td>
</tr>
<tr>
<td>Mrs. Farry (née Broman)</td>
<td>1884</td>
</tr>
<tr>
<td>R. Gray Owen</td>
<td>1885</td>
</tr>
<tr>
<td>Mrs. Gray Owen (née Balland)</td>
<td>1883</td>
</tr>
<tr>
<td>Native Helpers: 7-1 Assistant Preacher, 2 School Teachers, 2 Colporteurs, 2 Bible-women.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province of Hsin-nan.</th>
<th>Population* of Province, 5 millions; Area† of Province, 107,996 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>34. Bhami (in Upper Burmah), 1875.</td>
<td></td>
</tr>
<tr>
<td>Henry Soltau (absent)</td>
<td>1875</td>
</tr>
<tr>
<td>Mrs. Soltau (absent)</td>
<td>1883</td>
</tr>
<tr>
<td>F. A. Steven</td>
<td>1883</td>
</tr>
<tr>
<td>T. F. Focar</td>
<td>1885</td>
</tr>
<tr>
<td>John Smith</td>
<td>1885</td>
</tr>
<tr>
<td>Arthur Eason (absent)</td>
<td>1881</td>
</tr>
<tr>
<td>Mrs. Eason (née Southall)</td>
<td>1881</td>
</tr>
<tr>
<td>Miss L. Malpas</td>
<td>1883</td>
</tr>
<tr>
<td>Miss Cath. R. Todd</td>
<td>1884</td>
</tr>
<tr>
<td>T. G. Vincente (Bible Christians)</td>
<td>1885</td>
</tr>
<tr>
<td>Native Helper: 2-1 Assistant Preacher, 1 School Teacher.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province of Hsin-suh.</th>
<th>Population* of Province, 3 millions; Area† of Province, 86,688 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>37. Lan-ch'au, 1885.</td>
<td></td>
</tr>
<tr>
<td>George Parker</td>
<td>1876</td>
</tr>
<tr>
<td>Mrs. Parker</td>
<td>1880</td>
</tr>
<tr>
<td>Miss Annie Taylor</td>
<td>1884</td>
</tr>
<tr>
<td>Native Helper: 1 Assistant Preacher.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province of Lan-suh.</th>
<th>Population* of Province, 3 millions; Area† of Province, 86,688 square miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>38. Si-nung, 1885.</td>
<td></td>
</tr>
<tr>
<td>William Laughton</td>
<td>1884</td>
</tr>
<tr>
<td>Henry W. Hunt (absent)</td>
<td>1879</td>
</tr>
<tr>
<td>Mrs. Hunt (née Smalley)</td>
<td>1878</td>
</tr>
<tr>
<td>W. E. Burnett</td>
<td>1883</td>
</tr>
<tr>
<td>Mrs. Burnett (née Jones)</td>
<td>1881</td>
</tr>
<tr>
<td>Miss Eleanor Marston</td>
<td>1884</td>
</tr>
<tr>
<td>Miss Ellen A. Barclay</td>
<td>1884</td>
</tr>
<tr>
<td>Miss Kinahan</td>
<td>1886</td>
</tr>
</tbody>
</table>

* The estimate of population is that given in the last edition of "China's Spiritual Need and Claims."
† For comparison, the following particulars are given:
<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>24,618,926</td>
<td>50,823 sq. mls.</td>
</tr>
<tr>
<td>Scotland</td>
<td>3,735,573</td>
<td>29,820 sq. mls.</td>
</tr>
<tr>
<td>Wales</td>
<td>1,360,513</td>
<td>7,363 sq. mls.</td>
</tr>
<tr>
<td>Ireland</td>
<td>5,174,836</td>
<td>32,531 sq. mls.</td>
</tr>
</tbody>
</table>
XII.—Province of Shen-si.

Population* of Province, 7 millions; Area of Province, 57,400 square miles.

<table>
<thead>
<tr>
<th>Province</th>
<th>Population</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Han-chung, 1879</td>
<td>24,613,926</td>
<td>60,823 sq. mis.</td>
</tr>
<tr>
<td>Mrs. Wilson (née Goodman)</td>
<td>1883</td>
<td>Miss E. C. Fenton...</td>
</tr>
<tr>
<td>Edward Hughesdon</td>
<td>1884</td>
<td>Miss Mary Legg...</td>
</tr>
<tr>
<td>T. E. S. Botham</td>
<td>1886</td>
<td>Mrs. Hogg (née Muir)</td>
</tr>
<tr>
<td>Edward Pearce</td>
<td>1884</td>
<td>42. Si-gan Plain.</td>
</tr>
<tr>
<td>Mrs. Pearce (née Goodman)</td>
<td>1885</td>
<td></td>
</tr>
<tr>
<td>W. Hope Gill</td>
<td>1885</td>
<td></td>
</tr>
<tr>
<td>Miss Alice Drake</td>
<td>1885</td>
<td></td>
</tr>
<tr>
<td>W. Wilson, M.R., C.M.</td>
<td>1885</td>
<td></td>
</tr>
</tbody>
</table>

Native Helpers, 2—1 Assistant Preacher, 1 School Teacher.

XIII.—Province of Shan-si.

Population* of Province, 9 millions; Area of Province, 56,268 square miles.

<table>
<thead>
<tr>
<th>Province</th>
<th>Population</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tai-yuen, 1877</td>
<td>3,735,573</td>
<td>29,820 sq. mis.</td>
</tr>
<tr>
<td>Miss George W. Clarke</td>
<td>1875</td>
<td>Miss Reuter...</td>
</tr>
<tr>
<td>Mrs. Clarke (née Lancaster)</td>
<td>1886</td>
<td>Miss Jakobsen...</td>
</tr>
<tr>
<td>W. T. Beynon</td>
<td>1885</td>
<td>D. E. Hoste...</td>
</tr>
<tr>
<td>W. E. Terry</td>
<td>1885</td>
<td>43. Hung-fang.</td>
</tr>
<tr>
<td>Miss T. H. King</td>
<td>1885</td>
<td>Stanley P. Smith, b.a.</td>
</tr>
<tr>
<td>Miss A. G. Broomhall</td>
<td>1884</td>
<td>B. Bagall...</td>
</tr>
<tr>
<td>Mrs. Key (née Synod)</td>
<td>1884</td>
<td>Miss Bagall (née Kingbury)...</td>
</tr>
<tr>
<td>Miss Stevens</td>
<td>1885</td>
<td>D. M. Robertson...</td>
</tr>
</tbody>
</table>

Native Helpers, 14—3 Assistant Preachers, 1 School Teacher, 9 Colporteurs and Chapel Keepers, 1 Bible-woman.

XIV.—Province of Shan-tung.

Population* of Province, 19 millions; Area of Province, 55,104 square miles.

<table>
<thead>
<tr>
<th>Province</th>
<th>Population</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chefoo, 1879</td>
<td>5,174,836</td>
<td>7,363 sq. mis.</td>
</tr>
<tr>
<td>J. Cameron, M.D. (U.S.A.)</td>
<td>1875</td>
<td>Miss Hesper...</td>
</tr>
<tr>
<td>Mrs. Douthwaite (née Doig)</td>
<td>1874</td>
<td>Miss Cheney...</td>
</tr>
<tr>
<td>Boys' School</td>
<td>1884</td>
<td>Miss E. Taylor...</td>
</tr>
<tr>
<td>Herbert L. Norris</td>
<td>1884</td>
<td>Miss S. Wilson...</td>
</tr>
<tr>
<td>Miss Davis</td>
<td>1886</td>
<td>Mrs. Judd...</td>
</tr>
<tr>
<td>Miss Greaves</td>
<td>1887</td>
<td>Miss Greaves...</td>
</tr>
</tbody>
</table>

Native Helpers, 4—2 Assistant Preachers, 2 Colporteurs.

Missionaries Absent—Location Undetermined.

<table>
<thead>
<tr>
<th>Missionaries</th>
<th>1886</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Hudson Taylor</td>
<td></td>
</tr>
<tr>
<td>Mrs. Hudson Taylor</td>
<td></td>
</tr>
<tr>
<td>Mrs. Stevenson</td>
<td></td>
</tr>
<tr>
<td>Mrs. McCarthy</td>
<td></td>
</tr>
<tr>
<td>Miss Turner</td>
<td></td>
</tr>
<tr>
<td>C. W. Moore (Home Work of Mission)</td>
<td></td>
</tr>
<tr>
<td>Mrs. Moore</td>
<td></td>
</tr>
</tbody>
</table>

Missionaries Recently Arrived in China—Engaged in Study.

<table>
<thead>
<tr>
<th>Missionaries</th>
<th>1887</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frank McCarthy</td>
<td></td>
</tr>
<tr>
<td>Miss Jessie Murray</td>
<td></td>
</tr>
<tr>
<td>Miss J. J. Coulthard</td>
<td></td>
</tr>
<tr>
<td>Horace A. Kendall (Medical Study)</td>
<td></td>
</tr>
<tr>
<td>Miss Johnson</td>
<td></td>
</tr>
<tr>
<td>Miss McQuillan</td>
<td></td>
</tr>
<tr>
<td>Miss Gates</td>
<td></td>
</tr>
<tr>
<td>Miss Macker</td>
<td></td>
</tr>
<tr>
<td>Miss Miller</td>
<td></td>
</tr>
<tr>
<td>Miss Webb</td>
<td></td>
</tr>
</tbody>
</table>

List of Missionaries who Work in Association, but are not formally Connected with the China Inland Mission.

<table>
<thead>
<tr>
<th>Missionaries</th>
<th>1887</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. T. Studd, B.A. (Unconnected)</td>
<td></td>
</tr>
<tr>
<td>Miss M. Hudson Taylor</td>
<td></td>
</tr>
<tr>
<td>T. G. Vansittar (Bible Christians)</td>
<td></td>
</tr>
<tr>
<td>S. T. Thorne</td>
<td></td>
</tr>
</tbody>
</table>

May, 1887.

* The estimate of population is that given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,813,926; Scotland, 5,735,673; Wales, 1,360,513; Ireland, 5,174,836.

The mercies and blessings of the year 1886 call for thanksgiving and praise. Much of the presence of the Lord was realised on our annual day of fasting and prayer, December 31st, 1885, and great anticipations of blessing resulted. These expectations, we are glad to say, have not been disappointed.

We have to thank God for a larger number of native converts admitted to the Church by baptism than in any previous year, and this number by no means represents the amount of blessing received, as the number of candidates for baptism is, in many parts of the work, greater than the number received into the Church. Then, again, there have been considerable, and very encouraging, developments of our women’s work. Far more has been found practicable and helpful than in any previous period.

Perhaps the most important development of the year, however, has been in the way of organisation. A China Council has been formed to assist in the direction of the work in China, consisting of the following brethren:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1862</td>
<td>1866</td>
<td>1867</td>
<td>1873</td>
<td>1873</td>
<td>1875</td>
<td>1875</td>
<td>1875</td>
<td>1875</td>
<td>1878</td>
<td>1881</td>
</tr>
</tbody>
</table>

It not being possible on ordinary occasions for all these brethren to meet together, it has been arranged that any three or four, besides the Director or his Deputy, may form a quorum to confer about matters; the results of such deliberations being communicated by letter to the remainder of the Council, who are thus able to express their opinions by correspondence on the matter at issue.

September, 1887.
The first series of meetings in connection with this arrangement took place in Gan-k'ing in the month of November, from the 13th to the 26th, these meetings having been preceded by several days of fasting and prayer. One result has been the preparation of a series of papers, which are proving a very important help in the carrying on of so widespread a work; and likewise the adoption of a uniform plan of study, the value of which will be exceedingly great. Two Training Institutions have, in consequence, been formed—one for brethren at Gan-k'ing, and one for sisters at Yang-chau—probably to be followed by the opening of two others in other parts of China. A series of elementary works has been projected, part of which are already printed, and in use. (The advantages which were anticipated have been already, in some measure, enjoyed by the missionaries who have gone out during the present year. Mr. Baller, who supervenient the studies of the brethren in Gan-k'ing, reports, in his latest letter, his expectation that each of the new brethren will be able to read most of the New Testament in the Chinese written character, and to preach a creditable sermon, in six months.)

Another outcome of that meeting was the determination to pray for a hundred new missionaries in 1887, a movement the results of which is yet too early to dwell upon. We are still awaiting God about this.

We had the pleasure last year of receiving in China the following eleven new workers:

<table>
<thead>
<tr>
<th>Name</th>
<th>Arrived</th>
<th>Name</th>
<th>Arrived</th>
<th>Name</th>
<th>Arrived</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss Tapscott</td>
<td>April 1st</td>
<td>Miss Annie Say</td>
<td>May 24th</td>
<td>Mr. Andrew Wright</td>
<td>June 6th</td>
</tr>
<tr>
<td>Davis</td>
<td></td>
<td>Mr. Archd. Orr Ewing</td>
<td>June 6th</td>
<td>Dr. Stewart</td>
<td></td>
</tr>
<tr>
<td>Fausset</td>
<td></td>
<td>E. S. Sayers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Little</td>
<td>May 24th</td>
<td>G. Graham Brown</td>
<td></td>
<td>Miss H. E. Kings</td>
<td>Dec. 22nd</td>
</tr>
</tbody>
</table>

Two of our valued workers have been removed during the year by death, Mr. J. H. Riley, and Mr. T. Jenkins. Both of them were workers in Si-ch'uen, and their loss has been much felt. Obituary notices of these beloved brethren have been given in the current numbers of China's Millions.

Though not properly belonging to the Report for 1886 we mention here, for the sake of completeness, the arrivals in China towards "The Hundred" during the year 1887, up to date:

<table>
<thead>
<tr>
<th>Name</th>
<th>Arrived</th>
<th>Name</th>
<th>Arrived</th>
<th>Name</th>
<th>Arrived</th>
</tr>
</thead>
<tbody>
<tr>
<td>Johnston</td>
<td>Feb. 13th</td>
<td>McWatters</td>
<td>April 26th</td>
<td>Armstrong</td>
<td>May 21st</td>
</tr>
<tr>
<td>Frank McCarthy</td>
<td></td>
<td>Burroughes</td>
<td></td>
<td>Mrs. Armstrong</td>
<td></td>
</tr>
<tr>
<td>Brock</td>
<td>Mar. 14th</td>
<td>Britton</td>
<td></td>
<td>Miss Knight</td>
<td></td>
</tr>
<tr>
<td>Russell</td>
<td></td>
<td>Johnson</td>
<td></td>
<td>L. K. Ellis</td>
<td></td>
</tr>
<tr>
<td>Darroch</td>
<td></td>
<td>McQuillan</td>
<td></td>
<td>Scott</td>
<td></td>
</tr>
<tr>
<td>Dymond</td>
<td></td>
<td>Gates</td>
<td></td>
<td>Miles</td>
<td></td>
</tr>
<tr>
<td>Pollard</td>
<td></td>
<td>Millar</td>
<td></td>
<td>Judd</td>
<td></td>
</tr>
<tr>
<td>G. Muir</td>
<td>April 26th</td>
<td>Mackee</td>
<td></td>
<td>Culverwell</td>
<td></td>
</tr>
<tr>
<td>Stewart</td>
<td></td>
<td>Parker</td>
<td>May 5th</td>
<td>Forth</td>
<td></td>
</tr>
<tr>
<td>Thomson</td>
<td></td>
<td>Webber</td>
<td></td>
<td>Stewartson</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Groves</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Those whose names are printed in italics are associates, and not members of the Mission.

The arrangements of the Mission have been put on what it is hoped will prove a permanent footing, though susceptible, of course, of development as the growth of the Mission may require. The various departments of service are now conducted with a degree of ease and regularity that previously was unattainable.

Having been relieved of much detail, Mr. Taylor was able while in China to devote a larger measure of time to the spiritual aspect of the work, and in the year 1886 more extensive journeys than he had previously been able to accomplish were taken. Most of our principal stations in nine of the eighteen provinces of China Proper were visited.

Conferences, both for spiritual edification and for consideration of important matters connected with the work, were held in various centres. A somewhat full account of those in Shan-si has appeared in "Days of Blessing," the first edition of which will soon be exhausted. Mr. Taylor's joy in meeting hundreds of native Christians in the Provinces of Shan-si and Shen-si, on this his first visit to them, has been referred to in China's Millions. The statistics of the work are given in the accompanying table; and the principal stations in which the missionaries are residing are underlined on a coloured map of China, which can be obtained on application at the offices of the Mission.†

* Morgan and Scott, ts. 6d. cloth extra, ts. paper covers. † Price ½d., post free ½d.
THE FIVE NORTHERN PROVINCES.

Following the course of our Report of last year, we will now briefly refer first to these provinces, taking them in the order of the statistical table, to facilitate reference.

1.—KAN-SUH.

Population of Province, 3 millions; Area of Province, 86,608 square miles.

MISSIONARY SUPERINTENDENT—G. F. EASTON.

Stations, 4; Missionaries, 8; Native Helpers, no return; Baptised in 1886, 10 Converts.

Our last year's Report referred to four stations and eight missionaries. We have no increase in the number of stations, but the number of missionaries has been increased to fourteen.

In the capital we have had occasion during the year to refer to one or two encouraging cases which have cheered Mr. Parker. Besides the local, besides the work at the mission, he has continued his itinerations, circulating the Scriptures as heretofore in Tibetan and Turki, Arabic, and Chinese. Tidings of Miss Annie Taylor's work have appeared in CHINA'S MILLIONS from time to time. She has succeeded in effecting a residence within the walls of the city (Lan-chau).

In Ning-hia, though there have been several changes from the absence of one or other of the workers, there is reason to hope that one or two have accepted CHRIST.

The work in Si-n'ing was interrupted for a time, as Mr. Laughton had to come down to Shang-hai to take back his bride. We trust that whatever loss his temporary absence may have caused will be more than made up by Mrs. Laughton's work among the women during the present year.

In Tshn-chau, however, the greatest encouragement of this year has been found, where ten were baptised by Mr. Hunt, and a number of candidates were enrolled, giving promise of further blessing in the present year. Mr. and Mrs. Hunt having returned to England for their furlough, many of those who have been praying for them, and rejoicing with them in the success vouchsafed, will, we trust, have the opportunity of hearing the story from their own lips.

11.—SHEN-SI.

Population of Province, 7 millions; Area of Province, 87,400 square miles.

MISSIONARY SUPERINTENDENT—G. F. EASTON.

Stations, 2; Missionaries, 15; Native Helpers, 2; Baptised in 1886, 20 Converts.

In this province, the labours of Mr. Hogg in the Si-gan Plain have not yet resulted in a settlement; indeed, it has not been thought prudent to attempt to rent a house. But Mr. Hogg has lived for months at a time in the capital city, having rooms in a well-known inn.

Whether he will be able to work in this way during the present year remains to be proved. His marriage in March to Miss Sarah Muir was performed by the Rev. W. W. Cassels in Han-chung Fu. Mrs. Hogg is a fluent speaker, and has had much experience both among women and girls in Han-chung Fu; and if our friends are able to reside for months together in the inn at Si-gan, and to visit the villages and surrounding cities, as we trust may be the case, we shall look with great expectancy for signs following.

In Han-chung Fu twenty have been baptised during the year, and the girls' school has increased in number. It will be seen from the return that last year there were twenty-three girls in the school. Recent letters mention that the number this year is thirty-four. We would ask for a special prayer also for the itinerant work connected with this station. Mr. Pearse is hoping to visit, and systematically work, in all the county cities of this prefecture. Several of these have already been visited. The return of Mr. and Mrs. Easton to their station will be of great value.

The medical work of Dr. Wilson has been increasingly encouraging, and is referred to in a letter given on page 118. Of another part of his work, Dr. Wilson writes as follows:

ILLUSTRATED TRACTS.

"I am much interested in my new departure—designing illustrated tracts—tracts meant not to exhaustively treat any one subject, nor yet to present a complete outline of Christian truth, but in the first place to attract attention and make people stop to read the tract, which I fear is seldom the case with the ordinary run of tracts; then to present a single train of thought, not exhaustively, but rather so as to stimulate inquiry or curiosity, and at the bottom, to put in very plain type an invitation to come to the hospital to inquire further.

"We have had two printed. One a pair of scales; one scale-pan being loaded with earthly happiness, long life, wealth, honour, etc.; and the other with heavenly happiness, showing, by the position of the scales, the relative lightness of the former.

"This morning I had the type-cutter here with a tract called 'The Light of Heavenly Truth.' At the bottom, at one side, is a crescent moon, with full light, showing conscience: at the other side, a candle representing the light of human wisdom. Above, and on a larger scale, is represented the sun, radiating light in all directions: three characters attached to each ray of light, represent some one great truth that is illumined by heavenly light, and about which we should be in ignorance but for this Divine light (the Bible).

"Another tract I am trying to design is one with two maps of the world, coloured red and blue, according to what portions of the human race are GOD worshippers, and what part idol worshippers. The one map represents the world at the time of CHRIST's advent, all in darkness but where the Jews were living; and the other the present time. I have not yet decided what letterpress to have in connection with it. It will be sure to be read, as the people are always interested in seeing a map of the world.

"Another, not yet finished, is 'The Two Roads.' I will send you a small bundle of these tracts by book-post, as I think many would be interested in them."

Our friends will notice, we hope, on looking at the map, how very small a proportion of the province can be affected from Han-chung Fu and the Si-gan Plain. Mr. George King attempted, but unsuccessfully, to open a station in Hing-gan Fu, on the Han River; and had to make his basis of attack on the south-eastern part of the province, at Lan-t'an, a small town in HU-PH, immediately adjoining SHEN-SI.

North of the Si-gan Plain we have been unable to attempt anything this year. We are needing reinforcements sorely.

* For the Names of the Missionaries, see pages 106, 107, 108, of our last Number.
In this important province considerable changes have taken place during the year. We are working in this province in four different districts—1st, North of, and between, the great Walls; 2nd, In T'ai-yuen, the capital; 3rd, West of the River Fen from Hiao-t to P'hu Hien, including Sih-chau and Ta-niing; 4th, To the east of the same river, from Hoh-chau to K'uh-wu. There is a good deal of outwork from the two last of these districts, the limits of which cannot be easily defined.

I.—In the far North.

We have concluded, until further reinforcements are available, to work Ta-t'ung Fu and the adjoining prefecture, Soh-y'ing Fu, instead of Pao-t'eo.

It will be noticed that the Great Wall is double in Shan-si, and that a considerable region is enclosed between the two Walls. This whole region is being as thoroughly worked from Ta-t'ung Fu as circumstances will permit, and the seed sown by our brethren there, we trust, will soon appear.

At K'wei-hwa-ch'eng, on the borders of Mongolia, far outside the Great Wall, much has been done to break down prejudice, and to spread the knowledge of the truth. A powerful church in this part of Shan-si would affect Mongolia, the north of Shensi, and, to some extent, even Tibet. Great numbers of Lamas pass to and fro, and visit and reside, for a longer or shorter time, in the Lamasaries of North Shan-si.

II.—The Capital.

The work in and around T'ai-yuen Fu has this year been much hindered by sickness, and the labours of Dr. Edwards have been unusually heavy and trying. The friends of Dr. Schofield contributed funds to secure premises for a Memorial Hospital; and Mr. Pigott, before leaving, arranged for the purchase of premises suitable for adaptation. A retired mandarin in possession, however, refused to vacate at the request of the owners; so the purchase was not completed till the close of 1886. In the meantime, Dr. Edwards was in this embarrassing position; it was not worth while expending much in improving premises which were to be vacated, and yet the medical work could not be developed without such alterations. We are, therefore, very thankful that at last possession has been peacefully obtained.

In July, Mr. Hudson Taylor and Mr. Orr Ewing reached T'ai-yuen, and the special meetings, reported in "Days of Blessing," were held. Since then the work has become much more encouraging, and we have been able to tell in CHINA'S MILLIONS of souls added to the Lord.

Though not occurring within the year, we can scarcely close this notice without referring to the great sorrow of Dr. and Mrs. Edwards in the removal of their beloved child; much sympathy has been felt for them. We are praying for a fully qualified and experienced medical missionary to take charge of the Schofield Memorial Hospital, and relieve Dr. Edwards for a much-needed furlough.

III.—West of the River Fen.

This district was worked till the autumn by the Rev. W. W. Cassels and Mr. Montagu Beauchamp, and latterly by Mr. and Mrs. Key. It is shown in the accompanying map of South Central Shan-si. This beautiful mountainous district is very healthy, and seems likely to be spiritually fruitful as the garden of the Lord. Mr. Stevenson baptized twenty-nine in this district, when in Shan-si. We have no report of the state of matters at the close of the year, but gather from letters that there were eighty or ninety unbaptized candidates and inquirers at the beginning of 1887.

IV.—East of the River Fen.

In this district we have four centres of work, and during the year there have been considerable changes.

1. Mr. Stanley Smith took up Hung-tung as his station early in the year, as more central than Ping-yang Fu, in which he had previously resided. Those who have read "Days of Blessing" will remember the remarkable conference of Chinese Christians held there in the summer. Latterly Mr. Stanley Smith has been joined by Mr. D. E. Hoste, and their plan of working the district was shown in a sketch map, given in page 102 of our last number, and explained in Mr. Stanley P. Smith's letter, which accompanied the engraving.

2. In the autumn the Rev. B. Bagnall took charge in Ping-yang, after his marriage with Miss Kingsbury; Mr. C. T. Studd, as well as Mr. M. Beauchamp, having journeyed westward with Mr. Hudson Taylor.

3. In the early winter, Misses Reuter and Jakobsen reached Hoh-chau, where they have since resided with much encouragement; though, as usual, there are a few opponents.

4. Work in K'uh-wu was in the autumn suspended for the time being; and Mr. Bagnall greatly desires reinforcements to enable him to re-occupy this post.

Our readers will remember the telegram announcing the baptism of 226 in Hung-tung and Ping-yang in April, 1887. Most of these were the results of the labours of last year and the years before.

IV.—SHAN-TUNG.

Population of Province, 19 millions; Area of Province, 56,268 square miles.

Missionary Superintendents—J. Cameron, M.D.

Stations, 5; Missionaries, 21; Native Helpers, 4; Baptised in 1886, 5 Converts.

In CHIH-PI we have as yet no work. But in Shan-tung the number of our stations has been increased by the opening of Ning-sai Chau by Dr. Cameron. Mr. Terry has been working there for some time, and Mr. and Mrs. Judd purpose residing there. The work is still in its initial stage.

In Fuh-shan, the other out-station, Mrs. Cheney and Miss Emily Taylor reside, and continue to be cheered by the willingness of the women to listen to the Gospel. A dispensary has been opened, and one of our medical brethren from Chefoo regularly attends to see patients.

From Chefoo the returns of church work have not been received, so that we have only been able to enter in the statistical table, as baptised, five persons who were mentioned in one of our letters from Chefoo. Others, we believe, were baptised, but we know not the number.

The Medical work has been steadily prosecuted by Drs. Douthwaite and Cameron. In the out-patient department 5,635 new cases have been under treatment during the year, and the total number of visits recorded is 7,648, including 620 seen at Fuh-shan. In the hospital only 79 in-patients have been treated. We hope to give
fuller particulars of this work in a separate report.

The work of the *sanatorium* has been as useful as before; and the charge of it has been taken by Mrs. Rendall.

The *English Schools* have made encouraging progress, and the premises in which the girls' school was carried on have required enlargement. There has been spiritual blessing in both the girls' and boys' schools, as well as decided educational progress.

The village work at *Tung-chwang* conducted by Mrs. Douthwaite has given her much joy, and consisted in the care of a school, and in Sunday services for the women.

(Our readers have learned from the letter of Dr. Douthwaite [page 101 of our last number] of the loss we have sustained in her removal in April, 1887. An extract from the funeral sermon preached by the Rev. Dr. Nevius is given on page 116 of this number.)

V.—*HO-NAN.*

Population of Province, 15 millions; Area of Province, 65,104 square miles.

MISSIONARY SUPERINTENDENT—F. W. BALLER.

Stations, 2; Missionaries, 3; Native Helpers, 2; Native Communicants, 3.

This remaining northern province also shows signs of encouragement. The station, Chau-kia-k'eo, reported last year, has been kept open, and no small amount of evangelistic work has been done there. Mr. Douglas has gone to reinforce Mr. Finlayson.

Mr. Simmon has opened a new station at She-k'ti-tien. There have been no baptisms at either station; though, as reported in *China's Millions*, there is good reason to believe that a number of persons have accepted Christ as their Saviour.

During our journey last year in *Shan-si*, we met a man who made an open profession of Christianity; and on conversation he showed considerable acquaintance with the truth. He said he was a believer, that he had heard the Gospel in Chau-kia-k'eo, and had turned from the worship of idols to serve the only living and true God. We would ask much prayer for *Ho-nan*, that, if it be God’s will, during the present year a still further advance may be made in the work, and that in the order of these stations a church may speedily be formed.

THE FOUR CENTRAL PROVINCES.

VI.—*SI-CHUEN.*

Population of Province, 20 millions; Area of Province, 166,800 square miles.

MISSIONARY SUPERINTENDENT—J. W. STEVENSON.

Stations, 3; Missionaries, 17; Native Helpers, 7; Baptised in 1886, 5 Converts.

In *Pao-ning* Fu, however, Mr. Owen and Mr. Phelps have been enabled steadily to reside, and our friends, Mr. Cecil and Mr. Arthur Polhill-Turner have paid several visits to that city; as well as to *Chen-tu*, in and around which they have latterly been working. A house was rented in *Pao-ning*, but, as is often the case, it had to be restored to the landlord before occupancy. Our latest intelligence is of the renting of another house, which has been peacefully occupied. It will (D.V.) become Mr. Cassels’ head-quarters.

In *Chen-tu*, five have been baptised during the year, and we would ask the earnest prayers of our readers that the present year may be one of quiet and success after the excitement of 1886. Mr. Gray Owen was married by Mr. Cassels to Miss Butland in April, 1887, and they were left in temporary charge of the *Chen-tu* work by Mr. Saml. R. Clarke, when he and Mrs. Clarke came home.

VII.—*HU-P'EH.*

Population of Province, 205 millions; Area of Province, 70,450 square miles.

MISSIONARY SUPERINTENDENT—F. W. BALLER.

Stations, 4; Missionaries, 17; Native Helper, 1; Baptised in 1886, 29 Converts.

*Hu-p'eh*, on the eastern border of *Si-chuen*, is principally worked by us as a basis of operations for the regions beyond. *Wu-chang* is to us little more than a business station. *Sha-shi*, though more worked, was opened for the sake of operating more conveniently in *Hu-nan*; and as we have already mentioned, *Lan-fau* was opened for the same reason with reference to *South-western Szechwan*. *Fan-cheng* was at one time our basis for operations in *Ho-nan*, but now that we have definite centres in that province, it is worked more directly as a mission-station on its own account.

In the last report we had ten missionaries working in the *Hu-p'eh* Province, in three stations; now we record seventeen missionaries in four stations, Lan-t'an having been opened during the year. Nine persons were baptised in the *Hu-p'eh* stations last year; during the present year twenty-nine have been received into Church-fellowship. All these, however, were at the one station, Fan-cheng, in which, at the time, Mr. and Mrs. George King, and Misses Jane and Emily Black were working. It has not been an easy thing for Mr. and Mrs. Hutton, as new missionaries, partially familiar with the language and the work, to follow Mr. and Mrs. King. They are, however, month by month, becoming more acquainted with the district, the converts, and the work; and, we trust, be cheered by further additions to the little flock.

Mr. Dorward, from *Sha-shi*, has visited this country, and will (D.V.) be returning in the autumn. We trust the prayers of many who have heard him speak will follow him, and that he may not only see extension of the work from *Sha-shi* but definite openings in the Province of *Hu-nan*. We need not repeat here the account of the *Sha-shi* work given by him at our annual meetings, and reported in our last number.
CHINA'S MILLIONS.

VIII.—GAN-HWUY.
Population of Province, 5 millions; Area of Province, 48,161 square miles.
MISSIONARY SUPERINTENDENT—WILLIAM COOPER.

Continuing our eastward course we reach the Province of GAN-HWUY. In this province, in addition to the stations mentioned in last year's report, Lai-gan appears as a distinct centre for the first time, our brother Landale having taken the superintendency of this work. The returns, however, have not yet been separated from those of Gan-king.

There has been much encouragement during the year at Gan-king, the capital; at Ning-kwoh Fu, where Mr. Miller has been working with great earnestness and much blessing; and especially in Ku-cheng-tsih and the neighbouring villages of the Lai-gan district. We were cheered last year to report forty-three additions to the Church by baptism in this province. The number added this year is fifty-four. Against thirteen missionaries reported as working in the province last year, we now record nineteen. Several of these, however, being students of the language, are not yet able to take any large part in the work, though their very presence is a cheer, and their prayers and what they can do are much valued.

We are longing to have strength to make more definite inroads into that large part of the province north of the Yang-ise, and west of the Lai-gan district. Very accessible, and as far as we can judge ripe for work, an occasional visit is all that we have hitherto been able to accomplish. Our brother Cooper, now in this country, is very desirous on his return of seeing a definite commencement made in this important district.

IX.—KIANG-SU.
Population of Province, 20 millions; Area of Province, 44,500 square miles.
MISSIONARY SUPERINTENDENT—JOHN McCARTHY.

Between GAN-HWUY and the sea lies the province of KIANG-SU. Shang-hau is to us little more than a business centre. Yang-chau, with its sub-station, Ts'ing-kiang-p'u, and the district on the Grand Canal between the two, are the only parts of this province we are now working.

In the returns, only eleven missionaries are noted as against eighteen in the report of last year. The difference lies in the fact that those who were then preparing for work have gone forward into other districts, and are engaged in several parts of the field. Training stations, like Yang-chau and Gan-king, to which new missionaries go for study of the language and preparatory training, will, of course, fluctuate in the number of residents, though the amount of work carried on may not much vary.

During the year 1885 only one person was baptised in Yang-chau; in 1886 we had to rejoice in seven. The number received up to the present time during this year is considerably larger; and these, though not baptised in 1886, must be considered to be—in part at least—the fruits of the labours of that year.

The Girls' School formerly in Gan-king, was late in the year removed to Yang-chau, its original position, and is prospering under the care of Miss Cecilia Murray and Miss Jennie Webb.

We must not leave this station without asking special prayer for the Grand Canal work. In the 100 miles between Ts'ing-kiang-p'u and Yang-chau there are no fewer than a hundred villages and towns, and several cities. All these are easily accessible, as they lie on the banks of the Canal, to any one passing up and down by boat. Our sisters are doing what they can for these places en route to and from Ts'ing-kiang-p'u; but surely we need a stronger staff, and some one to care exclusively for the teeming population adjacent to this Canal.

THE MORE SOUTHERLY PROVINCES.

X.—YUN-NAN.
Population of Province, 8 millions; Area of Province, 107,869 square miles.
MISSIONARY SUPERINTENDENT—J. W. STEVENSON.

Turning again to the West, to the province of YUN-NAN, we will connect therewith, as heretofore, our border station at Bhamo in Upper Burmah. Mr. F. A. Steven, of Ta-li Fu, who in 1885 was unable to go further west than Momien (Tong-yueh-chau), again left Ta-li Fu in March, 1886, and after considerable difficulty and danger, reached Bhamo in safety on April 26th. For this we have much cause to thank and praise God, as it is generally known in the province that the Tao-tai, or Governor of the West of Yunnan, was degraded by the Viceroy for not having had him murdered on the border, like Mr. Margary.

In Ta-li Fu, Messrs. Foucar and J. Smith have continued to hold the fort, and have been encouraged by the conversion of several of the children in the school. Neither there nor in the capital, Yum-nan Fu, have any baptisms or conversions of adults been reported.

The work in YUN-NAN has been peculiarly difficult, owing to the excitement of the people; first, by the French operations in Tong-king, and, secondly, by the English occupation of Upper Burmah. It is a cause for devout thanksgiving that none of our people have suffered in this province from any outbreak of popular excitement, such as that which last year disturbed the peace in Chung-king.

XI.—KWEI-CHAU.
Population of Province, 4 millions; Area of Province, 62,554 square miles.
MISSIONARY SUPERINTENDENT—J. W. STEVENSON.

This province has likewise been in a more or less disturbed state throughout 1886, and passports continued unobtainable till the present spring. Mr. and Mrs. Andrew and Mr. Windsor had therefore to continue the
work at Kwei-yang Fu, the capital, alone, and only two persons were baptized during the year. But many heard the Gospel, and fruits, we trust, may be found after many days. We are thankful that passports are now granted, and trust it may be possible during the present year to strengthen the work.

XII.—HU-NAN.

Population of Province, 16 millions; Area of Province, 65,104 square miles.

MISSIONARY SUPERINTENDENT—A. C. DORWARD.

Stations, none; Workers, those at Sha-shi.

We are still unable to report the opening of any station in this province. The journey of Mr. Dick through the west and south of Hu-nan, mentioned in our last report, was continued into the present year; and he was mercifully preserved from those dangers which are specially incident to work in Hu-nan. For the first time the capital city was entered by a foreign missionary; and though Mr. Dick was not able to accomplish any missionary work within the city, the fact of his having been there is probably a step to further success in the future. The work for Hu-nan has been prosecuted at Sha-shi with as much vigour as circumstances have permitted, and as Mr. Dorward told us at the annual meeting, with some encouragement among the women, though with much difficulty among the men. Mr. Dorward hopes to return to China in time to recommence his labours in this difficult region this winter.

XIII.—KIANG-SI.

Population of Province, 15 millions; Area of Province, 72,120 square miles.

MISSIONARY SUPERINTENDENT—John McCarthy.

Stations, 4; Missionaries, 9; Native Helpers, 7; Baptised in 1886, 4 Converts.

In this province we have a more encouraging record. Against two stations with five missionaries in last year’s report, we have four with nine missionaries mentioned, and though only four baptisms are reported this year, while ten were reported last year, this is not because the work has proceeded with less encouragement, but from the fact that the superintendent missionary has been mainly occupied in developing new work, and the record of accessions will come into the report for the present year. At Kweit’-li we witnessed last summer the baptism of the first convert. At the end of the year there were believed to be twenty-three Christians in that station alone. At T’u-k’u-t’ang five candidates for baptism were reported in December. Several new out-stations have been opened, in three of which it is believed souls have been given to the workers for their hire. With the exception of T’u-k’u-t’ang, from lack of workers, the stations and out-stations have had to be left with lady workers only. Particulars of their work have been given from time to time in China’s Millions, and the measure of encouragement has been quite a surprise and a cause for unfeigned thankfulness.

XIV.—CHEH-KIANG.

Population of Province, 12 millions; Area of Province, 39,150 square miles.

MISSIONARY SUPERINTENDENT—James Meadows.

Stations, 12; Missionaries, 21; Native Helpers, 64; Baptised in 1886, 101 Converts.

In this province the number of workers remains the same as last year, though there have been some changes in arrangements. About 103 baptisms are reported, instead of 80, as the year before, and there is one station from which no return has been received, in which we have reason to believe eight or ten have been added to the Church.

In the far West the Misses Carpenter have returned to Kiu-chau, and have joined Mr. and Mrs. Thompson; while Misses Byron and Littler have been working with much encouragement in the city of Ch’ang-shan, and its out-station, Peh-shih-huai. Nine members have been received into Church-fellowship in these stations. In Kiu-hwa our brothers Langman and Wright have been cheered by the baptism of seven converts and there is further promise of blessing.

We cannot speak of Hang-chau, as the returns have not come to hand. Having only native pastors there, it is difficult to prevent some irregularity.

In Shao-hsing and the out-stations, the addition of twelve has been cause for praise, though our earnest brother, Mr. Meadows, longs to see much larger accessions to the confessors of Christ. He is encouraged, however, by increased earnestness of converts, and more readiness to hear among the heathen. Mr. Robertson had to leave this district from failure of health, and is now working in Shan-si. The Misses Carpenter have likewise, from failure of health, needed to return to Kiu-chau.

Ning-po, Fung-hwa, and Ning-hai have been long under the superintendence of Mr. Williamson, and latterly T’ai-chau and its out-stations have also, owing to the continued absence of Mr. and Mrs. Rudland. Tai-chau, however, has had fifteen added to its membership, while the Fung-hwa and Ning-po districts have only existed eight. We would ask much prayer for this latter region. Our brother Mr. Williamson is greatly tried by want of harmony and earnestness in some of the native workers.

The most successful district in Cheh-kiang has been that of Wan-chau, including the out-stations, Dong-ling and Bing-yae. In this station and out-stations fifty-two have been added during the year. Mr. and Mrs. Steet are at present in America, and may shortly reach home and meet many of our friends during their furlough.

It only remains to be added that the district of Chi-chau, in which the work has long been in abeyance, is now superintended by our brother Grierson from Bing-yae, and that there are reasons to hope that it will not long remain unfruitful.
Mrs. Douthwaite—In Memoriam.

Extract from a Memorial Sermon Preached in Union Chapel, Chefoo, May 15th, 1887.

By the Rev. J. L. NEVIUS, D.D.

Mrs. Douthwaite was born in Manchester, England, in the year 1852. Both her parents are still living. She received her education principally in a boarding school in Sheffield. Her first Christian associations were with the body of believers known as the Plymouth Brethren. At the age of sixteen she united with the Congregationalist Church. At this early period her Christian character manifested itself in earnest and spontaneous efforts for the good of others. She was an active worker in the Sunday-school, and two or three nights in the week in the ragged schools. Thus, before she had any intimation of the special life-work to which the Master had called her, she was being fitted by the hallowed influences of a high type of piety in her parents—by intimate associations with Christians of different denominations, widening her religious views and sympathies—by a generous and social, intellectual and by hard and successful labor in different departments of work at home, for the trial of faith and patience which awaited her in China.

For several years before coming abroad she felt a strong desire to give her life to the cause of foreign missions, but saw no way in which her desire could be gratified. When she was twenty-one years of age Dr. Douthwaite, who had known her from childhood, asked her to be his wife, and join him in mission work in China, and thus her wish was realised.

As it was thought best for Dr. Douthwaite to precede her in coming to China by a year or two, she entered at once upon a special course of training to fit her for her future work. She availed herself of the advantages of the Deaconesses' Institute, at Mildmay, connected with the Church of England, and also entered Guy's Hospital, in London, where she became an adept at nursing the sick.

She was married to Dr. Douthwaite in Shanghai, in February, 1875. Their first mission station was Shao-hing, in the province of Cheh-k'iang, and about 500 miles from the coast. Here they lived, most of the time alone, for four years. The work was attended with many difficulties. I should be glad to speak of the length, would time permit. Mrs. Douthwaite, with a capacity for physical and mental labor which seemed almost to have no limit, a cheerfulness and buoyancy which rose above all the trials and privations of her lot, a willing hand, a spontaneous expression. It was evident to all who knew her, that her life had its spring in vital union and communion with God. She was devout, but not austere; conscientious, but free and joyous. Her piety was deep, but noiseless; undisturbed, but all-pervasive. It was such as in a remarkable degree fitted her for living in and mingling with the world, while at the same time, distinct from and above it. It was such as did not repel, but attract. She was indeed a "living epistle," bright, cheering, fitting for a new career and wider usefulness, but it was for a service nearer the Master, and in a higher and brighter world.

We remember the words of our Saviour, "Father, I will that where Thou art, I may be with Me where I am." Perhaps the reason why so many who seem specially fitted for usefulness on earth are mysteriously taken from us, is because they are also specially fitted for heaven.

Thankful that we have known Mrs. Douthwaite on earth, let us say, with perfect confidence in God's goodness and wisdom, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." And may the memory of her life, and the hope of meeting her again in our Father's house above, be another link to draw us nearer God and heaven.

I have hitherto spoken only of Mrs. Douthwaite's outward life. A sketch of what she was would be very imperfect without reference to her inner life, of which the outward was only the spontaneous expression. It was evident to all who knew her that her life had its spring in vital union and communion with God. She was devout, but not austere; conscientious, but free and joyous. Her piety was deep, but noiseless; undisturbed, but all-pervasive. It was such as in a remarkable degree fitted her for living in and mingling with the world, while at the same time, distinct from and above it. It was such as did not repel, but attract. She was indeed a "living epistle," bright, cheering, elevating. Her days as they passed began with cheerfulness and song, were continued with joyous work, always happy, and merging others happy, and ended, as her life did, in peace.

When taken ill, she had a presentiment that she should not recover. She was, however, perfectly resigned. When asked only a short time before her death, "Are you happy?" she replied, "Oh, so happy!

Perhaps we are not mistaken in supposing that she was being fitted for a new career and wider usefulness, but it was for a service nearer the Master, and in a higher and brighter world.

Dear friends, how shall we who are left for a little time best profit by the life and example which I have so imperfectly sketched? As we desire that death should be gain to us, we must live in, for, and with Christ. Without and apart from Him, life, happiness, worldly success are all a fleeting delusion. Oh, to understand and appreciate rightly Christ—the glory of His person, the perfection of His work, the fulness of His grace! To know the power of His resurrection, the fellowship of His sufferings, and to be made conformable to His death! To have that faith in Him by which, though dead, we shall live, and, living and believing in Him, shall never die.
I HAVE again visited our out-stations in company with the native pastor, and praise the Lord for all the encouragement graciously vouchsafed to us.

We had a pleasant time at the different gatherings of believers. We "broke bread" with two poor sisters in a cottage near Ts'ong-ko-bu; with twenty-five disciples at Shing-hien; with thirty-six at Mó-kó; twenty-two at Sin-ch'ang; and forty at Yih-ko-chuen.

Our people have had, of late, many answers to their united prayers. God has delivered men and women from persecution, has kept brethren and sisters "stedfast and unmoveable" under severe domestic affliction and distress. The change of attitude on the part of some in authority is an answer to prayer; and so is the addition to our numbers, in the midst of much clannish opposition and hostility.

I wrote you of a poor woman at one of our out-stations, "Dao-hong-san," whose husband has beaten her times without number for attending the services. The preacher dare not visit her, and no disciple, male or female, was permitted to enter the house while her husband was at home. A short time ago, he beat his poor wife so severely, as to make even himself fear that he had gone too far; and he began to regret his violence. Whilst in this state of mind, he was seized with a serious illness, and was unable to rise from his bed or help himself.

"Now," thought he, "my wife will pay me back for my ill-treatment. She will not attend to me, so I must do the best I can for myself." This is the way a heathen Christian grace and patience, without one unkind word, is permitted to enter the house while her husband was at home. A short time ago, he beat his poor wife so severely, as to make even himself fear that he had gone too far; and he began to regret his violence.

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But, instead of this, our sister, who was slowly recovering from his cruel treatment, did all she could to make him comfortable; and even used up her little savings to buy him some delicacies. This was all done with such Christian grace and patience, without one unkind word, that the husband was astonished and began to think, "There cannot be anything very bad in the religion of Jesus, or my wife would not have acted in this manner towards me." From that time he has given her full liberty to attend the services.

A few days ago I met her. She looked very happy, and when I told her that even foreigners in England and Scotland had been praying for her and her husband, she seemed very thankful, and asked me very earnestly to still go on praying for her.

The church to which she belongs is quite aggressive in its desires to spread a knowledge of the truth amongst their countrymen. They have a good house given to them rent free by a female member of our Mó-ko Church to preach the Gospel in. It is ten English miles from their own place of meeting, yet they have, with the help of a few native brethren, sent a man to this town, and undertaken to find him twenty-four dollars a year towards his support. This, with all their other contributions, is a good sum for a small and poor church of fifty-six members only; and I am thankful for the spirit it exhibits.

The spiritual tone of some of these countrymen is also quite refreshing to a missionary, who sees in the churches much to discourage, as well as to encourage. A tried old member of the above-mentioned church said to me and the pastor, "If God had not deprived me of my eyesight I should have lost eternal life. I should now have been so absorbed in work, of which I am fond, and in money-making; that I should have missed the salvation of my soul." I also heard him talking to some brethren later on, and saying, "When my neighbours curse me now-a-days, I say to them, You are wasting your breath, friends; your words do not pain me in the least. If your cursing can pain me, then I will admit your worship of false gods to have some power in it."

Another old man, a very ignorant but honest creature, spoke in such an intelligent way of the Spirit of God working in the hearts of persecutors, and making a way of escape for His disciples, as quite to astonish and delight me. The fact is, he had recently passed through some severe opposition, and came out of it so free from scars of any kind, that the good old man could speak with authority on the subject; and he did us all good. He kept saying, "Only pray hard and believe, and the Holy Spirit will make a way of escape." These are tried members of our church, not heathen receiving a mere transitory impression of the truth. Transitory impressions we meet with almost daily; they have often been disappointing, and sometimes disheartening.

First Experiences.

The following extract is from a letter from one of "The Hundred." It was written by one of the ladies who have gone out at their own expense, to join our happy band of workers in China. It will be interesting; we think, to many of our readers. As it was written to Mrs. Hudson Taylor, with no thought of further use, we do not publish the name of the writer.

YANG-CHAU, May 10th. — I hardly know how to begin to tell you about the goodness of the Lord, since I left England. He has just loaded me with blessing every step of the way. I never can praise Him enough for the reality of His presence all through the voyage. I did indeed find (and am still finding) Jesus a living, bright reality. He has kept me in perfect peace, in a way I never knew in my life before.
I do praise Him for all He taught me of Himself during the voyage—all the new scenes and circumstances just seemed to reveal Jesus to me in such new ways and with such freshness, as I proved His promises to be true in every new circumstance. Every step made Him more and more real to my soul, and His presence did so fully satisfy!

The Lord was so good, ordering everything for us all through the voyage. He kept us safe at Port Said, when another vessel, the Rome, went on the sands; and in the Canal and Red Sea He gave us cool weather. He also gave us grand times on board, and we could see Him working in many souls: two, if not more, were saved on the Mireasofar, and many others were under deep conviction.

At Colombo He ordered that we went on board the Decian instead of the Kohilla, and certainly that was of the Lord! The cabins and food were excellent, and the captain and officers were most friendly. Between Hongkong and Shanghai we had rather a severe storm, and proved that the presence of Jesus could keep our souls in peace.

But oh! the joy of landing at Shanghai! How shall I express it? It seemed too good to be true. Do tell Mr. Taylor the verse he gave me before I left England came to me so vividly just before landing: "I will go before thee and make the crooked places straight," and I felt certain as I set foot in this land that He had gone before! I claimed His promise afresh, and gave myself afresh to be wholly His—"His service" and at "His command." I do feel it such an honour to have been called out to witness for Jesus here.

Dear Miss Black and Mr. Stevenson gave us such a warm welcome; and as I went into the Mission House, such a feeling of "home" crept over me, and I did thank the Lord for all the love and kindness that was shown me there: I shall never forget it! All feeling of loneliness went in that atmosphere of "Home." I shall always love that dear "Mission House."

I was a week at Shanghai, and then Mr. Stevenson arranged for me to come on here. I cannot describe my feelings as I came into this dear little house; it all seemed so much more blessed, and so far beyond anything I ever dreamt of. I had such a warm welcome again from dear Miss Murray, and to find myself in this comfortable home-like little place, just made my heart burst with praise. I was at home again at once, and just felt that Miss Murray would be mother and sister in one. I am proving already that God does give mothers and sisters in China, I am so very very happy here, I have such a comfortable, dear little room to myself—which I have been arranging with all my things.

My first Sunday here I shall never forget. To see the dear native Christians filling the dining-room for the early prayer-meeting did my heart good. And when again we met in the chapel at eleven o'clock, I never shall forget that chapel, nearly full of eager faces—men, women, and children from the school—all so quietly and reverently sitting, drinking in every word that was spoken! It was a sight I hope I shall never lose the impression of: my heart seemed just to burst with joy on the one hand to see those precious souls hungering and thirsting for the "Bread of Life"; and with grief too, that so many are ready and longing for the "Water of Life," and still so few labourers come out to point them to Jesus. I feel more and more every moment I am in China, how can any one help coming out to these thirsty souls? I cannot tell you how striking that Chinese service was to me; to see those dear people sitting in rapt attention—not any attempt to disturb whatever—you might have heard a pin drop. And oh! as I watched the faces of the dear native Christians, how I did realise as never before, the wonderful power of the name of Jesus, who by His own power has delivered these souls from heathen bondage! But what struck me even more was the "breaking of bread" at the end of service, when we met with the dear Chinese in remembering the death of Jesus! It was so blessed! The bond of union between all His family—all redeemed by the same precious blood. I got such a blessing to my soul, meeting with those dear natives—and such a stir-up to my soul, too, to lay hold of God for blessing in this place. I do praise the Lord for sending me out more and more every day.

Shen-si Province.

FROM DR. WM. WILSON, OF HAN-CHUNG FU, TO HIS BROTHER.

We are feeling every month more encouraged about the work in connection with the hospital. The number of out-patients is generally sixty or seventy, and this six days a week. Sometimes we have three spells of preaching. I generally begin preaching, while Sir is seeing some of the cases. Then after half an hour or more, I set to work doctoring, while Mr. Hugheson continues preaching; and sometimes Mr. Pearse has time also to come along for a spell.

We have lately had two surgical cases which have created a good deal of interest. Two days ago a poor man left us, who a month ago came in all but stone-blind, led by the hand. It was a case of cataract in both eyes. I operated on one eye, and removed the cataract, and two days later, when I removed the bandages, his first cry was: "Thank Heaven, thank Earth, I can see, I can see!" Before he left he could actually read large print. When he and his wife left us, we saw them to the front door, and he, evidently rejoicing in his newly-acquired sight, and wanting to show off, tripped down the steps into the street, and then lingered a minute or so examining the tablets which adorn the front of the house, and then off they set together. He will now be able to make a living at his old occupation, selling straw sandals in the street. His wife has listened very attentively to the Gospel, and seems really as far as she understands, to believe. I hope they will continue to come about us, and so learn more; and that in his case, too, the inner eye may become enlightened, and he may see Christ as his Saviour. He is very deaf, so that he has not grasped the truth as yet so plainly as his wife.

A fortnight ago an old woman left us who came to us a month previously with a rapidly-growing tumour in her cheek, which completely covered one eye and endangered her life by its tendency to profuse haemorrhage. Under chloroform, we were enabled to remove it, and she left us well, the wound all but healed up, with no disfigurement. I think I mentioned her case to you in my last letter; how she was brought from her country home by her husband and son, with donkey and dog. So often I was reminded of Dr. Brown's touching story: "The Saviour and his Friends." She had been a vegetarian for many years; while with us, hearing the Gospel so often, she abandoned those views, seeing that to trust in such merit
was delusive. She lives not far from Shih-pah-li-p'u. My wife goes down there to-morrow to take the mothers' meeting, and then stay the night; and will try to go on next day to this old patient's house, where they have many relations. I think she will have a splendid opportunity there of preaching the Gospel; and we pray that others may be led to see the folly of idolatry, vegetarianism, and all other man-invented schemes for obtaining forgiveness, and may come to believe in Christ and be His followers. I understand the son is getting a tablet made to present to us in gratitude for benefit received.

**Glad Tidings from Shan-si.**

**From Mr. D. E. HOSTE.**

HUNG-T'UNG, April 28th, 1887.—Since I last wrote the conference here is over. Praise God, it was a most memorable time. The fact that some 300 men and women were able, in peace and safety, to meet for three days to worship God in Mid-China is, of itself, a cause for great praise, and a sign that God is with His people here. I just felt how your heart, and those of the dear labourers at Fyrland Road, would have been filled with joy to see and join with us.

As you can imagine, it is not the easiest matter in the world to house and feed such a number of men and women, but in this important department the Lord's power was manifested, and things went with that smoothness which God alone can produce. Deacon Stanley was wonderfully helped in arranging and directing matters, and the Lord supplied "willing, skilful workers" for all the various departments. The services themselves were seasons of real power. Dear Mr. Hsi spoke with great unction on the atonement of the Lord Jesus Christ; and on Sunday again at noon on the Lord's temptation.

The baptisms were on Saturday; Mr. Bagnall baptised fifty-two women. At about ten o'clock we began baptising the men; Mr. Hsi, S. P. Smith, and myself dividing the 152 amongst us. In the morning S. P. Smith and myself baptised; in the afternoon, dear Mr. Hsi, who had been fasting for a day or two previously, baptised the remainder of the men.

**Lord's Day was a day of blessing indeed; perhaps the most interesting part being**

**THE TESTIMONY MEETING**

in the afternoon. It was opened by dear Orr Ewing relating briefly, through the interpretation of S. P. Smith, the grace of the Lord amongst them up at Tai-yuen Fu. Hallelujah! Dear Ewing is so bright and happy, and is going ahead finely at the language. If it is the Lord's will, we hope he will arrange to come down here and stay with Mr. Hsi (who has taken a great liking to him, praise God!) during the time we are up at Tai-yuen Fu. I am sure he will be a great blessing wherever he is.

**DEACON HSU.**

Then followed a most interesting account from a young deacon named Hsü, who has just returned from Tung-lin Hien, where he has been working an opium-refuge. The Lord has been preparing the hearts of the people there for the Gospel; there is a great spirit of interest and readiness to hear the Word. He told us how one day, when preaching on the streets, he was invited in by the owner of a medicine shop, who became so impressed by what Hsü told him, that of his own accord, when Hsü was gone, he pulled down and destroyed his idols. He now believes in the Lord and has been baptised. Praise God!

**FAN LIH-YU.**

The most striking testimony of all was that of a man named Fan Lih-yu, who lives in a village fifteen li to the south-east of here. From childhood he had always been careful and correct in his conduct, and as he grew older the desire to attain to a high standard of virtue deepened into a fixed longing. He resorted to the usual devices of the human heart for attaining to this, and his name for benevolence and well-doing spread through his immediate neighbourhood. Though others praised him, the Holy Spirit was deepening conviction of sin in his soul. He decided "to leave the dusty world and cultivate the practice of virtue." At this time he was a young man, and his female relatives wouldn't hear of his taking this step of becoming a hermit. A compromise was effected; he consented to live with his wife and family till he reached the age of thirty; then he consented he should be free to leave all and become a hermit; thus having leisure to attend to the salvation of his soul.

Meanwhile he attached himself to one of the many religious sects in this region, and continued to live a life of great strictness. He had heard of the Gospel from some of our brethren, who live in his village and the surrounding neighbourhood, but appears to have been uninterested in what he heard.

Last year the news that there was in this city a place where a doctrine, said to be very good in its teachings, was being promulgated, reached his ears. Accordingly, one Sunday last December, he came in and sat through the service. Stanley Smith conducted it, and spoke on the words of the Lord, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of God." The Holy Spirit sent the word home into the man's heart, and next morning he came full of eagerness to hear more. After some hours of conversation with him, Stanley asked him if he was willing then and there to receive the Lord Jesus Christ as his Lord and Saviour. He said, Yes! They knelt down, and the matter was settled. Praise God!

Since then he has been growing in the knowledge of the Lord, and was baptised at the conference. Now comes the crowning blessing. He had been feeling that baptism was a very solemn rite, and felt the deep responsibility that rested upon him to devote himself wholly to God and His service, and appears to have had a season of consecrating himself fully to the Lord. Well, the afternoon after his baptism, he, whilst sitting by himself, received a most definite baptism of the Holy Spirit.

Naturally a very quiet, rather silent man, he now in his village is preaching away and publishing the news of the Gospel. As he walked home a carter offered him a lift, which he accepted, and then preached the Gospel to the kind carter, who then and there believed in the Lord, and was baptised. Praise God!
is an intensity and earnestness, especially in his prayers, that would convince much more sceptical people than oneself. What is the most cheering feature of this case is the simple, clear faith in a crucified Redeemer. Oh, it is glory indeed, to see this dear man’s joy and love, and wonderful enlightenment in the things of God! It is just another call to preach the Gospel of Christ; to have faith in it as the power of God unto salvation. Expect to hear of mighty outbreaks in these parts. I feel convinced that God’s time has arrived.

FLOODS!

Well, on Monday morning dear Stanley Smith gave us “Floods” by Mr. Radcliffe. I couldn’t help wishing Mr. Radcliffe could have been there, it would have filled him with praise to God. I do not think I have ever been in a more powerful meeting, and when at the close dear Mr. Hsi led in prayer, and seemed to be literally all aglow with prayer, one did feel it was an unspeakably solemn thing to be permitted to have any share in the great project which God has of saving souls from the power of Satan.

Mr. Hsi asked and thanked for “Floods”; he is looking for thousands, and so are others of us, as I know you have been for a long time. Praise the Lord! Indeed, there ought to be a stream of praise going up to God for His wonderful works out here!

Baptisms in Yang-chau.

FROM THE DIARY OF MISS M. MURRAY.

Wednesday, March 30th.—To-day we had the joy of seeing two dear women baptised. We have long prayed for them. The chapel was crowded to witness their confession of Christ; they were very brave and not afraid, through grace given unto them. We have had a good meeting with the Christians to-night; several of them were asked to choose a passage of Scripture that they had been reading this morning, and read it aloud, and explain it; the remarks and prayer that followed we trust will lead to more earnest and careful study of God’s Word.

Monday, 4th April.—To-day two young men and two girls belonging to the school were baptised. It was a very solemn service; many strangers listened attentively to the Gospel. Some women remained with us afterwards.

Sabbath, 10th.—A very wet day, but notwithstanding our two friends Ts’sang-nai-nai and Li-siao-tsei were with us as usual. We had the communion with our Chinese brethren and sisters; it was a very precious time, so quiet and solemn. Only one stranger came to our meeting for the women; it was too stormy for them to come out. Our friends who had come in the morning stayed with us all day, the two ladies all night. We Christians had such a good time together this afternoon.

Wednesday, April 11th.—Some strangers came to the meeting to-night, and listened very attentively; one poor girl, who has been beaten several times for coming, was here again. May God save her. We expect He will.

Friday, 15th.—To-day we had the joy of seeing dear Li-siao-tsei baptised. Her testimony came clear and plain.

Sabbath, May 1st.—We had such a good time of prayer with the dear native Christians to-day. We felt the Lord was blessing us. The chapel was full; we had an inquirers’ meeting after dinner, and two men and one woman are accepted. A very wet afternoon, so that we had only one or two outside women with us.

Thursday, May 3rd.—This morning three men and one woman were baptised, one man who had heard the Gospel from Mr. Hudson Taylor years ago. He tells us he has never worshipped idols since, though he has not had the courage to be baptised till now.

Wed., 4th.—Kao-nai-nai, the woman baptised yester-
day, has been turned out of her home; her husband and friends are very angry. Fray for her. Our sisters, just arrived, began study to-day. We are looking to God that their teachers may be saved; one of them is interested; his wife was lately baptised.

Sabbath, May 8th.—A good day. A larger prayer-meeting than we have yet had; the chapel so full that we had to take down the partition. Praise the Lord! A good many women came in the afternoon and listened very attentively. In the evening the teacher before mentioned decided for Christ, and asked for baptism. Thank God with us.

Wed., 11th.—Several women here this afternoon very much interested in the Gospel. A number of men came to the service to-night, and listened very attentively.

Thursday, 12th.—A great many visitors to-day; the forenoon the Christians came for the Bible-class; in the afternoon we had strangers. About five o’clock Miss Borroughes went out with me, and we had good times in two houses. This is the night of our weekly conference with the dear sisters in the other house; we talk over the work and spend some time in prayer. Our souls are refreshed and cheered.

Sabbath, May 15th.—A good prayer-meeting with the dear natives this morning, and afterwards, as we expected, at the service the Word was given in the power of the Holy Ghost. A meeting for inquirers was held in the afternoon, and four men were accepted for baptism. One is our water-man, another the husband of Chang-nai-nai, lately baptised; the others have been brought in through the afternoon preaching in the chapel.

Tuesday, 17th.—This morning Chang-sien-seng (the first of our teachers here converted) was baptised, also the water-man; the other two men drew back at the last, from the opposition they met with among their friends.

Pray for them, for us all.

Wed., 18th.—Last night these two men came to worship with us again; they are not willing to give up Christ, thanks be to Him. Fray that their faith may be strengthened. The work among the women is very encouraging; they are learning to come more regularly to Bible classes, etc.

Arrivals and Departures.

On August 13th.—Mr. and Mrs. Stott reached England, for rest and change.

N LANDING in Shanghai on March 1st, 1854, I found myself surrounded with difficulties that were wholly unanticipated. A band of rebels, known by the name of "the red turbans," had murdered the officials and taken possession of the native city, against which was encamped an imperial army of 40,000 or 50,000 men, who were a much greater source of discomfort and danger to the little European community than were the rebels. Upon landing, I was told that to live outside the settlement was impossible, while within the settlement even apartments were scarcely obtainable at any price. The dollar, now worth about 3s. 6d., had risen to 8s. 9d., and the prospect for one with a small income of English money was dark indeed. However, I had three letters of introduction; and counted on counsel and help, especially from one of those to whom I was commended, whose friends I knew and highly valued. Of course I inquired at once for him; but to learn that he had been buried a month or two before, having died from fever during the time of my voyage. Saddened by these tidings, I inquired for a missionary to whom one of my letters of introduction was addressed, only to experience another disappointment, for he had left for America. The third letter remained, but it was given me by a comparative stranger, and I had consequently counted less upon it. It proved, however, to be God's channel of help. The Rev. Dr. Medhurst, of the L.M.S., to whom it was addressed, introduced me to Dr. Lockhart, who kindly allowed me to live with him for six months. Dr. Medhurst procured for me my first Chinese teacher, and he, Dr. Edkins, and Mr. Wylie gave me considerable help with the language.

OCTOBER, 1887.
Those were troublous times, and times of danger indeed. Coming out of the city one day with Mr. Wylie, he entered into conversation with two coolies, while we waited at the little East gate a short time for a companion behind us. Before our companion came up, an attack upon the city from the batteries on the opposite side of the river commenced, which led us to hurry away to a place of less danger, the whiz of the balls being unpleasantly near. The coolies, unfortunately, stayed a little too long and were struck. On reaching the settlement we stopped a few minutes to make a purchase, then proceeded at once to the London Mission compound, where, at the door of the hospital, we found the unfortunate coolies with whom Mr. Wylie had conversed, with their four ankles terribly shattered by a cannon ball. The poor fellows declined amputation, and both died. We felt how narrow had been our escape.

Early one morning I had joined one of the missionaries on his verandah to watch the battle proceeding, perhaps three quarters of a mile distant, when a spent ball passed between us and buried itself in the verandah wall. Another day my friend Mr. Wylie left his book on the table after lunch, and returning in about five minutes for it, found the arm of the chair on which he had been seated shot away; but in the midst of these dangers God protected us.

After six months' stay with Dr. Lockhart, I rented a native house outside the settlement, and commenced a little missionary work among my neighbours, which for a few months continued to be practicable. Then the French joining the Imperialists in attacking the city, the position of my house became so dangerous that for the last few weeks, from the nightly recurrence of attacks on or from the city, I gave up attempting to sleep by night. One night, a fire appearing very near, I climbed on to a little observatory I had on the roof of the house, to see whether it was necessary to attempt escape. While there a ball struck the ridge of the roof on the opposite side of the quadrangle, showering pieces of broken tile around me, the ball itself rolling down into the court below. It weighed four or five pounds; and had it come two or three inches higher, would probably have spent its force on me instead of on the building. My dear mother kept the ball for many years. Shortly after this incident I had to abandon the house and return to the foreign settlement; and this movement was made none too soon, for before the last of my effects were removed the house was burnt to the ground.

Journeying inland was contrary to treaty arrangements, and full of difficulty, especially for some time after the battle of Muddyflat, in which an Anglo-American contingent of about 300 marines and seamen, and a volunteer corps of perhaps 50 to 100 residents, attacked the Chinese imperial camps, and drove away from 30,000 to 50,000 Chinese soldiers, the range of our shot and shell making the native artillery useless. Still, in the autumn of 1854 a journey of perhaps a week's duration was safely accomplished with Dr. Edkins, who of course did the speaking and preaching, while I was able to help in the distribution of books.

A journey taken in the spring of the following year with the Rev. J. S. Burdon, of the C.M.S., now the Bishop of Victoria, Hong-Kong, was attended with greater danger. The account, which is too long to insert here, is given from my journal, in CHINA'S SPIRITUAL NEED AND CLAIMS. During that journey, after some time spent in evangelising on the island of Ts'ung-ming and on Hai-mun, to the north of the Yang-tse river, we proceeded to Lang-shan; where we attended an idolatrous festival, preaching and giving books to thousands of devotees. From there we went on to T'ung-chau, where we were seized by savage soldiery, who wished to behead us in the streets, though a few of them thought it safer to take us first before the mandarins. As they could not agree about this, a fight ensued, during which we were left unguarded to await the issue of their quarrel. Providentially having a few Chinese visiting cards with me, the distribution of these among the crowd satisfied them that we were indeed "foreign visitors," which our English dress and appearance had failed to do, and turned the scale in our favour so far, that those who wished immediate decapitation were compelled by the people to seek first the sanction of the authorities; who, it is needless to say, delivered us from the hands of our captors.

The trials of this early period it is scarcely possible to convey; to one of sensitive nature, the horrors and atrocities and miseries connected with war were a terrible ordeal. The embarrassments of the times were very great; with an income of £80, when I was compelled to move into the settlement, I had to give £120 rent, and of course to sub-let half the house; and though the committee of the Chinese Evangelisation Society, whose first agent I was, increased my income when, after the arrival of Dr. Parker, they learned more of our circumstances, many painful experiences had been passed through. Few can realise how trying to one so young and inexperienced many of these things were, or the intense loneliness of the position of a pioneer who could not even hint at many of his difficulties, as to do so would have been a tacit appeal for help.
The great enemy is always ready with his oft-repeated suggestion, "All these things are against me." But oh, how false the suggestion! The cold, and even the hunger, the watchings and sleeplessness of nights of danger, the exhaustive summer heat, and the feeling at times of utter isolation and helplessness, were well and wisely chosen, and tenderly and lovingly measured out. What circumstances could have rendered the Word of God more sweet, the presence of God more real, the help of God more precious? They were times indeed of emptying and humbling, but were experiences that made not ashamed, and that strengthened purpose to go forward as God might direct, with His proved promise, "I will not fail thee, nor forsake thee." One can see even now that "as for God, His way is perfect;" and yet can rejoice that the missionary path to-day is comparatively a smooth and easy one.

(To be continued.)

The Young Men's Missionary Training Home.

FROM REV. F. W. BALLER.

GAN-K'ING, May 7th.—You will be extremely glad to learn that so far the Training Home has been a success. The LORD has heard the many prayers offered, both at home and out here, and has blessed us together in a very special manner. I much doubt if a happier family is to be found anywhere than we have here in Gan-k'ing. The brethren pair off well, and a spirit of mutual respect, appreciation, and love has been poured out upon us. For this we do indeed praise the LORD, as well as for the favour He has given me with them. We are as though we had known each other for years; and all feel that, though they are here for study, they are studying at home.

In regard to study, they are working as diligently and faithfully as any one could desire. I have a class with them every morning from nine till ten o'clock, and they study with their teachers or by themselves during the rest of the day. Two share the one teacher, each one thus having half a day in which to work up what he has got from the teacher during the other half. On Saturday morning we have revision, when each one writes his lesson and translates what I give them. In this way we gather up the last week's work, and are able to gauge pretty accurately where each one is. This takes the whole of Saturday morning from nine till twelve, and in the afternoon they have a holiday. This afternoon they hope to visit some villages a short distance away with tracts, and try and air a little of what they have learnt.

The Bible Christians have surely been guided of God in the choice of men. The four they now have in the field are good pioneers and will be helps and blessings to any who may come after to join them.

I am persuaded that having the men together to study and to learn to work is a good thing. We can see their capabilities, study their characters, and also train them into habits of diligence. Each one will, I hope, leave here with an instructed conscience as to the profitable use of his time, and as to the fact that he is to labour and not to loiter out here. Give us good men, even if deficient in outward polish, and we will do our best to set them a-going for God when they reach here. Many a good man has been spoiled for the want of a little timely help at the start. How often we need to remind ourselves that we are not our own, that health, strength, money, time, and all else are given to us to use for others. Our religion does not terminate with ourselves.

We shall greatly value your prayers for us here. We do want to so live as to bless these beloved brethren. They will either be hindered or helped by their stay with us.

The English Girls' School.

A LETTER FROM MISS KNIGHT TO MRS. HUDDSON TAYLOR.

CHEFOO, July 8th.—I want to write and tell you our impressions of the school-work here, as I feel sure the readers of CHINA'S MILLIONS will like to know how it strikes new-comers, and what a real, true bit of labour for the Master it is; and also of the way in which Miss Seed and Miss Whitchurch have succeeded in accomplishing their arduous task. I feel my labour to be appreciably lightened by the splendid management and conscientious rule of my predecessor. At present there are fifteen girls, all boarders, ranging in age from six to eighteen, and all profess to have given themselves to Christ. Is not that a cause for thankfulness? After the rains we expect two or three more little pupils, day-scholars; and a new wing having just been built at the school-house, we have room for at least fifteen more boarders.

Everything in the house is in the nicest order, and the children look so happy and well-cared for it does one's heart good to see them. The course of study comprises the usual subjects taught in a high-class English school, and the results at the recent examination were most encouraging. Children in China are generally rather behind their sisters at home, in the matter of study; and therefore it
seems all the more noteworthy to find one or two, who have come to the school at an early age, doing quite as much as a child of equal years at home, and even some, who at the age of nine could barely read, now passing a very good examination! Truly Miss Seed is to be congratulated on the very evident blessing which has rested, and still rests upon her work.

Just now I am studying colloquial Chinese so as to be able to manage our household affairs, but at the end of this month (July) we expect to take up the work definitely, while Miss Seed and Miss Whitetchor will be making preparations for going on into the province of Shan-si, where their future work will lie.

The last great gathering was indeed a blessed time. Mr. Bagnall baptised the women, and Hoste, Mr. Hsi, and myself the men. The last morning I gave an address—the only one I gave—on "Floods," based on dear Mr. Reginald Radcliffe's texts, which, thank God, I see you put in the Chinese Recorder. You can imagine the surroundings and the theme were of the sort to make one's soul go out in speaking! I shall not soon forget dear Mr. Hsi's prayer when I had finished.

Pray for us, dear Mr. Taylor, that we may get much labor before God. I often have thought of your words of emptying and filling. How unspeakable are the attributes and characteristics of God—none more so than His humility and condescension.

Thank God, He will use weak ones, stupid ones, stumbling ones, for such we know ourselves to be, and such are the dear native workers He is using.

The Lord is scattering Thy children at home! Give them, O God, scatter Thy children at home! Give them, of a world's famine. The cry for workers.

You have no idea how the people listened to the tidings of a Saviour—a God who can save—but oh, for workers up on that Tai-yuen plain! K'ai-hi Tien, Ping-yao Tien, Ch'i-Hien, all big, and not one witness for JESUS! No one to point them to the LAMB of God that taketh away the sin of the world! No one to publish the momentous fact that God has made peace with the world through the blood of His SON, and if they will believe they can now have peace with God! But HOW shall they hear without a preacher?

God scatter Thy children at home! Give them, O God, such a look at CHRIST crucified that they shall become—in a deep sense those whom Thou dost love—"cheerful givers."

"God loveth a cheerful giver." Loves them for it is the SPIRIT of His SON in them that makes them such: loves them because such are in sweet accord with His own most gracious character. The generous God delights in the generous, and He that gave His only-begotten SON loves the cheerful giver.

My soul is burdened as I think of those towns, full of iniquity and destitute of God.

O Christians, with talents, wealth, time at disposal, cast God's gifts to you back into His royal treasury. What deep, what whelming need! Here we speak not of a country's but of a world's famine.
A subscription list has been opened, the donors' names are to appear not in the world's records, but heaven's archives. Let us look into that list; we see that He who "stands by the Treasury" is the first DONOR. What is His donation?

Is it some large sum to be spent in rearing gorgeous fabrics that shall be notable to all time—not for the number of souls that have therein found God, but notable for their perfect symmetry, their massive columns, their lofty pinnacles, their noble arches, their decorated windows, for gorgeous ritual and pompous music? Or did this first DONOR, in order to relieve the sufferers, give large sums into the treasury to be spent in rearing vast educational establishments, that men might by the husks of education stay the famine-pangs of stricken souls?

No! Not thus does this DONOR compassionate the souls of men.

We look at the record, and we see no single name, but words of Scripture, from which we select the following:

"The bread that I give is my flesh, which I give for the life of the world."

"CHRIST suffered that He might bring us to GOD."

"He loved me, and gave HIMSELF for me."

Let it yours, reader, and mine to tread in HIS steps.

FROM MR. D. B. HOSTE.

T'ai-yuen Fu, May 8th.—We reached here on the evening of Friday, the 6th May, having, through the grace of GOD, had a journey of much blessing.

NEEDS OF THE UNREACHED.

As we passed up the plain we had grand times of tract-distributing and preaching; but, oh, what a mockery it seemed to tell a poor fellow, who asked about breaking off opium, that there was no place nearer than 160 to 200 li! We found willing listeners everywhere; but how one's heart ached as we felt there was not a single man who was caring for these souls, and then thought of streets at home packed with churches, chapels, mission-halls, meeting-houses, coffee-houses, and institutions of all kinds; and positively not even a room in which a work was going on in whole, vast cities. May GOD rouse the church at home further, and make them remember the masses; it is just awful!

May a gracious GOD fit one for HIS service! How He must be longing for anybody whom He can pick up to satisfy His great heart of love, in gathering in the multitudes of the lost. One feels one has scarcely got a glimmer of John iii. 16: "GOD so loved the world," etc. What an infinitely solemn and important matter GOD must have regarded the salvation of souls as being—He gave up His only Son; and one catches one's self-doubting whether one can give up some little comfort for the same object! May the GOD of all grace enable us to please Him.

CHEER AT T'A'I YUEN.

Our friends here are full of joy in seeing the sprouts of life; yes, praise be to GOD, the work has really begun. It was touching to see two or three dear fellows weeping as Sturman left; and the Baptist brethren have been getting blessing too, and we are looking to the LORD to make them flames of fire. How GOD must be longing to do it, as He looks down upon the vast, uned multitudes.

We did sing Hallelujah! as we heard of the farewell meetings of twenty-five of the hundred, and heard grand news of the first four dear fellows, who appear to be going ahead tremendously.

Mr. Smith will, I expect, have been telling you of the LORD's work in Lu-gan Fu, and our hope that he may go down there next autumn for a month or two, if it be the MASTER's will. I would ask special prayer that the power of GOD may rest mightily on him on this expedition, and so Satan's kingdom may be mightily shaken.

It has been a great pleasure meeting Mr. Horobin; he seems a dear servant of the LORD, and is now, thank GOD, in good health. You will hear about Mr. Sturman from others; he has been much blessed, and made a blessing, in this city. Praise GOD!

Testimony of Mr. G. Y. Studd.

Given in Shanghai, May, 1887.

"He that believeth on the Son of GOD hath the witness in himself." I have often heard one man say of another who has been discussing a subject—"Oh, he does not know what he has been talking about." Now, I want to tell you something about which I know a good deal, for it is an experience of my own.

Ten years ago, when I was a schoolboy, I first realised the LORD JESUS CHRIST as my personal SAVIOUR from the sins I had committed. I realised that He had died to wash my sins away, I accepted His salvation, but there I stopped. I did not recognise that He was to be my KEEPER, that He was to be my SAVIOUR from sin, present and future. No, I just accepted His salvation as a free gift, and then went on trying to keep myself. I tried to live better; but I was only trying in my own strength, and I failed.

It was not long before I was trying to live both for GOD and mammon, to have all the advantages of the sacrifice of the LORD JESUS CHRIST, and yet not done fidelly, and left undone when any small excuse offered. I went back to work at law, but I got ill again, and had to leave England for a time. I returned after a few months with fresh vigour to work, and settle down
this time really for good, I thought; and after eighteen months' hard work I began to look forward to doing something in my profession. However, last October, I was again overtaken by illness, and was ordered to go away to Australia for the winter. I felt very despondent: it seemed as if I was never going to get on.

At this time it was suggested to me that possibly I was not intended for the Bar. This suggestion, however, did not please me, as I was quite set on it; and I went away, hoping to get back to England in the spring, well, and equal to work at my profession. I spent four months in Australia, and was just starting again for home, when I got a letter from my brother [Mr. C. T. Studd] here, saying that if I would return by China he would come down to within a reasonable distance of the coast and see me. Right glad I was to get that letter, for I wanted to see my brother; I had not seen him for two years and a half, and I was not likely to meet him again for years. As I was getting near Shanghai, I began to think to myself I won't stay very long in China: my brother is so keen about missionary work, he will, perhaps, be persuading me to stay and go inland with him: and I did not want that.

I arrived at Shanghai about ten days ago (on May 9th), and found to my surprise that my brother had come here to meet me. When it was suggested that I should stay with my brother at the Inland Mission House, I was somewhat alarmed; for I was afraid of being thrown too freely into the society of such earnest Christian workers. I did not know what they might not want me to do, and I was afraid of being identified too much with Christians by men of the world. Yes, I liked the good opinion of men; and the world does not like much real religion. Religion is tabooed even as a subject of conversation: it throws, I suppose, too strong a light on men's lives, and, as the Bible says, "Men love darkness rather than light, because their deeds are evil."

For the first day or two it was all right, though I could not help noticing the calm and the peace amongst the people with whom I was living. No troubles or difficulties seemed really to bother them. They had their trials and difficulties, but these did not seem to burden them. With me it was quite different: I was sometimes vexed and sometimes surprised at the small petty things which came out of this peace, and was told, "Oh, whenever we have a difficulty we lay it definitely before the Lord in prayer, and He always does according to His promise:—'Cast thy burden upon the Lord and He shall sustain thee.'"

With me it was quite different: I was sometimes vexed and sometimes surprised at the small petty things which came out of this peace, and was told, "Oh, whenever we have a difficulty we lay it definitely before the Lord in prayer, and He always does according to His promise:—'Cast thy burden upon the Lord and He shall sustain thee.'"

That was all very well, but I did not understand it. I thought they didn't want me to within a reasonable distance of the coast and see me. Right glad I was to get that letter, for I wanted to see my brother at the Inland Mission House, I was standing up and confessing before men that I was on the Lord's side. My stumbling-block through life had been fear of man. I liked to stand well with my fellow-men; to be applauded by them; to have a good reputation; and I had always been afraid of being too religious, lest men should sneer and give me the cold shoulder; and, oh! I couldn't stand that.

I still felt the fear of man, but I was trusting Jesus for everything, and so I just trusted Him to take that away from me and make me boldly confess Him. Thank God! He did answer my prayer, and I did confess on the platform on Thursday night in a few words what I had been, and what the Lord Jesus had now done for me.

I was still going away by the Japanese Mail next day; I was quite sure of that. But my first thought on Friday morning, even before I was half awake, was just this—You confessed last night that you had been a coward in the past, but henceforth you were going to stand up for Jesus, and now isn't it just like firing the first shot in the battle and then running away to shelter, if you go away to-day instead of waiting for those meetings? I could not go away then. At once I went and got my passage transferred, and I am staying on here to tell out the story of God's love to me.

Now, I have not told you all this long story about my past life because I like talking about myself, or because I want to hold myself up as a good example to you, God forbid. You will admit it is not a nice thing to have to confess to cowardice. I feel I must testify to the infinite mercy and wondrous grace of God to me. It may be there are some here now who are in the same position as I was, afraid to come right out on the Lord's side, because they fear what the world will say, what their friends will say—in fact, because they fear man rather than God; and this, too, after having come to Jesus for the forgiveness of their sins and having accepted from Him salvation as a free gift. Surely this is cowardice indeed.

You may say very well, but I did not understand it. I believed in prayer, but I knew nothing of it as such a power in everything.

Unconsciously I began to wish that I might have this peace, this settled calm. I knew I had not got it myself, and I saw that it was something worth having. I began to ask how I might get it, and was told to submit myself entirely to the Lord Jesus, and trust Him for everything. I did not feel I could do that: I did not want to submit myself wholly. I didn't know what it might lead to; it might lead to my going to missionary work in China, and I didn't want to do that, as I was determined to go home and go back to the Bar. I then heard there were to be some revival meetings in Shanghai, and that made me quite determined to go away at once. I thought they might want me to take part in them, which I was afraid to do; so I took my passage in the Japanese Mail starting on Friday last.

However, I began to feel such a craving, such a hungering for this peace, that I made up my mind, at all costs, that I must have it; and I at last surrendered myself to the Lord Jesus, trusting that He would make my will His own. That was on Wednesday; and since that time I have had such peace, such joy in my soul, that I can't express it in words. I know it has made me feel altogether a different creature, and really, last Thursday and Friday, I could scarcely believe that I was not in a trance, that I should not suddenly wake up the old self; but no, thank God! it is no trance, but just this, the Lord Jesus Christ is my Keeper. He kept me then, He keeps me now, and He will continue to keep, I know, so long as I trust Him. I felt that I must confess before men what the Lord Jesus had done for me, and I don't hesitate to say I was frightened at that; standing up and confessing before men that I was on the Lord's side. My stumbling-block through life had been fear of man. I liked to stand well with my fellow-men; to be applauded by them; to have a good reputation; and I had always been afraid of being too religious, lest men should sneer and give me the cold shoulder; and, oh! I couldn't stand that.

"O taste and see that the Lord is good; blessed is the man that trusteth in Him."
WALL SEPARATING PEKIN INTO TWO PARTS.
A First Sight of Idolatry.

FROM MISS M. FORTH.

YANG-CHAU, June 12th, 1887.—A short time ago, with a heart brimming over with joy, I sat down to write you. Joy in the loving leading of our Heavenly Father, for surely goodness and mercy have followed us every step of our journey. All the way the precious Saviour Himself was "a living bright Reality," coming into our hearts and filling the void made by the absence of dear ones with His own loved presence. This was the case not only with ourselves, but many who journeyed with us and found this true also.

Our passage was almost perfect, and now at last He who "bringeth them to their desired haven" has brought us safely to the land of His choice, and given us a truly Bethany home. We can do nothing else but praise Him, our King; and also pray that these unworthy lives may more than ever glorify Him who hath so loved us.

A PROCESSION.

But just now my heart seems wrung with sorrow, for—

"How can we count as nothing
What grieves our Saviour so?"

I have been gazing on what I suppose is an every-day sight in Yang-chau, but what I have seen to-night only for the first time—an idol procession. On and on the people thronged; some bearing aloft huge Chinese lanterns, followed by priests carrying incense. Behind these came men holding on high lanterns of another description, followed by a car gorgeously decorated, inside which were a number of gods. Slowly the stream swept on until it halted just before our house. Here the men stopped to take rest, for the night was hot and their burden heavy; and what was their burden? A huge hand-car, brilliantly painted, heavily decorated, and illuminated with variously coloured lanterns, containing four girls of about twelve years of age, standing, for there was no room for them to sit. Poor little things! they looked so weary.

The men raised their burden, and on and on the people thronged, amid the sounds of gongs, clashing cymbals, and the hoarse shouts of the crowd; and one wondered when the stream would end. For more than half an hour they poured along thus, and as they crowded on, one thought of the other road, along which they were thronging—yes, going in droves to hell, and no one careth for it; I thought all my brothers and loved friends were left behind in dear old England, but oh, the joy and happiness of being together! I thought of the other road, along which they were thronging. We see this picture; then another rises before our view—that of our crowded churches, chapels, and conference halls at home; and of those who every Sabbath day wind their way to their comfortable place of worship, into their costly-cushioned pew; some, alas! even to be drugged with the doctrine that Buddhism is as efficacious and good for the Chinaman as Protestantism for the Englishman! Oh, to these we would cry, "Come out here, and see for yourselves." What a difference between extinguishing all personal longings and desires, and having them all fulfilled even to the "exceeding abundantly" in Christ Jesus our Lord; between extinguishing all personal traits of character, and surrendering them to God, to be purified, intensified, and ennobléd; between the un­disturbed sleep, when man loses all desires, ambitions, and affections, and is out of the reach of pain or pleasure—which is their culminating point of bliss—and "the lively hope" unto which we are begotten "again by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away!"

Oh, how one's heart aches for these poor people! Surely it may be said of each one, "He feedeth on ashes; a deceived heart hath turned him aside." In this city alone, with a population of 360,000 inhabitants, there are five thousand opium dens, and not one opium refuge! something like a thousand temples and only one Protestant chapel! One of these temples is said to contain 10,000 idols!

Oh, that some of God's own dear children may be led to give themselves, spirit, soul, and body, to extend the kingdom of their Redeemer—the One who bought them with His blood—to be disposed of as He sees best for the extension of His glory, and the hastening of His chariot-wheels.

ENCOURAGEMENTS.

Some aspects of the work here are very encouraging. On Sunday morning there are usually between sixty and seventy here. The church has forty members, and we are praying for many more this month. Some time ago some friends here began praying that God would give them fifty souls by the end of June; they have had nearly thirty, and now we are praying for the rest.

I so often think of that happy fortnight I spent in London; but though happy then, I am far, far happier now. Praise the Lord! This is our song, is it not?

The devil is very, very busy in our hearts; "but with such a captain we are sure to win."

Gainers by Giving to the Lord.

FROM MR. M. WALKER.

WU-CHANG, June 30th. Nearly two years have passed away since I left England, and I can truly look back with deep gratitude to our heavenly Father. Life in China is very different to what I expected to find it; I thought all my brothers and loved friends were left behind in dear old England, but oh, the joy and happiness to find so many warm, loving hearts, filled with the love of Christ, ready to give a brother or sister a loving hand and helpful sympathy. I doubt if my own brothers could have been more kind and brotherly than some of our friends in China have been. Yes, it is true, the promise is fulfilled, we do not lose by giving to the Lord, but are gainers.

The first few months were spent in Gan-king—very happy months—and then came a time of weakness and trial upon a bed of sickness for some weeks, after which I went to Shanghai, and later to Chefoo. Mercies followed me all the way, and, with restored health, I returned to Shanghai, desiring to go back to Gan-king, but it pleased God to order my steps to this place.
The Hand of the Lord in Ho-nan.

FROM MR. SIMMON.

She-K’I-TiEN, June 20th.—On the day that we came to terms about this house, I had in my daily portion a precious promise: “He shall open and none shall shut.” I took it as a promise to me concerning the house, and it has proved to be so. After removing, I found that the house was built on ground belonging to an opponent, and soon the storm of opposition became pretty severe.

My landlord had to stand a good deal of trial and persecution, and more than once he seemed on the point of yielding, saying, that if we were going to stay on, we should need to get a proclamation issued, as all his neighbours were against him, threatening to take both him and us to the court at Pekin. We prayed that he might hold firm, confident that the storm would die away, and it did so sooner than I expected. One of the women in Wong’s household took opium, and she was so far gone that native medicine was no use. They sent for me, and praying God to prosper me, I went, and was enabled to save her life. This, seemingly, has put a stop to the persecution. Praise God. This is the second time the Lord has enabled me to help our persecutors.

The work here continued to prosper while I was away. I feared that the young converts would fall back during my absence, but God has rerubked my small faith, and taught me that He who is mighty to save is also mighty to keep. Blessed be His name! Not only had they been enabled to hold fast what they had, but also to press forward after more; their testimony had been blessed to the conversion of others, and they had carried the glad news into other villages, in three of which there are now inquirers, and perhaps converts.

The testimony of a dear child, only nine years old, has been much blessed. During the New Year festivities neither threats nor promises could induce him to partake of the meats offered to idols. “No,” he said, “these belong to idols, I belong to Jesus.” And to the wonder of many, he fasts all the forepart of the day on the Sabbath, the answer with which he meets every objection being, “Teacher did it.” The neighbours say this is none other than the work of God, for man could not so influence a child. And I say, Amen, hallelujah!

Si-ch’uen Province.

FROM MRS. HERBERT PARRY.

You will be glad to know we are all well and happy.

The Lord has greatly prospered us on our way, and now we have nearly reached Chung-k’ing—we expect to get in to-night. We left I-chang, April 25th, and up to the last week have had beautiful weather. This week the rain has delayed us a little, but we are very glad to feel cool again.

Our boat cuts along so quickly; it is long and of rather slender build, and it is quite amusing to see how we overtake other bigger boats, and how much better we seem to cross the rapids. The most serious accident we have had occurred yesterday, when in crossing a rapid the rope broke, and we were carried by the current into a sort of whirlpool, and our boat lurched over on its side till water came in at the window. Our fire was upset and one or two things broken, but nothing more serious occurred.

A week or so past, we ran on to a rock and had the door and side of our boat knocked in, and the foot-board smashed, but it only took an hour or so to get mended up, so we have had very little delay of any kind.

From Sha-shi to I-chang only took us three and a half days. At I-chang we met some missionaries who left for Chung-k’ing a day before we did. They have a large house-boat. After a few days we overtook them, and got some distance ahead. Then last Saturday we met again, and putting in at night at the same place they came on board to see us.

It was a pleasant change to meet them, and they told us some of their experiences. Their rope had broken six times, and once it had been quite serious, so much so, that the water poured in at their windows, their luggage tossed over to one side, and many things smashed, while they prepared to make their escape through the window. When we heard this it made us feel all the more thankful to our Heavenly Father for all His care of us and our little boat.

What beautiful scenery it is all along! We have had some lovely walks, and have found quite a number of maiden-hair ferns growing wild.

May 25th.—We arrived at Chung-k’ing about an hour before our American friends. Towards the close of the day Mr. C. Polhill-Turner found us out, and came on board. It was so nice to meet one of our friends, especially as my husband had met him in England.

You will be glad to know our little treasures are well, and growing rapidly. They are getting into such funny ways of their own.

From the Diary of Miss Say.

A VISIT TO TSING-KIANG-P’U.

Monday.—Miss Murray and I left Yang-chau for a trip to Tsing-kiang-p’u, hoping to spend several weeks there to give the women of that place the Gospel, and on our way back to visit some places on the canal. We are so thankful to have this privilege; it is such a joy to speak for our King, even though in broken sentences. He who could increase the five loaves can use even our words to bring life to these dead ones.
A YOUNG CHINESE WORKER.

Friday.—Did not get off till past noon. It was so good of the LORD to give us this little delay, for our boy was able to go out and sell a large number of Gospel portions and tell many of Jesus; he also sent some women to the boat, and we were helped in telling them the way of salvation, we felt it such a blessed opportunity. In the evening Ts'ang-tsi had another deeply interesting time with the boatmen. I noticed that the old man of the boat seemed hovering about the dear boy during the day, and in the evening he called him and asked some questions about the Gospel. Ts'ang-tsi did not immediately go, but said, "Do you want this doctrine?" "Yes," he replied. "Do you want it in your heart?" "Yes, I do," said the man; so taking his Testament he went out to them, and I shall not forget how good it was to hear him explaining John iii, verse by verse, and saying such plain, earnest words. He said, "You know the LORD Jesus died for you, and He wants to save you now, to-day; if I did not tell you of God's grace, and you were to be lost, I should have sorrow, but I do want you to repent and believe in Jesus and be saved." After talking nearly an hour to him, he said, "Now do you believe it? If so, just ask the Lord Jesus to forgive your sins, and He certainly will." The dear lad then prayed with him, and came with his face beaming with the joy of the Lord.

Saturday.—Had a very happy morning waiting on God for blessing on His church at Tsing-kiang-p'u. Miss Murray left me this morning, having been wanted back in Yang-chau. We have had a very happy week together, and on Saturday met the Christians in a little social gathering. On Sunday we got some of them to go out with our boy preaching in the street. I think they were encouraged with the result and trust they will continue it. I have now one of the two converts to help me during the rest of my stay.

A good many women have come, and many listen very attentively to the message of salvation through a crucified Redeemer. At present my words are few, but I do feel I have great cause for thankfulness that, having been only eight months in the country, I am able to tell out though feebly His glorious message of love; it is such a joy. We did not get an entrance into any houses last week; we were followed by such crowds in the city that no one liked to invite us in, and outside the city, where we stayed at some doors and spoke to the crowds who collected, we were unable to get to the women alone. We have sold a good many Gospel portions, and to-day had some visitors from a Ya-mun who bought a copy. May those who read have life through the Word. It seems so strange to feel that I am the only foreigner in this city; no one to speak to in my own tongue but my Master, but He is very real and precious, and fully satisfies.

Monday.—Have been a week alone; it has been a week of precious teaching; I have enjoyed it so much. Have spent my mornings in study, and each afternoon have had a number of women visitors. Praise God, He is blessing our evangelist's wife, and she speaks so earnestly. At the Sunday service we were crowded and found it necessary to put a seat outside for several.

A SHINING LIGHT.

To-day a Christian brother has come from a little village too far from here; he seems very happy in Jesus; has been a believer three years. He has service in his house with his neighbours, and says there are six of them who believe; they have not any one to teach them but the Holy Spirit through the Word.

First Days in Chang-shan—Cheh-kiang.

FROM THE DIARY OF MISS LITTLET.

Sunday, February 7th.—My boys were very attentive; I had sixteen, all over eight years old. I went to Peh-shih-kiai, found the place quite comfortable. Had a quiet Sunday, as it was wet; there were twelve at the morning service, and fifteen in the afternoon. Afterwards I went out visiting.

March 6th.—Had a very happy day; I went out visiting about nine a.m.; when I came back about twenty women came to see me, and between eleven and twelve we all went down to the service, and there were about thirty present most of the time. Afterwards more women came. The afternoon was very wet, but the evangelist's wife and three other women spent the greater part of it with me. One woman seemed so interested, she stayed all night as it was very wet, and her house is some little distance from Peh-shih-kiai; she slept in the room next to me, and I was so glad to hear her asking Mrs. Chang about the Gospel, and whether candles and chanting prayers were any good.

March 22nd.—Last Saturday I went again to Peh-shih-kiai. Sunday was a very busy day; in the morning there were about thirty at the service and not less than forty in
the afternoon. A great many women came to see me, some came both morning and afternoon; my first visitors arrived before 10 a.m. and the last left about 5 p.m.

March 24th.—Miss Byron went to Yuh-shan this morning. I took her class in the afternoon of over forty women and lots of children. Mrs. Chin and Lao-niang helped me.

April 5th.—Went to a village where two native Christians live, taking some Christians with me, one of whom preached to over one hundred people in a kind of hall belonging to the farm-house where we had dinner.

April 30th.—Went to Peh-shih-kiai; had three very quiet and attentive women there all day on Sunday, and a nice number at the services.

May 15th.—Had a number of people here at the morning service; Mr. Thompson received eight candidates for baptism.

Ctidings from Scattered Workers.

FROM MR. CARDWELL.

Shanghai, May 27th.—Yesterday was a good day; all were lifted heavenward, and each praised the Lord for His grace and goodness in bringing them out here. Mr. Stevenson, no doubt, will tell you of all the goodness the Lord caused to pass before us, and how He opened the hearts of some of His servants, enabling them to offer willingly of their substance for the work. A visitor told me of the great blessing he had received, and gave me as a thankoffering to the Lord a cheque for £100 for the Mission.

We have sent our dear children to Che-foo: we thought it would be a benefit to them in many ways, though we felt it hard to part with them again.

FROM MISS MACINTOSH:

Yuh-shan, April 23rd.—You will be glad to hear that I have been able to pay a second visit to Sin-k'eng, and was very kindly received. The rooms were nicely cleaned up for me. The large one opens on the public street, and makes a nice quiet hall; the other I use as a bedroom.

In the evening we had a nice meeting; the room was crowded, and the people were unusually quiet and attentive.

One well-do-do man (formerly a member of the church), whose house adjoins the mission-rooms, was not very well. We had a long talk together, and became very friendly. They have been so kind to me since, and have given me the use of two tables and a few forms. He came to me as I was leaving, and asked me to come back very soon, and to stay for some time, and just look upon my house as your home.

FROM MR. JOHNSmith.

Ta-li Fu, March 2nd.—One of our schoolboys has been inveigled away by a man who bought his mother some years ago. He was much attached to us, and I am sure he will return here for further instruction, if he can get an opportunity. I feel sure there is a genuine work of grace in his heart, and our God will perfect that which concerneth him. He can never lose his place in our hearts, or in our prayers. I love to think of him and of the other converts, not so much as Chinese but as brethren in Christ.

Many of the large sheets of red paper, bearing Scripture texts, posted up in the city, have now been destroyed, but we know that many have read them. The two texts over our door are daily read by many. We find it hard to make the people in the Min-kia villages understand us: they know just enough Chinese words to enable them to trade in the city. Opium-poisoning cases have been numerous; we generally succeed in curing them. One smoker has taken the anti-opium medicine, and is almost cured.

FROM MR. GRAHAM BROWN.

Han-chung, May 8th.—All this journey so far has been one long time of proving God's faithfulness—from the time of leaving Gan-k'ing, and fearing I should not get a steamer, not to speak of a train, then finding Mr. Nicoll on board, able to arrange everything for me, and a cabin quite empty, though it was the Chinese new year. Wu-chang was rather a testing time for my impatience, as there seemed to be much to hinder, only the reason of these shone out so brightly as leading to dear Mr. Beauchamp's being with us at Fan-cheng. I had much enjoyment in being with him. Then we were much helped by Mr. Hutton sending a servant up to us to Lao-ho-k'co.

We found Mr. Geo. King truly without even leisure to eat, as he had more practice than most parish dispensers, I am sure, and visitors at all times. From thence we came up very quickly without much adventure, until we passed the rapids, and then the water became very shallow indeed, until after taking five hours to make seven ¼, I could stand it no longer, and had the servant get a horse for me, and rode in to Han-chung from twenty ¼ below Cheng-k'yu, arriving in black darkness, with the feeling that I had had the most romantic prayer-meeting I had known in China while sitting in the saddle.

Mrs. Armstrong (late of Hamilton) writing from Shanghai on 1st June to a friend in Scotland, says—We have been praising God ever since we landed, and we want you to join us. On board the Hydaspes we had five conversions at least; and on board the Venus eleven, quarter-masters, stewards, etc., have been brought to know Jesus as their own personal Saviour. A young gentleman, a second-class passenger, also came clear out on the Lord's side. Mr. Armstrong is hopeful of a gentleman who left us at Hong-k'ing. He was deeply interested in God's word while on board. You will remember them in prayer, that they may be kept by His power. There have been some meetings in the Temperance Hall here, and most of them have given their testimony. Messrs. McCarthy, C. T. Studd, and A. Orr Ewing are staying here just now. Mr. Studd's brother George came from Australia to meet him here, and you will be glad to hear that he, like his brothers, has entered the "All for Jesus" set.

Mr. Henry Dick wrote from Sha-shi on July 8th—Last Tuesday, as a result of the work of Miss Wilson and Miss Evans in this place, we had the joy of receiving into fellowship by baptism an old woman who had been in their employ for some time; she was a vegetarian, but having seen the temperance and visiting Miss Armstrong, she has now given her testimony. Messrs. McCarthy, C. T. Studd, and A. Orr Ewing are staying here just now. We have been praising God ever since we landed, and we want you to join us. On board the Hydaspes we had five conversions at least; and on board the Venus eleven, quarter-masters, stewards, etc., have been brought to know Jesus as their own personal Saviour. A young gentleman, a second-class passenger, also came clear out on the Lord's side. Mr. Armstrong is hopeful of a gentleman who left us at Hong-k'ing. He was deeply interested in God's word while on board. You will remember them in prayer, that they may be kept by His power. There have been some meetings in the Temperance Hall here, and most of them have given their testimony. Messrs. McCarthy, C. T. Studd, and A. Orr Ewing are staying here just now. Mr. Studd's brother George came from Australia to meet him here, and you will be glad to hear that he, like his brothers, has entered the "All for Jesus" set.

Departures for China.

On Sept. 6th, per F. and O. steamer Thamer, Mr. and Mrs. Tomkinson and Misses Maud Holme, H. R. Waldie, A. K. Ferriman, S. E. Bostock, A. K. Hoare, Harriet Cutt, and Emma Fryer left for China.
List of Protestant Missionaries in China in 1887.

The names of the Male Missionaries are given in Small Capitals (China); those of Medical Missionaries are in blacker Type (China); and Ordained Medical Missionaries in blacker Capitals (CHINA). Lady Missionaries are indicated by Italic Type (China). Unmarried men are indicated by an asterisk (*). Absent Missionaries are indicated by a dagger (†).

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### Missionaries of the China Inland Mission

**And Associates (in Italics).**

**“BRETHREN, PRAY FOR US.”**

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Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., 114.

Portraits (carte size) of most of the above may be had from the Mission office, price 6d.; by post 6d. Cabinet Groups—for list, see March “China’s Millions,”—15.; by post 15d.
A Retrospect.

BY J. HUDSON TAYLOR.

(Continued from page 123.)

After the retaking of Shanghai by the Imperialists I was able to rent a house within the walls of the native city, and to make it my headquarters, while still spending much of my time in itineration. At the suggestion of the Rev. Dr. Medhurst I adopted the native costume, hoping that it might facilitate the obtaining of a settlement up the country. The Chinese had permitted a foreign firm to build a silk factory some distance inland, with the proviso that the style of building must be purely Chinese, and that there should be nothing external to suggest that it was foreign. After a time, on the island of Ts'ung-ming I succeeded in renting a second house, and occupied it for a month or two; then the authorities complained to the British consul, and he compelled me to retire, though the French consul had himself secured to the Romanish missionaries a property within three or four miles of the house I had to vacate.

I was sorely disappointed, little dreaming of the blessing God had in store for me. I was thus brought into association with the Rev. Wm. C. Burns, of the English Presbyterian Mission, who had tried, like myself, without success, to get to the rebels at Nankin. We journeyed November, 1887.
together, evangelising cities and towns in South Kiang-su and North Cheh-kiang, and Mr. Burns saw that while I was the younger and in every way less experienced, I had the quiet hearers, while he was followed by the rude boys, and by the curious but careless; that I was invited to the homes of the people, while he received an apology that the crowd that would follow precluded his being invited. After some weeks of observation he also adopted the native dress and enjoyed the increased facilities which it gave.

These happy months were an unspeakable joy and advantage to me: his love of the Word of God was delightful, and his holy, reverential life and constant communings with God, made fellowship with him to meet the deep cravings of my heart. His accounts of revival work, and of persecution in Canada and Dublin, and South China, were most instructive as well as interesting, for with true spiritual insight he often pointed out God's purposes in trial in a way that made life assume quite a new aspect and value. His views, especially about evangelistic work as the great work of the Church, and of the order of lay evangelists as a lost order that Scripture required to be restored to its proper place, were seeds which have borne abundant fruit in the China Inland Mission.

Externally, however, our path was not always a smooth one; for a time we were able to stay in town or city, and then the time was well utilised. We were in the habit of issuing from our boats after prayer for blessing, about nine a.m. With a light bamboo stool in hand, and selecting a station, one would mount the stool and speak for twenty minutes, while the other was pleading for blessing, and then reversing our positions, the voice of the first speaker had a rest. After an hour or two thus spent we moved on to another suitable spot at some distance from the first, and spoke again. Usually about 12.30 we returned to our boats for dinner, fellowship and prayer, then resumed our outdoor work till dusk. After tea and a further rest we went with our native helpers to a tea-shop, where several hours were spent in free conversation with the people. Not unfrequently before leaving a town we had good reason to believe that much truth had been grasped, and we left many Scriptures and books in the hands of the people. It was at this time that the rencontre with salt smugglers took place, which is narrated on pages 72 to 75 of "China's Spiritual Need and Claims."

We had a new illustration in our being driven away from Black town, as mentioned in that narrative, that God does not permit persecution without sufficient reason. He was leading us by a way that we knew not, but it was none the less His leading.

"O Lord, how happy should we be
If we would cast our care on Thee,
If we from self would rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

When we reached Shanghai, thinking to return inland in a few days with fresh supplies of books and money, we met a Christian captain who had been trading at Swatow, and he put very strongly to us the "Missionary Call." I had never heard it before; my heart was almost broken before it was finished, and I said to the Lord in the words that had been sung—"And I will go! . . . I may no longer doubt to give up friends and idol hopes, and every tie that binds my heart. . . . Henceforth, then, it matters not, if storm or sunshine be my earthly lot, bitter or sweet my cup; I only pray: God make me holy, and my spirit nerve for the stern hour of strife."

I asked Mr. Burns to come home with me to my little house in the city—still my headquarters—and there with many tears I told him how the Lord had been leading me, and how rebellious I had been, and unwilling to leave him for this new sphere of labour. He listened with a strange look of surprise, and of pleasure rather than of pain, and told me that he had determined that very night to tell me that he had heard the Lord's call to Swatow, and that the one cause of regret to him had been the prospect of the severance of our happy fellowship. We went together; and thus was recommenced missionary work in that part of China, which God has latterly so abundantly blessed.
The Missionary Call.

"Even Christ pleased not Himself" (Rom. xv. 3).

By Edward Howe, Jun.

1. My soul is not at rest. There comes a strange and secret spirit, like a dream of night, that tells me I am on enchanted ground.

2. Why live I here? the vows of God are on me; and I may not stop to play with shadows or pluck earthly flowers, till I my work have done, and rendered up account. [my country.

3. And I will! I may no longer doubt to give up friends and idol hopes, and every tie that binds my heart to thee,

4. Henceforth then, it matters not, if storm or sunshine be my earthly lot, bitter or sweet my cup: I only pray: "Go, make me holy, and my spirit nerve for the stern hour of strife!"

5. And when one for whom Satan hath struggled as he hath for me, has gained at last that blessed shore, Oh! how this heart will glow with gratitude and love.

Chorus for First Four Verses.

Vivace. The voice of my departed Lord, "Go, teach all nations,"

Chorus for Last Verse.

Through ages of eternal years, My spirit never shall repent, That toil and suffering once were mine... below.

Comes on the night air and awakens mine ear.

Comes on the night air and awakens mine ear.

Evert Christ pleased not Himself" (Rom. xv. 3).
Report of the Hospital and Dispensary at Chefoo,

FOR THE YEAR ENDING FEBRUARY 28TH, 1887.

BY THE REV. A. W. DOUTHWAITE, M.D.

THREE YEARS ago I published an account of this hospital, but during my absence from China no record was kept, and no report issued. From June, 1884, to February, 1886, the work was carried on successively by Drs. W. L. Pruen, H. Parry, and J. Cameron, under whose management the number of patients increased considerably. The last-named gentleman is still associated with me in this work.

FUH-SHAN HIENT.

In 1885 an out-station was opened in the district city of Fuh-shan, twelve miles west of Chefoo, and a few months ago we decided to open a small dispensary there, hoping by that means to win the confidence of the city people, and draw many from the surrounding villages to hear the Gospel. Dr. Cameron visits this station once a week, and the Gospel is preached daily by the native evangelist in charge.

The people were at first slow to take advantage of these opportunities of obtaining medical aid, but latterly their confidence has increased, and on some days nearly a hundred patients have applied for relief.

NING-HAI CHAU.

Another station has been recently opened in Ning-hai, a city twenty-five miles to the east of this port, and we purpose commencing medical work there also, as soon as we have funds in hand for that purpose.

YEN-TAI, OR CHEFOO.

Our Chefoo hospital is situated on the "East Hill," about a mile from the town, and on the main road to Ning-hai. It is very convenient for patients coming from the cities on the Shan-tung promontory, but the distance from the large town of Yen-tai (Chefoo) is too great for those who are very sick to come to us for relief, especially in winter, when the roads—always bad—are almost impassable. Therefore, we have considered it advisable to remove our out-patient department down to the town, and have secured premises for that purpose. The hospital at East Hill will be kept open as formerly, and those patients who require special treatment will be sent there.

The arrangements of this institution are in accordance with the tastes and habits of the people, as far as they can be, consistent with cleanliness. We have a few beds kept for surgical cases, but most of the patients prefer the brick 開ang to which they are accustomed.

The 開ang is a brick platform, 6 feet wide, raised 2½ feet above the floor, and extending across the room. The top is composed of stone slabs, plastered over with clay, and is warmed by burning grass or other fuel in the flue, which ramifies beneath it. It is covered with straw matting in summer, and padded quilts in cold weather. On these hard, comfortless beds the patients will lie or sit in summer, and padded quilts in cold weather. On these hard, comfortless beds the patients will lie or sit in summer, and padded quilts in cold weather. On these hard, comfortless beds the patients will lie or sit in summer, and padded quilts in cold weather. On these hard, comfortless beds the patients will lie or sit in summer, and padded quilts in cold weather.

One advantage of this arrangement is that the bed can be covered with a clean sheet of whitewash whenever necessary.

This necessity arises very often, and the mats the patients have slept on require drenching with boiling water after being used a short time. The reason for this is obvious.

In this department 5,635 new cases have been under treatment during the year, and the total number of visits recorded 76,648, including 620 at Fuh-shan.

IN-PATIENTS.

The hospital is, of course, a more useful evangelising agency than the dispensary, for the patients stay long enough to know us, and to learn something of the truth we come to teach. Four of our patients have been baptised this year, and several others have left the hospital of whose salvation we have hope. One man, when returning to his distant home, volunteered the assurance that there were two things he could never forget: "One," he said, "is what I have heard about the love of God; and the other, your kindness to me." It is a mistake to measure our success by the number of names enrolled on our church registers. I believe there are many men and women in this land who worship God, and trust only in Jesus for salvation, but have not the courage to openly confess their faith and face the persecution to which they would be exposed. Christianity is slowly but surely permeating the whole of China, and these proud, conservative people are being influenced by it to an extent they little dream of.

Only seventy-nine patients have been admitted to the hospital, as most of those who apply for admission are too poor to contribute to their support, and we have no funds for providing food for them. A few have been assisted, and several accident cases have been taken in and provided for, but our rule is to insist on the payment of seventy cash (3½d.) a day for food, which is prepared for them by the hospital cook. Small as this sum is, many are turned away every month because they have no means of obtaining money when not working. The inmates are of a higher class than those who attend the dispensary, most of those admitted this year being naval and military officers and tradesmen. The governor of an adjoining camp was under our care for several weeks, and over a hundred of his soldiers have received aid in the dispensary.

OUT-PATIENTS.

These are mostly of the very poorest class, and during the winter, the patients who apply for relief are more in need of food and clothing than medicine.

This department of our work is unsatisfactory in every way; for, although we are brought in contact with many thousands of men and women every year, their visits are too irregular and infrequent for us to do them much good, or to impress upon their dense minds even the simplest facts of the Gospel.

Doubtless, the kindness shown to them by strangers, whom they have been taught to despise as "barbarians" or fear as "foreign devils," must have some good effect, and the seeds we thus sow will provide a harvest for others to reap by-and-by.

In this department 5,635 new cases have been under treatment during the year, and the total number of visits recorded 76,648, including 620 at Fuh-shan.
EVE DISEASES.

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Entropion</td>
<td>Eczema of lids</td>
</tr>
<tr>
<td>Ectropion</td>
<td>Dacryo-cystitis</td>
</tr>
<tr>
<td>Ciliary staphyloma</td>
<td>Detachment of retina</td>
</tr>
<tr>
<td>Dessica of lids</td>
<td>Entropion</td>
</tr>
</tbody>
</table>

**EYE DISEASES.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alopicia</td>
<td>Herpes zoster</td>
</tr>
<tr>
<td>Bleis</td>
<td>Hypertrophy</td>
</tr>
<tr>
<td>Carbuncle</td>
<td>Ichthyosis</td>
</tr>
<tr>
<td>Condylomata</td>
<td>Lepra</td>
</tr>
<tr>
<td>Eczema</td>
<td>Leptosy, tubercular</td>
</tr>
<tr>
<td>Epithelioma</td>
<td>aesthetic</td>
</tr>
<tr>
<td>Erysipelas</td>
<td>Lichen</td>
</tr>
<tr>
<td>Eythema</td>
<td>Lupus</td>
</tr>
<tr>
<td>Favras</td>
<td>Pemphigus</td>
</tr>
<tr>
<td>Herpes</td>
<td></td>
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</tbody>
</table>

**SKIN DISEASES.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpocia</td>
<td>Pityriasis</td>
</tr>
<tr>
<td>Bleis</td>
<td>Friars</td>
</tr>
<tr>
<td>Carbuncle</td>
<td>Porphriasis</td>
</tr>
<tr>
<td>Condylomata</td>
<td>Sclaebies</td>
</tr>
<tr>
<td>Eczema</td>
<td>Sycoisis</td>
</tr>
<tr>
<td>Epithelioma</td>
<td></td>
</tr>
<tr>
<td>Erysipelas</td>
<td>Ulcers</td>
</tr>
<tr>
<td>Eythema</td>
<td>Urticaria</td>
</tr>
<tr>
<td>Favor</td>
<td>Vitiligo</td>
</tr>
</tbody>
</table>

**DISEASES OF THE NERVOUS SYSTEM.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anesthesia</td>
<td>Epilepsy</td>
</tr>
<tr>
<td>Cephalalgia</td>
<td>Facial paralysis</td>
</tr>
<tr>
<td>Chorea</td>
<td>Hemiplegia</td>
</tr>
</tbody>
</table>

**DISEASES OF THE DIGESTIVE SYSTEM.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alveolar abscess</td>
<td>Dilatation of stomach</td>
</tr>
<tr>
<td>Anal fissure</td>
<td>Enteritis</td>
</tr>
<tr>
<td>Anal fistulas</td>
<td>Gastric$^*$</td>
</tr>
<tr>
<td>Cancrum oris</td>
<td>Gastric$^*$</td>
</tr>
<tr>
<td>Cholera</td>
<td>Gastric$^*$</td>
</tr>
<tr>
<td>Cole</td>
<td>Gastric$^*$</td>
</tr>
<tr>
<td>Conspitiation</td>
<td>Gastric$^*$</td>
</tr>
<tr>
<td>Diarrhea</td>
<td>Hepatic congestion</td>
</tr>
<tr>
<td>Dysentery</td>
<td>Hepatic sclerosis</td>
</tr>
</tbody>
</table>

**DISEASES OF THE RESPIRATORY ORGANS.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asthma</td>
<td>Emphysema</td>
</tr>
<tr>
<td>Acute bronchitis</td>
<td>Hemothysis</td>
</tr>
<tr>
<td>Chronic</td>
<td>Asthmatic</td>
</tr>
<tr>
<td>Congestion of lungs</td>
<td>Bronchial</td>
</tr>
<tr>
<td>Enlarged prostate</td>
<td></td>
</tr>
</tbody>
</table>

**DISEASES OF THE GENITO-URINARY ORGANS.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amennorhea</td>
<td>Gonorrhea</td>
</tr>
<tr>
<td>Chancre</td>
<td>Nephritis</td>
</tr>
<tr>
<td>Desmenorrhoea</td>
<td>Nephritis</td>
</tr>
<tr>
<td>Dyuria</td>
<td>Nephritis</td>
</tr>
<tr>
<td>Eczema acroti</td>
<td>Orchitis</td>
</tr>
<tr>
<td>Enlarged prostate</td>
<td>Ovaritis</td>
</tr>
</tbody>
</table>

**GENERAL DISEASES.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fever, intermitten</td>
<td>Rheumatism</td>
</tr>
<tr>
<td>Measles</td>
<td>Scurvy</td>
</tr>
<tr>
<td>Malatial cachexia</td>
<td>Syphilis</td>
</tr>
<tr>
<td>Anemia</td>
<td>Anasarca</td>
</tr>
</tbody>
</table>

**MISCELLANEOUS DISEASES.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Addison's disease</td>
<td>Periarticular</td>
</tr>
<tr>
<td>Burns and scalds</td>
<td>Mercurial poisoning</td>
</tr>
<tr>
<td>Bubo</td>
<td>Purpura</td>
</tr>
<tr>
<td>Balanitis</td>
<td>Purpura</td>
</tr>
<tr>
<td>Dog bites</td>
<td>Ex</td>
</tr>
<tr>
<td>Enlarged glands</td>
<td>分类</td>
</tr>
<tr>
<td>Enlarged spleen</td>
<td>Otitis</td>
</tr>
<tr>
<td>Ganglion</td>
<td>Periarticular</td>
</tr>
<tr>
<td>Hernia</td>
<td>Periarticular</td>
</tr>
</tbody>
</table>

**OPERATIONS PERFORMED.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amputation of finger</td>
<td>For Fracture of fingers</td>
</tr>
<tr>
<td>For Abscess</td>
<td>For Fracture of ulna</td>
</tr>
<tr>
<td>Artificial pupil</td>
<td>Nasal polypus</td>
</tr>
<tr>
<td>Cataract</td>
<td>Phimosis</td>
</tr>
<tr>
<td>Dislocation of shoulder</td>
<td>Rickets</td>
</tr>
<tr>
<td>Dropsy</td>
<td>Scorpion bites</td>
</tr>
<tr>
<td>Elivation of needle</td>
<td>Tumours</td>
</tr>
<tr>
<td>Excision of fatty and fibroid</td>
<td>Varicos veins</td>
</tr>
<tr>
<td>Excision of tooth</td>
<td>White</td>
</tr>
</tbody>
</table>

**FREQUENTLY occurring DISEASES.**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enlarged prostate</td>
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<td></td>
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<td>Ganglion</td>
<td></td>
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<td></td>
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<tr>
<td>Hernia</td>
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</tbody>
</table>
In addition to the cases given above, a number of patients have been visited in their own homes, but no record of such visits has been kept.

Not many cases of special interest have been met with in our practice, but the following may perhaps interest our medical friends.

Case 1.—A man, aged twenty-seven, presented himself at the dispensary, complaining of weakness of the arms. On examination we found symptoms of progressive atrophy of all the muscles of both arms; the scapula could be raised from the body nearly two inches, but were drawn back as if by elastic bands. We could do nothing for him, for the disease had been progressing over six years.

Case 2.—In March last, a builder was brought in from a city three days' journey from here, suffering from atrophy of all the muscles of the thighs, and shortening of the flexors. Patient stated that twelve months previous to admission he was exposed while in a boat to severe cold, and had been unable to extend his legs since that time. He had resolved to commit suicide if we could not give him any hope of recovery. We commenced gradual extension by means of elastic bands, and afterwards by the pulley and weight method. For a long time the case seemed hopeless, but in December he had so far recovered as to be able to walk with the aid of a stick, and returned home to continue the treatment by means of the pulley apparatus, which we presented to him.

Another similar case was admitted, but the patient left on the second day because he was not allowed to smoke opium in the ward.

Case 3.—The following extract from our Case Book is of peculiar interest because of the rarity of the disease.

Casophthalmia.—Chao-Hioh-ki, farmer, age forty-five, of Penglai Hien; sight destroyed several years ago by inflammation; eye-ball protruding, and enlarged to a diameter of over two inches.

We separated the tumour from the eyelids, and dissected down into the orbit without much hemorrhage, but on passing round the scissors to divide the optic nerve, there was a sudden rush of black, foul smelling blood. The eye-ball collapsed, but the hemorrhage continued, so we cleared out the orbit as quickly as possible, and plugged it with cotton.

On examining the excised eye, we found it converted into a sac. The position of the cornea was marked by a dark opaque disc, but the contents of the eye had evidently been destroyed by the pressure within, and a large venous tumour formed.

The case progressed nicely, and the patient left the hospital on the 8th day after the operation.

Case 4.—Four years ago a patient was under our treatment for what seemed to be chronic lumbago. He ceased to attend the dispensary after a few weeks, but turned up again in May last with psoas abscess, extending half-way down the right thigh, and pointing below Poupart's ligament on the left. Patient was much emaciated, and we admitted him only on the condition that his friends would undertake to defray the cost of his funeral.

We evacuated the abscess daily by means of an aspirator, and in four months it was completely healed. Necrosis of the femur was afterwards discovered, but he refused to submit to our operation, and left the hospital.

Case 5.—A poor, ill-fed coolie was taken in, suffering from glycosuria of the first and third toes of the left foot; those of the right foot had been removed a year or two ago.

We applied Esmarck's bandage, and amputated the toes, but on removing the tourniquet no bleeding occurred. After keeping the wounds open fifteen minutes we applied antiseptic dressing, and on the third day healthy granulation had begun to form. The patient left our care on the 21st day, the wounds almost completely healed.

This case is somewhat remarkable for the rapid healing of the wounds in a patient with such low vital powers.

Case 6.—A curious case of congenital "right heart" was presented in the dispensary. The patient, a young man about twenty years old, applied for relief for a cough which had troubled him for some months. On examining his chest we discovered that the position of the contents of the thorax was entirely reversed, the apex beat of the heart being seen and heard.
PRINCE KUNG.
about an inch below the right nipple and a little in toward the sternum.

Case 7.—This was a case of purpura, the only one ever seen in our practice here. The patches of extravasation varied from a point to 1½ in. in diameter, and were situated chiefly on the outer aspect of the legs and the buttocks; several patches were also observed in the mouth.

Of fever and eructation were given on theoretical grounds, and proved successful. The dark red spots on the legs changed in a few days to yellow, and had disappeared from the feet on the fifth day. Patient then ceased to attend, so we had no further opportunity of observing the progress of the case.

In August last a Chinese man-of-war came into port, with a crew of Ningpo sailors. Three of the men applied to us for relief of some apparently trifling ailments, but we discovered symptoms of malarial disease in each case. They stated that thirteen of their shipmates were similarly affected, but we had no opportunity of examining them.

The number of cases brought under our notice which the patients attribute to “passion,” are too many and varied to mention here. Two women were in our care for the relief of glaucoma, brought on by fits of anger, and we frequently meet with cases of total blindness due to the same cause.

An officer of the Taotai’s yamen presented himself here a few months ago, suffering from pericarditis, which he declared had commenced during an attack of what he called the “anger disease;” and scarce a day passes without our receiving applications for medicine for the cure of some gastro-hepatic disturbance; and patients attribute to “passion,” are too many and varied to mention here. Two women were in our care for the relief of glaucoma, brought on by fits of anger, and we frequently meet with cases of total blindness due to the same cause.

No regret.

Is there one shade of regret at having come forth to this land of heathen darkness, where, in visible and unmistakable reality, the Devil reigns? No; such a thought has never been seriously entertained, even if it has crossed one’s mind, for a moment. The burden upon my soul has been the salvation of the perishing millions of China. Oh! for more love to them. Oh! for a truer coming down to them, as the Lord Jesus, who gave up the form of God, and took the form of a bond servant, making Himself of no reputation, the result being, that He gave Him a name above every other name! These thoughts are the subject of meditation, with the desire that one may be all things to all men, if by any means we may save some.

The reality of God’s word.

To one who has been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, the reality of His word is increasingly felt. First, that it is to be done in us, for otherwise we shall be hearers only, and not doers of the word, thus deceiving ourselves.

Second, as to its power in the conversion of sinners, when we have the promise that it should not return to Him void. Thirdly, as to the unlimited power we have, if we are walking to please God and grasping the promises by faith; we then learn a little of the fact, mass he’ all things are possible to him that believeth. We are also met by the fact, that for the heathen to die in their sins is to be without excuse; and the cry goes up to heaven, Oh! my God, let not the blood of any be required at my hand, who am Thy watchman; let me not cease to give the wicked warning; that I may be free from blood-guiltiness (See Ezek. xxxiii ).

The heart fixed on China.

With such a train of thoughts filling one’s mind, and moving the whole being, surely one can appreciate our Lord’s saying, “No man having put his hand to the plough, and looking back, is fit for the Kingdom of God.” (Luke ix. 62). You will not, therefore, be surprised that my whole heart is bound up in the salvation of the Chinese; any thought such as that of a run home, to see many loved ones in Scotland, is quite foreign. This subject has, however, been suggested more than once of late. As I date my letter from Shanghai—the port at which I arrived a little more than a year since—several friends questioned, to see if I would not work in Shanghai, to which I replied, it was the place I should least care to stay in all the empire. Then followed the query, Would
you not care to go home? I felt to stay in Shanghai would be a little hard, but to go home, I scarcely liked to think of that; however, I was led to say, I would even go home, if I saw it was the Lord's will.

JOY IN THE WORK.

These personal allusions I little care for, but it is the only way to make clear how the blessed Lord does satisfy our souls with Himself, and gives us such joy in our work, and such love towards these dear Chinese, that all thought of sacrifice or regret has positively no place. So much has the call of God to work among the people of Sinim taken possession of my heart, that although during my stay in this port we have had precious work, specially among the blue-jackets and marines in H.M. service, and some of the residents, still the old love for the souls of my fellow-countrymen had not increased, whereas I longed to get away to the work among the people, where the few words I can speak for the Saviour in Chinese would be understood. The privilege we, who come forth in obedience to the Lord's call, find His service as ambassadors to be, is not easily described. It is a "high calling," being far above any other upon earth. We may well praise the Lord, who, in His infinite grace, entrusted us to bear "His message" to those who sit in darkness and in the shadow of death. Would to God all those who come forth were content to preach His message alone.

TWO HUNDRED CONVERTS.

There are few who have joy in the first year of seeing over 200 converts baptised; not that I can claim any share in this, which took place in Hung-t'ung, where Messrs. Stanley Smith and Hoste are working, but you will understand how fully I could rejoice with them in their joy. Then it was my delight to sit at the Lord's table with nearly 400 members of the church, at this same place, and to remember His death. What a glorious sight, as we handed round the elements of His glorious sight, as we handed round the elements of His grace, entrusted us to bear "His message" to those who come forth in obedience to the Lord's commandment; let us see that we may obtain; then we shall say, "It is a good thing to give thanks unto the Lord," "for Thou, Lord, hast made me glad through Thy work."

CHINA'S MILLIONS.

Tidings from T'ai-yuen.

FROM MISS STEVENS.

JULY 5th.—Praise the Lord, seventeen were baptised on July 2nd—nine men and eight women. We are beginning to see the showers that we have waited and prayed for. The mandarin's widow, that you will have heard about, was not allowed to be baptised; at the last, her brother, a mandarin in office, said that if she went, her friends would not know great numbers of people. All her friends know her, and she was much interested to meet a friend of Mrs. Riley's, and in a few days came here to see us. I asked her to remain a few days, and share my room, saying little about her opium-smoking, for I felt sure that the Lord would work in her heart. On Sunday, and both Miss Broomhall and I remained with her in the evening, Miss Broomhall speaking most earnestly to her. Then and there she turned to Jesus, and gave me her opium-pipe. She took very little medicine, constantly praying when she felt broken body and shed blood, to the dear native brethren.

There were mingled feelings, first of thankful gratitude to our precious Redeemer, and then joy unspeakable, as one thought of the mighty work of the Holy Spirit in these hearts, and of the possibilities of these lives, if wholly yielded up to God. Nor was the thought vain, which, before the Lord, claimed mighty things for these dear ones.

A REMARKABLE TESTIMONY.

I had one illustration. One of the newly-received converts gave a deeply interesting testimony, to which I was not allowed to say much, for fear I should say more than allude, as I did not understand the Chinese; however, I was led to say, I would go home, if I saw it was the Lord's will.

What can I render unto the Lord for all His goodness? I do realise more and more my utter unworthiness to have anything like the portion the Lord has chosen for me! "One year in China!" if I were to attempt to recount the Lord's goodness, His exceeding abundant blessings, I should certainly fail. He says, He will give good things to those who ask, with much more willingness than earthly parents do to their children. Oh, let us run in the way of His commandments; let us see that we may obtain; then we shall say, "It is a good thing to give thanks unto the Lord," "for Thou, Lord, hast made me glad through Thy work."

FROM MISS CHARLOTTE M.

KERR, TO MR. STEVENSON.

T'ai-yuen, June 22nd.—Truly the Lord is doing great things for us, and we are glad in His never-ending salvation. How gloriously true it is that "His presence is salvation" from sin, and from sorrow, and from spiritual debility. A glorious Saviour is Jesus, and all the days to come will only unfold more and more of His grace and power towards us. He does bless me and make me know Him as my satisfying God and portion.

I am alone now in the ladies' house, Miss Broomhall and Miss Stevens having gone to the East Hills ten days ago; so Tai-tai has been staying with me for a week. She is so truly devoted, so assiduously study, that all thought of sacrifice or regret has positively no place.

I had one illustration. One of the newly-received converts gave a deeply interesting testimony, to which I was not allowed to say much, for fear I should say more than allude, as I did not understand the Chinese; however, I was led to say, I would go home, if I saw it was the Lord's will.
CHINA'S MILLIONS.

Several Manchu women, I believe, love and trust Jesus here, but they have not the courage to be baptized. Better days have begun for Tai-yuen, and great blessing is sure to come.

To-morrow a poor sick woman is coming here; she is seeking Jesus, and feels her opium-pipe stands between her and salvation. I believe God will bless her and make her strong in faith.

EXTRACTS FROM LETTERS FROM DR. EDWARDS.

CHEN KEO.—On July 1st Mrs. Edwards and I came up to the hills 30 miles to the east of T'ai-yuen. We first visited this place two years ago, and then stayed in a neighbouring temple. During our stay here we have been enabled to help four men and one woman to give up their opium, and now there are many in neighbouring villages wishing to break off the habit. The more we see of these village people the more we pity them. Opium is a great curse to them—a large proportion of the people smoke it, and it is extensively grown in these hills. In one district 40 district officers are sent to this town they tell us that nothing but opium is grown, and nearly every day we see companies of four and five men pass in that direction. When we ask them where they are going, they say: "To Heo-shan," what for? "To cut opium." We find these village people very friendly, but densely ignorant and apathetic: but few of them can read, so if they are to be reached, it must be by Christians—foreign or Chinese—visiting them. But where are the workers? Only yesterday we were saying that if the whole 100 men to come out this year were sent to this district, they could be placed here and in the different towns and villages, and one not be able to find his fence. As there are so many open doors in this district, we all hope that some at least of the hundred may find their way here.

CLERM-HSIEH, NEAR T'AT-YUEN.—On Tuesday, July 21st, we started at 6 a.m. to visit a temple. We arrived before it was very hot, and returning in the cool of the afternoon, reached home by dark. I took four photos of the temple and its surroundings, but the beauty of the situation cannot be put on paper. It does grieve one's heart to find here as of old, "idols under every green tree and on every high hill." This temple is a very celebrated one where I have seen idols enclosed in glass cases. The superstition and ignorance of this people might indeed make us despair of their ever becoming Christians, did we not know that our message was backed up by Divine power. Praise God, it is being manifested in the hearts of some. Only this morning one of the women who broke off opium with us in the city came to Mrs. Edwards and said she would like to be baptized, as she really wanted to be a disciple of the Lord Jesus. The men, too, who are breaking off their opium, though they had never heard the Gospel before, now know the principal facts, and we pray for the power of the Holy Spirit to really convert them.

I long to be where the Spirit is moving. It is glorious to live absolutely only for Jesus and souls, nothing grieving but the thought of giving Him the first place.

A Visit to Tai-yuen.

EXTRACTS FROM THE LETTERS.

AUGUST 14th.—As I am nearing Pao-ting Fu, I take the first opportunity to tell you how the Lord graciously prospered me at Tai-yuen. After a journey full of mercies I arrived there on July 22nd, leaving again on August 5th. While in Tai-yuen, I was fully a worker, and the great things God has imposed upon me was most distinctly blessed to me.

It was a great joy to me to find dear Mr. Hsi much advanced in the divine life; nothing filled me with greater delight than to see how God had answered the many prayers that have gone up for him. By God's grace he will become more and more useful in the Lord's work. He entered most heartily into all our plans for consolidation and extension, and is full of hope for the future. He even thinks it is possible to establish an opium-refuge within the city in less than three years. I have asked him to open at once at Hsiao-i Hien and Fen-chau Fu, and he will also open one at either K'ti Hien or P'ing-yao. He is delighted with the proposal for Mr. Orr Ewing to go to Hung-Fung. Mr. Hudson Broomhall is glad to get back to Tai-yuen, and will be a great help to Dr. Edwards. The work in Tai-yuen was never so promising as now. We must not relax our prayers for it. Dr. Stewart is useful in the dispensary and hospital; he works hard at the language, and we are able to help them more and more in the opium-refuge work, and others have come we hardly know how what we rejoice to know that they have found Christ as their Saviour.
**Fruits of Travel.**

*FROM MR. M. BEAUCHAMP.*

**SI-GAN, June 25th.**—The weather is remarkably cool here, and the whole journey was delightful, though the last part would naturally have been trying. His cloud was always my shelter, both figuratively and literally. But what I most rejoice in is the fact that the LORD seems to be showing that my journeying has not been in vain. I have travelled in three carts this summer, and all three carters have expressed their desire to become Christians. The last one, with whom I came from Ping-yang, is, perhaps, the most satisfactory, for, by the grace of God, I think he was enabled to break off his opium, not relying upon the medicine only, but joining us night and morning in prayer. I have not had such an important service in Chinese.

During a considerable part of the way, I undertook it in the strength of my MASTER, expecting Him to use the worm for His glory; and Mr. Hughesdon and I separated, going in different directions on the KING's service. He, sure enough, was with me, and blessed me much. He, sure enough, was with me, and blessed me much. I took the first miracle of our LORD, as this was my first regular service in Chinese.

**May 17th.**—I accompanied Brother Hughesdon outside the city and bade him farewell, commending him to our loving FATHER'S keeping. It was very nice to see Mr. Liu carrying a burden of books like an ordinary coolie; it tends to show that he is in earnest for the Lord's work. He is a bright and true Christian we trust, though not yet a member of the Church; he feels he has been called of God to do evangelistic work, and we only hope it is really so. May I ask prayer for him that he may become a red-hot Christian. Oh, how such men are needed!

My first word from this place must be one of unspeakable joy and thankfulness to God for at length allowing me the privilege of entering SI-CH'UEN, the province in which I believe He has called me to labour for Him. Brother Phelps and I left Han-chung July 26th, and arrived here yesterday, August 5th. Great was my joy to meet my dear brother Cassels again after two and a half years. My heart is so full of gratitude to God! Oh that my daily life here may be to His praise, and that His light in me may so shine before these dear people that ere long many may be won to Christ!

**Diary of Mr. W. Hope Gill.**

**HAN-CHUNG, May 15th.**—Dear Hughesdon and I had arranged to go together to the small country village about twenty li (six miles) from the city, where there are a few natives who believe the Gospel, and some inquirers. Calling in at Dr. Wilson's house, he asked me to go to Shih-pah-li-pu for him and to take the service there. After some little thought, I undertook it in the strength of my MASTER, expecting Him to use the worm for His glory; and Mr. Hughesdon and I separated, going in different directions on the KING's service. He, sure enough, was with me, and blessed me much. I took the first miracle of our LORD, as this was my first regular service in Chinese.

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**FROM MR. F. A. STEVEN.**

**BHAMO, August 6th.**—Last Sunday was a red-letter day in my own life and in the lives of the Christians of the church here. To God alone and abundantly be praise for His goodness to us. After considerably waiting, and much prayerful consideration of the cases, I decided that it was my duty, as well as an unspeakable privilege, to administer Christian baptism to two candidates. One of these is a Chinaman called Lao-sung; he has had an eventful history, having been by turns a tailor and a boatman, a military officer (in which capacity he took part in the defence of Yunnan Fu against the Mohammedans), a peripatetic cake vendor, a civil official on the Burmese border, and a servant to missionaries. I first met him at Ichang four years ago; he had accompanied Brother Andrew from Ta-li Fu. Later I met him again at Chung-King, and he accompanied me to Ta-li. In those days he professed to be a Christian, but I believe it

**Baptisms in Bhamo.**

*CHINA'S MILLIONS.*

145
A Robbery in Ts'in-chau.

ON June 15th Mr. and Mrs. Burnett had retired to rest when a loud knocking was heard at their door. Opium medicine was asked for, for some one who had attempted suicide, but when the door was opened some men rushed in with clubs and sticks. Mr. Burnett received some blows, but managed, with his wife, to escape through the bedroom window into a cottage near, where they stayed until daylight. Everything belonging to them was stolen or destroyed, and the house was wrecked.

Mr. Burnett asked the mandarin that search should be made for his things; and their money and many of their things have since been returned, though some of them are ruined. The mandarin has also written a proclamation, and had it posted in the streets, that the foreigners can hire a house in any part of the city they like, which they could not do before. The ladies' house was unmolested.

MESSRS. Botham and Graham Brown have arrived to work there during the summer.

FROM MR. ARTHUR POLHILL-TURNER.

Pao-ning, Aug. 6th.—Every one is delighted with the house here: it is indeed good of the Lord to give it to us; and now we are beginning a real determined attack upon the devil's kingdom here. My brother left two days ago for the north. May the Lord guide. Thibet seems to be much laid upon his heart. A mail from Ts'in-chau arrived this morning. Mr. Beauchamp's visit was greatly blessed to them all, and they are going ahead there. The showers are coming: we are pleading for souls here this year, and feel sure that the Lord is going to do something worthy of His great Name.

The Hundred.

A BRIEF statement in reference to those who have left during the year, or who are about to leave will interest our readers.

In the earlier months of the year 31 left for China.

The following 23 new workers are now on their way with the eight returning missionaries:

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<th>Left by P. and O. Steamer</th>
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<th>Left by P. and O. Steamer</th>
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<td>Bengal, on Thursday,</td>
<td>Thames, on Friday,</td>
<td>Ganges, on Thursday,</td>
<td>Kaiser-i-Hind, on Thursday,</td>
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<td>August 4th</td>
<td>September 9th</td>
<td>September 3rd</td>
<td>October 6th</td>
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<td>* Mr. J. J. Coulthard</td>
<td>Mr. Tomkinson</td>
<td>* Mr. Ruland</td>
<td>* Mr. A. C. Dorward</td>
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<td>&quot; W. J. Lewis</td>
<td>&quot; Mrs. Tomkinson</td>
<td>&quot; Mrs. Ruland and child</td>
<td>&quot; Mrs. Stooke</td>
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<td>&quot; A. H. Faers</td>
<td>&quot; Miss Maud Holme</td>
<td>&quot; Mr. Tomalin</td>
<td>&quot; Mrs. Stooke and two boys</td>
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<td>&quot; Alex. Hoddle</td>
<td>&quot; H. R. Waldie</td>
<td>&quot; Mrs. Tomalin</td>
<td>&quot; Mr. Ewing</td>
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<td>&quot; J. O. Curnow</td>
<td>&quot; A. K. Ferriman</td>
<td>&quot; Mr. Elliston</td>
<td>&quot; D. Lawson</td>
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<td>&quot; I. F. Drysdale</td>
<td>&quot; S. E. Bastone</td>
<td>&quot; Mrs. Elliston and children</td>
<td>&quot; A. H. Huntley,</td>
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<td>&quot; D. J. Mills</td>
<td>&quot; A. K. Hook</td>
<td></td>
<td>&quot; Mr. H. N. Macgregor,</td>
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<td>&quot; James Adam</td>
<td>&quot; Harriet Cutt</td>
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<td>To join the party at Suez.</td>
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<td>&quot; Arch. Gracie</td>
<td>&quot; Emma Fryer</td>
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The following 24 new workers (b.v.) leave as under, as also three missionaries returning to the field:

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<th>To leave by P. and O. Steamer</th>
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<th>To leave by P. and O. Steamer</th>
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<tr>
<td>on Thursday, October 26th.</td>
<td>on Thursday, November 3rd.</td>
<td>November 17th.</td>
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<tr>
<td>* Mr. Pigott</td>
<td>Miss M. Palmer</td>
<td>* Miss Graham Brown</td>
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<tr>
<td>&quot; Mrs. Pigott and child</td>
<td>&quot; E. Hainge</td>
<td>&quot; Campbell</td>
</tr>
<tr>
<td>* Miss Fanny Boyd</td>
<td>&quot; M. Mitchell</td>
<td>&quot; Hanbury</td>
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<td>&quot; Florence Ellis</td>
<td>&quot; E. Marchbank</td>
<td>&quot; Williams</td>
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<tr>
<td>&quot; Clara Ellis</td>
<td>&quot; I. W. Ramsay</td>
<td>&quot; J. Arthur, and others.</td>
</tr>
<tr>
<td>&quot; Williamson</td>
<td>&quot; Gertrude Ord</td>
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<td>&quot; W. J. Lewis</td>
<td>&quot; H. R. Waldie</td>
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<tr>
<td>&quot; A. K. Ferriman</td>
<td>&quot; S. E. Bastone</td>
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<td>&quot; A. K. Hook</td>
<td>&quot; Harriet Cutt</td>
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<td>&quot; Emma Fryer</td>
<td>&quot; Mr. Ririe</td>
<td>Mr. A. Lotley, Mr. Thos. Evres</td>
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<td>&quot; R. Wellwood</td>
<td>&quot; A. L. Redfern</td>
<td>&quot; Jos. Vale</td>
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<td>&quot; A. R. Saunders</td>
<td>&quot; Mrs. Simpson</td>
<td>&quot; Jas. Simpson</td>
</tr>
<tr>
<td>&quot; Mrs. Elliston and children</td>
<td>&quot; A. Bland</td>
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Up to date (October 15th) 11 others have been accepted, bringing the number to 89.

For all these, and that the right decision may be come to concerning many whose offers are yet under consideration, we ask the prayers of our readers.

* Missionaries returning.
List of Protestant Missionaries in China in July, 1887.

The names of the Male Missionaries are given in Small Capitals (China); those of Medical Missionaries are in blacker Type (China); and Ordained Medical Missionaries in blacker Capitals (China). Lady Missionaries are indicated by Italics (China); and Medical Ladies by Italic Capitals (China). Unmarried men are indicated by an asterisk (*). Absent Missionaries are indicated by a dagger (+).

English Societies.

See "China's Millions" for October, 1887, pages 133, 134.

American Societies.

Congregational,
1830.

THE AMERICAN BOARD'S MISSION, 1830.

Kalgan.
Williams, Rev. Mark 1836
Dimmitt, Miss Naomi 1870
Sprague, Rev. W. P. 1874
Roberts, Rev. J. H. 1877
Murdock, Miss C., M.D. 1881
Peking.
Blodgett, Rev. H., D.D. 1854
Chapin, Miss Jennie E. 1857
Noble, Mr. W. C. 1869
Haven, Miss Ada 1870
Aiken, Rev. E. E. 1884
Goodrich, Rev. C. F. 1885
Tsung-chow.
Sheffield, Rev. D. Z. 1869
Andrews, Miss Mary 1868
Evans, Miss Jennie 1872
Holbrook, Miss M. A., M.D. 1881
Beach, Rev. H. F. 1883
Tientsin.
Stanley, Rev. C. A. 1862
Perkins, Rev. H. P. 1882
Tai-lu.
Stimson, Rev. M. L. 1881
Atwood, Rev. J. J. 1882
Clapp, Rev. D. H. 1884
Price, Rev. F. M. 1887
Paoli. F. Fu.
Pierson, Rev. Isaac 1870
Merritt, M. B., C.P.W. 1885
P'ang-chwang.
Pee, A. F., M.D. 1883
Smith, Rev. A. H. 1884
Purser, Rev. B. H., M.D. 1872
Porter, Miss Mary H. 1888
Chapin, Rev. F. M. 1880
Fouchow.
Baldwin, Rev. C. C. 1848
Harriwell, Rev. C. 1853

Baptist, 1884.

BAPTIST MISSION UNION.
1884.

Ningpo.
Lord, Rev. E. C., D.D. 1857
Borchardt, S. P., M.D. 1868
Inceen, Miss E. A. 1879
Stewart, Miss 1886
Jenkins, Miss 1886
Jenks, Rev. H. 1890
Mason, Rev. G. L. 1890
Kim-hwa.
Adams, Rev. J. 1877
Swatow.
Ashe, Rev. W., D.D.* 1887
Parkridge, Rev. S. B. 1888
Ashmore, Rev. W., Jun. 1884
Fields, Miss A. M. 1865
Thompson, Miss M. E.† 1876
Daniells, Miss C. H., M.D.† 1878
Burical, Miss M. A. 1884
Hez, Miss C. M. 1886

SOUTHERN BAPTIST MISSION, 1847.

Tungchow.
Crawford, Rev. T. P. 1892

Protestant Episcopal Mission, 1835.

Shanghai.
Thompson, Rev. E. H. 1859
Cooke, Rev. W. J. 1861
Booth, Mr. T. 1876
Brown, H. W., M.D.† 1880
Graves, Rev. E. F. 1891
Spencer, Miss L., M.D. 1875
Partridge, Rev. S. C.† 1874
Griffith, Mr. E., M.D.† 1884
Potter, Rev. F. L. H. 1896
Thorne, Mr. J. 1877
Wu-chang.
Doss, W. A., M.D.† 1881

Sowerby, Rev. H. 1882
Protheroe, Mr. T. 1881
Harkow.
Lack, Rev. A. H. 1883

Presbyterian Missions, 1885.

Presbyterian Mission, NORTH, 1883.

Peking.
Lowrie, Mrs. A. P. 1854
Wheery, Rev. J. 1894
McCook, Rev. D. C. 1899
Whiting, Rev. J. L. 1889
Atterbury, B. C., M.D.† 1879
Lowrie, Miss A. 1883
Taylor, George T., M.D. 1886
T'ang-chow.
Mills, Rev. C. R., D.D. 1857
Maier, Rev. C. W., D.D. 1863
Shaw, Mrs. H., M.D.† 1884
Haver, Rev. W. M. 1882
Neal, E. H., M.D. 1883
Weihier.
Maier, Rev. Robert 1881
Laughlin, Rev. J. H. 1881
Hunter, Rev. S. H., M.D. 1879
Chefoo.
Nevius, Rev. J. L., D.D. 1844
Corbett, Rev. H. 1893
Leuenberger, Rev. J. A. 1866
Craufurd, Rev. W. P. 1885
Colman, Rokt., M.D. 1885
Hays, Rev. G. S. 1886
Chinafoo.
Murray, Rev. J. 1856
Raid, Rev. G. 1862
Berger, Rev. P. 1891
Nanking.
Leman, Rev. C. 1874
Abbey, Rev. R. E. 1882
ARRIVAL at Swatow with the Rev. W. C. Burns we found great difficulty in securing even a room on shore—indeed, it seemed as though we should fail altogether; and we were helplessly cast upon the Lord in prayer. God soon undertook for us. Meeting one day with a Cantonese merchant, a relative of the mandarin in charge of the town, Mr. Burns addressed him in the Cantonese dialect; the merchant was so pleased at being spoken to by a foreigner in his own tongue that he became our friend, and secured for us a lodging. We had only one room, however, and never shall I forget the hot, weary summer months in that oven-like place where near the eaves one could touch the heated tiles with one's hand. More room or better accommodation we were unable to obtain.

We varied our stay by visits to the surrounding country, but the difficulties and constant dangers of our work together here were a strange contrast to the comparative ease with which we had generally worked in the north. The hatred and contempt of the Cantonese was very galling: "Foreign devil," "foreign dog," or "foreign pig" were the common appellations; but our treatment led us into deeper fellowship with Him who was "despised and rejected of men" than I had known before. In our visits to the country we were liable to be seized at any time and held to ransom; and the people commonly declared that the whole district was "without emperor, without ruler, without law: " might was right in those days. On one visit to a town...
we found the inhabitants had captured a wealthy man of another clan, and on his refusing to pay them a large ransom for his release, had smashed his ankle-bones one after the other with a club, and thus extorted the promise they desired. There was nothing but God’s protection to prevent our being treated in the same way. The towns were all walled; and one town would contain 10,000 or 20,000 people of the same clan and surname, who were frequently at war with the clan living in the next town. To be kindly received in one town was sometimes a source of danger in the next. In circumstances like these the preserving care of our God was often manifested.

After a time the mandarin became ill, and the native doctors being unable to relieve him, he heard from some who had been under my medical treatment of the benefit they had derived, and sought help from me. God blessed the medicines he took, and, grateful for relief, he advised our renting a house for hospital and dispensary. Having his permission, we were able to secure the whole house, one room of which we had previously occupied. I had left my stock of medicine and surgical instruments under the care of my friend, the late Mr. Wylie, in Shanghai, and went back to that port to fetch them.

Mr. Burns came down from a town we had visited several times before, called Am-po, to see me off, and returned there after I had sailed with two native evangelists sent up from Hong-kong. The people were willing to listen to their preaching, and to accept their books as a gift, but would not buy them. One night robbers broke in and carried off everything they had but their books, which were supposed to be valueless. Next morning, very early, they were knocked up by persons wishing to buy books, and the sale continued, so that by breakfast time they had not merely enough to procure food, but to pay for the passage of one of the men to Double Island, below Swatow, with a letter to Mr. Burns’ agent to supply him with money. The sales went on during that day and the next, and our friends lacked nothing: but on the third day they could not sell a single volume. On this day, when the cash for their sales was exhausted, the messenger returned.

When I reached Shanghai, great was my dismay at finding the premises in which my medicines and instruments had been stored, burnt down, and all the medicines and many of the instruments destroyed. To me this appeared to be a great calamity, and I fear I was more disposed with faithless Jacob to say, “All these things are against me,” than to recognise that, “All things work together for good.” I had not learned to think of God as my one great circumstance (in Whom we live and move and have our being), and of all lesser external circumstances, as necessarily the kindest, wisest, best, because all ordered or permitted by Him. Hence my great disappointment and trial.

Medicines were very expensive in Shanghai, and my means were very limited; I therefore set out on an inland journey to Ningpo, hoping to obtain a supply from Dr. Wm. Parker, a member of the same Mission as myself. I took with me my few remaining possessions—the principal being my watch, a few surgical instruments, a concertina, books for the study of Chinese, which in those days were very expensive (a dictionary cost £12 to £16)—leaving behind in Shanghai, however, a part of my money. The country through which I passed was suffering much from drought, and I made the journey a mission tour, preaching and circulating Testaments, Christian books and sheet tracts, till my store was exhausted. The water in the Grand Canal was dried up or all pumped out into the rice fields, and I had to leave my boat and travel overland; but on the first day I was robbed of my little all, and a series of experiences commenced, which having been narrated in “China’s Spiritual Need and Claims” (pages 76-85), need not be repeated here. The thief was a man for whose salvation I had prayed and laboured, and it was a perplexing question to me whether to prosecute or to forgive him. I concluded that to prosecute would not be to emphasize the teaching or the sermon on the Mount, and that his soul was of more value than the £40 worth of things which I had lost: this I wrote and told him, urging upon him repentance and faith in the Lord Jesus Christ. The course I took commended itself to some friends at home; and one was led to send me a cheque for £40, which was only the first of many that I subsequently received from the same kind helper.

Having obtained the little money I had providentially left in Shanghai, I set out afresh for Ningpo, where I obtained the needed supply of medicines, and made the acquaintance of Mr. Jones (who subsequently became my colleague), and then returned to Shanghai, en route for Swatow. But the delay caused by the robbers saved me from going there; for before leaving the port, tidings of the warlike proceedings in Canton, and of the bombardments which followed the troubles about the lorchu “Arrow,” reached me; together with letters from Mr. Burns, telling me not to return till the restoration of peace.

This door being closed for the time, I went back to Ningpo, and commenced work there. It was on my journey back that the sad, but to me most suggestive, incident occurred related on pages 36-37 of “China’s Spiritual Need and Claims”—the drowning of poor Peter.
During the latter part of this year, 1856, my mind was greatly exercised about my connection with my Society, it being in debt. Personally I had always avoided debt, and kept within my salary, though at times only by very bare living. Now there was no difficulty in doing this, for my income was larger, and the country being in a more peaceful state, things were not so dear. But the Society itself was in debt. The quarterly bills which I and others were instructed to draw were often met by borrowed money; and a correspondence commenced which terminated in the following year by my resigning from conscientious motives. The teaching of God's Word was unmistakably clear: "Owe no man anything." To borrow money implied, to my mind, a contradiction of Scripture, a confession that God had withheld some good thing, and a determination to get for ourselves what He had not given. Could that which was not right for one Christian to do, be the right course for an association of Christians? Or could any amount of precedents make a wrong course right? If the Word taught me anything, it taught me to have no connection with debt. I could not continue drawing as before. I knew not what it might cost me, nor how I should support myself; but how glad and thankful I felt when the separation was effected! I could look right into a Father's face with a satisfied heart, and ready, by His grace, to do the next thing He might teach me, feeling very sure of His loving care. And how blessedly He did lead me on and care for me, I can never, never tell. It was like a continuation of some of my earlier home experiences. My faith was not untried; my faith often failed, and I was so sorry and ashamed of the failure to trust such a Father. But, oh! I was learning to know Him. I would not even then have missed the trial. He became so near, so real, so intimate! The occasional trial about funds never came from insufficient supply for personal needs, but from our ministering to the needs of scores of the hungry and dying ones around us. And trials, far more searching in other ways, quite eclipsed these difficulties, and being deeper, brought forth in consequence richer fruits. How glad one is now, not only to know with dear Miss Havergal that

"They who trust Him wholly
Find Him wholly true,"

but also that when we fail to trust Him wholly we still find Him wholly true. He is wholly true, whether we trust or not. "If we believe not, He abideth faithful: He cannot deny Himself." But, oh! how we dishonour our Lord when we thus fail to trust Him! And what peace and blessing and triumph we lose when we thus sin against the Faithful One! May we never presume to doubt Him again.

I was very thankful that this separation was accomplished without any breach of friendly feeling on either side. I (and my friend, Mr. Jones, who took the same step with me), though looking directly to God for pecuniary supplies, continued to work with the Society, they publishing my diaries as before. The experiences of this period, which are detailed in "China's Spiritual Need and Claims," on pages 49-55, and particularly the way in which funds were provided for carrying on the Ningpo Hospital, when, without warning, I needed to take charge of it, were most encouraging and instructive preparations for the work which God had in store for me in the China Inland Mission. Before leaving China for England, I had the joy of seeing a little company of between thirty and forty native Christians gathered into Church fellowship, and with an account of the conversion of the first of these I will conclude this paper.

In 1857, I had on one occasion been preaching in Ningpo the glad tidings of salvation through the finished work of Christ, when a middle-aged man stood up, and before his assembled countrymen gave the following testimony to the power of the Gospel:—"I have long sought for the truth—as did my father before me—but I have not found it. I have travelled far, but I have not found it. I have found no rest in Confucianism, Buddhism, Taoism; but I do find rest in what I have heard to-night. Henceforth I believe in Jesus." This man was one of the leading officers of a sect of reformed Buddhists in Ningpo. A short time after this profession of faith in the Saviour, there was a meeting of the sect over which he had formerly presided. I accompanied him to that meeting, and there, to his former co-religionists, he testified of the peace which he had obtained in believing. Soon after, one of his former companions was converted and baptised. Both now sleep in Jesus. The first of these two long continued to preach to his countrymen the glad tidings of great joy. A few nights after his conversion, he asked how long these glad tidings had been known in England. He was told that we had had the Gospel for some hundreds of years. The man looked amazed. "What!" said he, "is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?"
Medical Mission Work in Han-chung.

FROM DR. WM. WILSON.

SOME accounts of this work have been given in several of this year's numbers, and in February
and April we recorded the presentation of two testimonial tablets, which have produced a wide-
spread effect in favour of Christian missions. In our September number Dr. Wilson gave an account
of two surgical cases, and of the probability of a third tablet being presented by the friends of one of
them. This has since been received, as also a fourth, fifth, and sixth, each one of which is not
merely an evidence of gratitude, but increases the popularity of the hospital, and widens the circle
accessible to Christian influence.

The city is just now enlivened by the influx of six or
seven thousand students from the eleven cities
ruled by Han-chung Fu. It is the triennial examination.
The Literary Chancellor arrived two days ago from Si-
gan (the capital of the province). These examinations
will not be over for five or six weeks at least, so we hope
to have good opportunities of preaching among the
students. While they are here we shall divide our Sun-
day morning congregation, the women all meeting at the
ladies' house, and the men only at the chapel. We shall
thus have nearly the whole chapel available for guests,
and there will be less to distract their attention, few of
them having seen foreign ladies before.

Yesterday was our first service in this way. It fell to
my turn to take the meeting here, ably seconded by Mr.
Hughesdon and Mr. Hogg, while Mr. Pearse was down
at Shih-pah-li-p'u (the outstation), and my wife took the
women at the ladies' house. We had very good meetings
—the chapel well filled with a very respectful, attentive
audience. Probably nine out of ten had never even heard
the name of JESUS; so we did rejoice to have so many
there.

We have put up our placard announcing the Sunday
meetings, and also posted some tracts about the streets.
At the bottom of each tract is printed a row of characters,
requesting any who wish to hear more to come any morn-
ing to the hospital. This will probably bring us many
each morning, out of curiosity, to see the foreign hospital.
I hope we may thus have good opportunities of talking
to these students, who are often so difficult to get hold of.
We hear by this post that the two Friends' missionaries,
Mr. and Mrs. Davidson, are coming up here. Do you
know under such circumstances, what is our first thought?
Will they be wearing English dress? We all feel
Chinese dress is very much more convenient, especially
in the extreme heat of summer, and the more you are
like the natives, the fewer obstacles are there to friendly
intercourse, and the less do they feel that the truth you
have come to preach is an exotic. It is all very well at
the ports, such as Shanghai and Hankow, to wear
European dress, because there is there a considerable
foreign community; but nothing would induce any of us
who are in the far interior to wear English clothes.

While the events are still fresh in my memory, I want
to tell you about our receiving our third tablet.
I mentioned the case in detail at the time of the opera-
tion, so I need only remind you of the old virgin—
the woman from ten miles away, who was brought in by her
husband and son, to see if anything could be done to
save her life. We took her in, and her husband and son
were both present at the operation, and saw the whole
proceeding, from putting her under chloroform to finally
bandaging her up.

The case went on very nicely from the commencement.
The family and friends were much pleased. She and
her son stayed with us nearly a month, and both showed
real interest in the Gospel, and broke their vegetarian
vows. Both of them got a very clear comprehension of
the Gospel. The old woman enjoyed learning hymns,
and on leaving us she said she was prepared never again
to worship idols. They live about three miles from Shih-
pah-li-p'u, and having persuaded them to come next Sun-
day to chapel, I introduced them to the Christians, that
they might feel they were not strangers, hoping that
this would learn more, and have any misgivings removed.
Well, yesterday, ten of the male members of the family,
that is, brothers, uncles, cousins, etc., came up, bringing
with them the tablet. We were told the previous day, so
were prepared for them. About eleven o'clock they
arrived, and having fired off a lot of crackers, as is their
custom, they filed into the courtyard, and up to the guest
hall, and there placed the tablet. Then I was ushered
in, and the old man, the patient's husband, in a few words
presented it. Having thanked them, I explained, as on
the former occasion, that we could not "worship the tab-
let," as is their custom, because we only worshipped God,
but that we might unite inally praise God's goodness for
permitting the patient to be restored; we then sang

"Praise God from whom all blessings flow," etc.,
and had a few words of prayer.

This over, they all sat down to drink tea and talk for
a few minutes, and then adjourned to the dispensary, where
they immensely enjoyed the galvanic battery, electric
telegraph, sewing machine, and the inspection of sundry
medical and surgical appliances and instruments. Then
at a sit-down lunch of tea and confectionery, conversation
flowed freely, and we had what we had specially prayed
for—good opportunity of plain talk about the true God and
idolatry, and our purpose in living here.

After a substantial dinner they enjoyed themselves as
they would until dark, when we assembled in the large
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it is necessary they should first regard us favourably, or at all events not with suspicion, and certainly the medical work is a great help in this way. For instance, to-day I suppose nearly a hundred people have been under our roof, either members of my wife's bible-class, or patients, calling out of curiosity to see the foreigners.

Yesterday, I again took the City service, and we were cheered by having a chapel full of strangers, students, etc., and most attentive; my theme was "All the World." Illustrated by the maps and trying to impress them with the vastness, first of the world, then of the heavens and the whole universe, and leading up to the great God, from whose hand all has come, and by whose hand all is maintained.

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2nd. All the world as regards its inhabitants, with all their variety in race, language, customs, etc. Yet all subject to the rule of our God. Then took up from large characters hung upon the wall, four great facts affecting "all men"—

1st. That they were made by our God.
2nd. Had rebelled against God.
3rd. Must appear in judgment before God.
4th. Must seek pardon through one only Saviour.

I believe it is a great gain to preach from maps, sketches, written texts, etc., which appeal to the eye; and a help to the interest to conceal from sight the parts not yet come to. I had the above subjects written in columns, and a slip of paper over each, to be removed one by one.

Reaching Chen-tu.

FROM DR. PARRY.

July 1st.—We are now making good progress on the last stage of our journey to Chen-tu. The weather is beautiful. The country around is luxuriously wooded. The products of this region are maize, rice, tobacco, silk; of vegetables, there are beans of various kinds, cucumbers, vegetable-marrow, cabbage; of fruits, at present and during the past month, plums, greengages, small apples, peaches, wild raspberries, a red fruit the size of the arbutus, and other native fruits.

Tuesday, July 5th.—While standing in the moonlight watching our men, I noticed that one of the head boatmen who is poorly was being attentively waited upon with the opium-pipe by one of the men, who four times in succession prepared the morsel and handed the pipe to the sick man; a fifth time it was repeated, but the man refused, and his nurse took it for him. I thought as I looked on, how little the hard-working men, who at home have their drink at the tavern, would relish having first to spend such time and pains carefully to prepare a mouthful of drink, as these men spend for their whip of smoke. First the lamp must be well trimmed, then a small mass of the treacly-looking substance is taken upon a long fine needle and passed over the flame, which gradually allows of the mass being moulded between the thumb and forefinger into an elongated pill, which is fixed in the small aperture of the pipe-bowl, and then the hand held over the flame while the recumbent smoker draws two or three deep breaths; then the whole process is repeated until sufficient is taken. With one or two exceptions, every man on our boat is an opium-smoker, and would at present be classed with moderate drinkers at home.

July 11th.—Praise and thanks to God do fill our hearts, for here we are at last, after more than 100 days' journeying, safely arrived and lovingly welcomed to our new home in Chen-tu. We moored near the East Gate on Saturday evening last, after a very slow and toilsome passage up the much swollen river, going a very few miles a day. Our mooring-place was just under the shadow of an old covered bridge, which was described by Marco Polo, and called the An Shun bridge. A dense crowd thronged the bridge and every available standing or sitting-place near; but there was no ill-feeling manifested, only curiosity, the news of our arrival having evidently been well carried before us.

July 17th.—At the close of this our second Lord's day in our new home, we have met to take bread and wine and remember that "He hath done this." What a hallowed time it has been! Our party consisted of Mr. and Mrs. Owen (just leaving for a change); Mr. Cassels, about to leave for Pao ning, after being most kind and helpful to us all; Brother Pruen, who to-morrow moves into the new house; Misses Fosberry and Webb, and ourselves. The morning congregation fairly well filled the chapel. Our hearts are uneasily longing for and expecting a wave of true revival in this church and city. The material is here, but we need the fire, and to be lifted out of the ruts into which we are so apt to settle.

Thursday, July 21st.—We are getting well settled, and all is going quietly and well at Dr. Pruen's house, where groups of visitors have already heard the Gospel. I have a few patients, one a lady in an official family.

July 22nd.—This morning Mr. Cassels and I visited a large temple and monastery in the city. I have never seen so imposing and substantial an interior, or such fine grounds, enclosing a temple. This is only one of the many noted temples in and about Chen-tu. There were a great many priests. I tried to get a talk with them, but they were unwilling, so I got a good congregation of laymen at the vestibule, and sold books. We saw the large refectory, with basins laid for some 200 priests. This evening, with my wife, I visited a sick woman, a member of the Church, and we had our first prayer-meeting in a Christian's home in our new sphere of work. Mrs. Riley has made a good start with a girls' day-school; she has thirteen scholars.

August 16th.—We have now been here five weeks, and are indeed thankful for the gracious providence of God that has led to our coming to this place. All the dear fellow-workers have given me a warm welcome here, and I do trust that God will make me a real help to them all, and to the converts and heathen. God strengthening us, we mean to go forward in joyful confidence and hope of all-round blessing according to the spiritual meaning of the words, "I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." There are about thirty members in the Church, about one-half women. They attend well on Sabbath, and the weekly prayer-meeting is improving. The evangelist, Wang, is a man whom one can much respect and esteem for his work's sake, one who loves God's Word and has the work well on his heart. He is very successful in his attendance on opium-poisoning cases, and is very helpful in this and many other ways.

There is one applicant for baptism at present who has been waiting some time, and I hope may be received soon. We have engaged a stranger for our teacher, and, praise God, he seems already becoming more and more interested.
Baptisms at Yuh-shan.

FROM THE DIARY OF MISS MACINTOSH.

Yuh-shan, Sunday, May 5th.—Had a large number of women early this morning, and all were very quiet and attentive; I have usually from forty to eighty women, and many besides the Christians remain to the forenoon service. Our one difficulty is to get them all seated, as our house is much too small.

Sunday, 15th.—Such a busy day, and such a happy one! At 9.30 a.m. I had over eighty women; the pastor, too, had a large meeting of men, and Miss Tappcott a nice class of children. The LORD is working in many hearts, and choosing out a people for Himself here.

Thursday, 30th.—Miss Tappcott and I started early this morning to visit the Christians in Sa-kung-ling, a village fifteen li off. It was very hot, and we were glad to rest on the way, at the house of a Christian, where we had tea, then went on a few li further, to the house of a native brother, named Mr. Huang; here we were warmly welcomed, and had dinner. Although his house stands quite alone by the road-side, it was not long before we had a good many visitors. Had a meeting here; then, when it got cooler, went on to Sa-kung-ling, where the people were waiting to welcome us. A dear old woman had her room tidied up for us. After our evening rice, all the Christians and neighbours gathered together, and the house being too small for such a number, we had a meeting in a large space of ground outside the door; every one was quiet and attentive. Many of the friends of the Christians here are interested.

July 1st.—After breakfast the Christians assembled for morning prayers, and then we started for Ta-yang, on our way home, though our friends would fain have detained us. Visited the Christians in Ta-yang, and had a meeting with them and the neighbours who came in. Reached home in the evening feeling rather tired, but with hearts filled with gratitude to God for the glorious privilege of being His ambassadors.

It is arranged to have special meetings for prayer next Saturday before the examination of candidates for baptism.

Saturday, July 23rd.—Early this morning several of the Christians and candidates arrived; one young woman had walked twenty li, others fifteen li. During the day others arrived; at 4 p.m. we had a blessed time of prayer. We had more of Mr. Huang's presence, and how one's heart filled with joy, to hear these dear native brethren pouring out their hearts to God. The Lord heard and answered; it was a time of blessing to my own soul. The enemy has been doing his utmost to hinder, but, blessed be God, his designs, instead of hindering, have prospered the work.

Our evening meeting was a very large and interesting one. The pastor gave a brief address, after which several prayed so earnestly; he then examined a good many, and some gave very bright testimonies as to their faith in Jesus Christ and their desire to serve God.

Though it was very late when the meeting was over, no one seemed in any hurry to go to rest, all were so happy. After some singing, we retired; the men slept in the chapel, the women in our rooms upstairs on the floor. It has been such a glorious day, Miss Tappcott and I could not help singing from our hearts, "To God be the glory—great things He hath done."

Sunday, 24th.—Another busy and blessed day, and further examination of candidates. A great many outside people came, and were very quiet all the time. All round we had the opportunity of speaking to a good many about their souls. Of the thirty-two candidates, eighteen have been accepted, and are to be baptised next Sunday. A good many more will be ready for baptism soon.

Sunday, 31st.—The pastor preached a very earnest sermon, fully explaining baptism; then, after prayer, we assembled outside in the court where the baptism is, the candidates standing round it according to ages. The first to be baptised was:

1. Hu Lien-chao, aged 56, farmer from Sa-kung-ling. Has been coming regularly to worship for two years, and seems an earnest Christian; his wife and daughter-in-law are candidates.

2. Hu Chun-seng, aged 35, farmer from Sa-kung-ling. Has been coming to worship for several years; he is a very earnest Christian; both he and his wife seem so happy.

3. Yang Chien-seng, aged 34, farmer, from Ta-yang. Has come every Sunday for two years, and is very much brighter and happier lately; his father, mother, and brothers are all Christians.

4. Ling San-ming, aged 33. Is a maker of grass-cloth, living in a village twenty li away. He seems an earnest Christian. He is married to a daughter of Christian people. She, too, is a believer.

5. Huang Lo-ping, aged 33, tailor, living four li outside the city. Has been coming regularly for over a year; very quiet, but, I believe, a true Christian.

6. Yang Shih-ien, aged 29, farmer, who is a widower, living three li off. Has been coming at intervals for several years — last year and this year has come regularly. His face is sufficient to show he is a Christian, it is always beaming. Since he became a Christian his friends and relatives have become interested in the Gospel.

7. Chin Ling-piao, aged 27, tailor. Lives outside the west gate; has heard the Gospel for several years. Since last year has come regularly to worship on Sunday, and very often during the week. We had been praying for him for some time, and the last week in May definitely asked the Lord that He might come out boldly and confess Christ the following Sunday for baptism. He did get up and confess Christ, and he got such a blessing; he has been so changed since then, so earnest for the Master. All the false idols, etc., have been taken away from his house, and the ten commandments hung up instead. His father, mother, and brother seem quite pleased with the change, and often come on Sunday.

8. Hu Tien-ho, aged 23, from Sa-kung-ling, son of Hui-lien-chao. Has been coming to worship for some time.


10. Hu Hai-fah, cousin of above, aged 20, also from Sa-kung-ling; his mother is very much against his coming here. He is an earnest Christian boy. Is a dear Christian boy. At our noon prayer meeting he prays so earnestly for those who don't know Jesus Christ. The pastor answered our prayers. He did get up and confess Christ, and he got such a blessing; he has been so changed since then, so earnest for the Master. All the false idols, etc., have been taken away from his house, and the ten commandments hung up instead. His father, mother, and brother seem quite pleased with the change, and often come on Sunday.

11. Keo Hsi-tung, aged 14, from Wa-yiih-san. Such a dear boy, truly one of the lambs of Christ's flock. Last year his father was very much against his coming here, but the little fellow was determined to worship God. By-and-bye his mother came, and now she is a regular attendant, and a candidate; his father now comes also.

12. Chiang Tien-seng, aged 13, the son of the pastor here. Is a dear Christian boy. At our noon prayer meeting he prays so earnestly for those who don't know the Saviour, and especially for the children, and asks God to send many to teach them about Jesus.

13. Keo-shi, aged 60, an old woman, who lives in the city. She has been coming for about two years.
14. Hung-shi, aged 56. Her home is fifteen li away; she has been living with her daughter, who is a Christian, and has been coming to worship for about two years.

15. Tung Seng-sao, aged 39, the wife of Huang Yung-leng. They and his mother are also very bright, earnest Christians.

16. Huang Chün-lan, aged 20, the daughter of above, a very bright, intelligent girl, and a true Christian. Of this family only one remains, a son aged eighteen, who is now coming to worship—a very bright young man. Last Sunday when his parents went home, he said, "All of you are JESUS' disciples, and I want to be one too." Praise God for one whole family on the LORD's side.

The other two, Ching Seng-sao and Tung-mei, were both ill, and unable to walk such a long distance to-day, but hope to be baptised soon. The latter is a daughter of our Bible woman, a dear young Christian of seventeen. Her husband, though not a Christian, is very willing she should worship God, and sometimes comes himself.

Village Work.

FROM MISS M. E. SCOTT.

YANG-CHAU, Sat., Sept. 3rd.—To-day I have had my first experience of village work, and most delightfully interesting it has been. Of course at present my own words are very few, but I went to-day chiefly to learn. Miss Lily Davis and our dear Christian woman were my companions. After a delightful little time of prayer with the sisters here for blessing on our undertaking, we started on a wheelbarrow about eleven a.m., and I only wish our friends at home could see what capital contrivances they are, and how well adapted to these narrow streets.

It was a glorious morning, and we felt in the best of spirits, and confident that our prayers were heard, and that we should have a real good time. We went first of all through some streets that rather reminded one of East than of West-end London life, and then passing through one of the city gates, reached the canal and the shipping. There were some very interesting shops and warehouses just here. Soon we saw a queer-looking raft, which proved to be our ferry-boat. We had for companions a man with a number of lanterns, a man and donkey, our own, and of I remember rightly, another wheelbarrow, and a few more passengers. These rafts are just poled across by one man. Once I thought we were in imminent peril from a collision with a large boat that was coming down the canal with a good breeze; but our clever boatman used his long pole to help himself, and very soon we reached the other bank, where we and our curious cargo were disembarked—my first experience of a Chinese ferry, and I am sure that everyone who has not seen such a ferry would be much interested.

We had not gone far on the other side, when we were greatly encouraged by a nice-looking Chinaman coming up and buying two Gospels, and someone else bought a third. We had not been able to go out of the city for some time on account of the hot weather; so to-day we thoroughly enjoyed the fresh breeze and open country, and some handsome sunflowers looked very home like.

Our first halt was at a resting-place in a little hamlet. Here some seats were brought us, and Miss Davis and the woman began to talk to a very interested and rapidly-increasing congregation. I should think that, including children, thirty or forty people collected, and two or three Gospels and tracts were sold. One poor man with weak eyes seemed particularly interested, and quite agreed with what Miss Davis said about the powerlessness of idols to help us in any way.

We then went on to another road-side resting-place, and here a man said to us, "What is the use of bringing opium first, and then coming to preach the doctrine? and a great deal more in the same strain; so you see how our national shame meets us at every turn. What a debt we owe to this land! From the lowest standpoint it is only our duty to bring to these poor Chinese the only real cure for this and every other sin.

We stopped again a little further on, where a good many women were gathered, and one dear woman bought a tract; she could not read herself, she said, but her neighbour could, so she bought her tract, and carefully folded it up. I always feel happy and satisfied when we scatter some of GOD'S own Word, for have we not His faithful word of promise that it shall not return unto Him void, but shall accomplish the end for which He sent it? I wish I could picture these little crowds for you; they seem to make the Gospel story so much more real. Men, women, and children, many rather ragged and dirty, but others, again, clean and nice as you might wish to see; many with really lovely dark eyes, and very lovely, smiling faces; and then, again, sad and careworn faces, with here and there bad eyes and other disfigurements. Very, very few had ever heard before of JESUS, or of the one true God. It seemed to bring us very near to Him as they crowded round us, and made us think of those Judean crowds; but oh, how we longed to bring the knowledge of the great HEALER of soul and body to them! Dear ones at home, do pray for China, for it is not by might nor by power, but by My SPIRIT, saith the LORD of Hosts. Pray that each of us may keep in touch with JESUS, and be filled with His SPIRIT, so that rivers of living water may flow forth from every one of us. Presently we sat down in the shade of a little grove of bamboos to have some lunch, and a poor woman offered to make us some tea, when she heard Miss Davis say how thirsty she was (and no wonder, after talking for so long). We followed this dear woman up a little path to her house—such a queer little mud dwelling; but there again we had quite a nice meeting, and once more dear Lily told the good news. The kind receptions we received greatly encouraged us.

There is so much land yet to be possessed, that I think "the hundred workers" will have at least to be doubled, and then there will yet be plenty of room for the "exceeding abundantly." The fields are white and ready to harvest, and if it is such glad work only to hear others tell the glad tidings, I can hardly realise how great the joy will be of telling it with one's own lips. Any friends at home who can be spared, and who want their cup to be always running over, should come to China, though I quite believe that anywhere with JESUS would be equally blessed. His presence is salvation, from sin, and self, and fear, and everything. I do bless God that my way to the Celestial City lies through China. My great desire now is that "wherever I see the print of His foot in the earth, there I may coveet to set my feet too." Friends at home, pray more and more earnestly for us, for the dear native Christians, and especially for Yang-chau and the villages around, and let me send this home for your encouragement in asking great things: JESUS says, "What things soever ye desíre, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). He always keeps His word.
Miss KINAHAN writes from Ts'ien-chau, July 9th. "God did open my mouth and give me utterance in the city yesterday. When I was asked in, where I believed no one had been before, I felt so weak and almost frightened, even though our woman was with me. As I stepped over the threshold, I just raised my heart to Him who is the Helper of the helpers to use me to His own glory, and I was all the better than I had ever been before, to give the message of God's love in Jesus to the lost sinners. The little crowd of women round me listened eagerly, and some said they understood. You can hardly, I think, imagine my joy, as I find the sounds in this language hard to pronounce.

"July 10th. — Praise the Lord, six women gave in their names for baptism to-day, and Miss Marston says she knows of two or three more who were not here, and believes for much more to follow. You can fancy her joy, as they are really her own in the Lord. Over fifty attended the morning service, and a good number in the afternoon.

Miss EMILY M. JOHNSON writes from Han-chung on July 15th, while nearing Han-chung: "Oh, that the Lord's kingdom would come in China! As I pass through this lovely country I long more and more for the day when it shall be brought into subjection under His feet, and He shall reign King of kings and Lord of lords in every heart throughout this dark empire.

"July 18th: "We arrived safely in Han-chung last Saturday. There were crowds of men and women all the way from Shih-pao-lu's to welcome Mr. and Mrs. Easton; the joy was great. At the service yesterday the chapel was crowded with men and women eager to see them.

Miss THOMSON writes from the Upper Han, on June 13th, "Lovely day. Started this morning at 4, 30 a.m. The sunrise was magnificent, and the scenery is beyond description—the dark rolling river underneath, the everlasting hills around, and the lovely tinted sky above, all combine to make a picture more easily imagined than described. Verily, the Lord is going before and preparing the way. While on the boat we are busy trying to learn the language, for we feel how useless we are till we understand it. We received a warm welcome from both foreigners and natives, and soon felt quite at home again."

Miss MARY BLACK writes from Shanghai on August 27th: "One of the women in my class has asked for baptism. Mr. Stevenson writes to me from Che-foo; 'All well here; work and schools prospering; thirteen baptisms lately.'"

Mr. JUDD writes from Ning-hai, near Che-foo, on September 18th: "Arrived at Lan-ta-n, and received a warm welcome from Mr. and Mrs. King and the Misses Jane and Emily Black. Mr. King is looking very ill."

Miss JENNIE WEBB writes from Yang-chau, July 18th, "Dear Miss C. Murray has gone to Ta-ku-t'ang for a month or so to get a rest. In the meantime some of the new sisters have been taking it in turn to stay with me. It was a trial to think of being without dear Miss Murray, but God has been so graciously and lovingly helping me in every need. I have been proving the promise, 'As thy days so shall thy strength be;' and it has made me to trust and not be afraid. I would ask your prayers for our elder Christian girls; in some things they might be examples to girls of their own age at home, but some of them find it so difficult sometimes to do the right. They are specially troubled with sulky temperaments. It is such a joy to us out here to hear of so many workers at home offering themselves for this great work of making known Christ to those in darkness."

Mr. JAMES ADAM writes from Malta, September 7th: "Just a word to let you know that the Lord has been blessing, keeping, and shining upon us. Truly goodness and mercy are following us all the way."

Later letters, posted from Singapore on September 26th, from Mr. Coulthard, Mr. Gracie, and Mr. Cornwell tell of God's goodness to the party thus far, and of a happy service held in Columbo.

Tidings from Scattered Workers.

Miss WHITCHURCH writes from Che-foo on September 6th: "Truly there is the sound of abundance of rain on every hand, for which we cannot praise enough. You may imagine how we felt when the glad news arrived of 70 out of the 100 being accepted. No doubt you have already heard that six men and seven women came to the Lord since the last report. Was it not good of the Lord to let us see before leaving beautiful Che-foo for a new sphere of work? The women have been attending the Bible-class for a long time, and though still ignorant, we believe that they are saved through simple faith in Jesus."

Miss ANNIE TAYLOR writes on July 20th: "I have just returned from Ta-ni-si, Kan-sih, where I had a splendid time; the Lord giving me favour amongst the people. I distributed 1,500 Tibetan text cards. It has been a happy journey for the cook who came with me, he having given himself to the Lord on the road here.

Miss TAPSCOTT wrote from Ta-ku-t'ang, "We have had good crowds of women. Miss M. H. Taylor spoke for a long while, there was breathless attention. I felt the Spirit's power very much, and feel sure there will be blessed results from this morning's service."

Miss M. HUDSON TAYLOR writes from Kwek'ei on September 5th: "Last Tuesday we were surprised by the arrival of Misses Williams and Gibson, who came with the pastor from Yiih-shan for the baptisms here. On Saturday our numbers were further swelled by the arrival of Miss Tapscott, her woman, and the pastor's son. We were fifteen Christians under one roof. Fifteen, we were received—six men and nine women—and after the baptisms twenty-eight of us (eight of whom were visitors) remembered our Lord's death. Oh, it was a happy day! To-day our party has broken up, and the pastor and his son have gone on to Gun-ren for the baptisms there."

Miss MARY BLACK writes from Shanghai on August 9th, that she and Miss Broomhall were now quite well; "We have had opportunities of work amongst the countrywomen. She says, 'You would be glad to see these poor countrywomen working in and being their babies and work, and often staying for hours at a time; they keep us nearly supplied with vegetables, out of the kindness of their hearts.'

Departures for China.


On Nov. 3rd, per P. and O. steamer Pechin, Misses Rirrie, Riddles, Wellwood, Saunders, Bland, Lutley, Vale, Fanson and Waters left for China.

And on Nov. 17th, per P. and O. steamer Rosetta, Misses M. Graham Brown, F. M. Williams, J. Arthur, M. J. Eland, E. Kentfield, L. Chilton, and A. Barrett are to leave for China.