REPORT OF ANNUAL MEETINGS

Afternoon Meeting
Chairman, MR. H. W. FROST.
Retrospect and Prospect in Shang-hai—E. M. McBrier.
How We Reach the Women of China—Miss E. Webb.
“Hitherto hath the Lord helped us”—Rev. J. McCarthy.
Excerpts from Letters. Editorial Notes.

Evening Meeting
Chairman, MR. J. D. NASMITH.
Report for 1892—Mr. H. W. Frost.
Records of Two Chinese Women—Mrs. F. A. Stevens.
Sinful Disproportion of Christian Effort.—Rev. Hubert Brooke, M.A.
Our Personal Responsibility—Rev. C. Inwood.
Brief Notes from the Field. Financial Statement, 1892.

CHINA INLAND MISSION
632 Church St., TORONTO, CANADA.
CHINA INLAND MISSION.

General Director—Rev. J. Hudson Taylor.

Council for North America.

Home Director—*Mr. H. W. Frost. Secretary—Treasurer—*Rev. F. A. Steven.

*J. R. Cavers, Galt, Ont. *J. D. Nasmith, Toronto, Ont.
*J. J. Gartshore, Toronto, Ont. *Elias Rogers, Toronto, Ont.
Rev. Elmore Harris, Toronto, Ont. *Alex. Sampson, Toronto, Ont.
*J. S. Helmer, Lockport, N.Y. Edmund Savage, Hamilton, Ont.
Robert Kilgour, Toronto, Ont. L. M. Sweetnam, M.D., Toronto, Ont.
*Rev. J. McCarthy, Toronto, Ont.

The members marked thus * meet weekly; the whole council meets quarterly.

Office of the Mission: 632 Church Street, Toronto, Canada.

Formation.—The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelised millions of China, and with the definite and avowed purpose ofcommencing missionary labour in the interior provinces, eleven of which, with an aggregate population of about a hundred and fifty millions, were without a Protestant Missionary.

Deeply impressed by the spiritual destitution of China, which at that time had only ninety-seven Protestant Missionaries among its hundreds of millions of people, Mr. Hudson Taylor was led to form the China Inland Mission. Referring to this some ten years later, he said:

"There was a little difficulty attending it. I was very anxious that what we did should not appear for a moment to conflict with the work of any older societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been a gain to China or the cause of God; but that we should have such a method of working given to us as should draw out fresh labourers who, probably, would not go otherwise; and should open fresh channels of pecuniary aid which otherwise, perhaps, would not be touched.—From Address delivered at Westminster Chapel, August 14th, 1876.

Character.—Like the British and American Bible Societies, and the Evangelical Alliance, the China Inland Mission is evangelical and interdenominational. Duly qualified candidates for missionary labour, who are sound in the faith, whether ordained or unordained are accepted.

Staff.—The present staff of the Mission numbers 547, viz.: Missionaries and their wives, 176; unmarried Missionaries, 262; associates, 109. Of this total, the Missionaries from North America number 43. There are also about 200 native helpers, whose whole time is given to mission work as Pastors, Evangelists, Co-laborers, Bible-women, etc.

Some of the Missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds. The others have gone out in dependence upon help which otherwise, perhaps, would not be touched.—From Address delivered at Westminster Chapel, August 14th, 1876.

Support.—The Missionaries and Native Helpers are supported, and the receipts and other expenses of mission premises, schools, etc., are met by contributions sent to the offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. The income for 1891 was about $169,300 from all sources—North America, Great Britain, Continent of Europe, Australasia, etc.

Progress.—Stations have been opened in ten out of the eleven provinces which were previously without Protestant Missionaries; from one of these, however, the Missionaries had to retire, but have done much itinerant work from over the border. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun.

More than a hundred and fifty stations and out-stations have been opened, in all of which there are either Missionaries or resident native labourers. Some five thousand converts have been baptized; and deaths, removals and discipline leave over three thousand now in fellowship.

China's Present Need.—China, at the present time, taken as a whole, has only one male Missionary to about half a million of its people; while some of its interior provinces have a still smaller supply.

Any further information desired will be gladly supplied upon application to the Secretary, at the office, as above.

January 17th, 1893.
CHINA'S MILLIONS.

REPORT OF
THE ANNUAL MEETINGS OF THE CHINA INLAND MISSION
HELD IN THE
WILLIAM GOODERHAM HALL, TORONTO
Friday, April 28th, 1893.

The meetings reported below were held in commemoration of the Twenty-seventh Anniversary of the founding of the Mission in England, and the Fifth Anniversary of the establishment of the work in North America. It was a great privilege to have with us one of the older members of the Mission, in the person of Rev. J. McCarthy, who went out to China within three months after the inauguration of the Mission. Miss Webb, Mrs. Steven and Mr. McBrier were also present as missionaries from the field.

We had the pleasure, also, of listening to addresses from Revs. Hubert Brooke, of Reading, England (Episcopal); Chas. Inwood, Dublin, Ireland (Methodist); and G. H. C. Macgregor, Aberdeen, Scotland (Presbyterian), who are at present in this country on a short visit to fulfil engagements as a deputation from the Keswick Convention. We pray that the printed reports may be used of God, as the spoken addresses were, to the blessing of many lives and the stirring up of a deep and practical interest in the Lord's work in China.

Mr. H. W. Frost, Home Director, occupied the chair, and opened the meeting at 3 o'clock by announcing the hymn:

Sow in the morn thy seed,
At eve hold not thy hand,
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Mr. Frost then read the passage of Scripture from the Gospel according to Matthew ix. 35-38, and stated that they were desirous of making the afternoon meeting one of praise and prayer; he hoped the testimonies about to be given would have their full effect upon every Christian present, so that all hearts might be drawn out in adoration toward their blessed Lord: they were to have addresses from Mr. McBrier, Miss Webb and the Rev. John McCarthy, all of whom had been engaged in the foreign work; he would call upon Mr. McBrier to speak first.

Retrospect and Prospect in Shan-si.

MR. E. M. McBRIER
(China Island Mission Ping-iao, Shan-si.)

Fourteen years ago there lived in the southern part of the province of Shan-si, in the city of Ping-iang, a poor miserable opium smoker, who was a hanger-on at the Mandarin's office at that place. He eked out a precarious living by the practice of medicine and geomancy. He was skilful with the pen and could compose readily, and so he was frequently hired to write essays by the scholars that came to the city for the examinations, who had more money than ability. At this time there were, I believe, only three missionaries in the whole province of Shan-si, and one of them, the Rev. David Hill, lived in Ping-iang. He
was led, as an aid in his work there, to have tracts printed and circulated, and to effect this he offered prizes for the best essay on certain subjects. Mr. Hill supplied the contestants with literature that they might acquaint themselves with the Christian religion in order to write intelligently on the subjects given. This man sent in three essays under an assumed name, not wishing the foreigner to know who he was. How strange the dealings of the Lord are. These very three essays, written by the one man, were awarded the prizes.

THE SUCCESSFUL COMPETITOR.

The day came when the prizes were to be given to the successful competitor, and this man, not wishing to call personally, sent his brother to Mr. Hill; but word was returned that he must attend in person to receive the money. After a delay the man came round, and, having talked with him, Mr. Hill engaged him as his teacher for a time. In the course of time this man, who had been a confirmed opium smoker, came to know the saving power of the Lord Jesus Christ and was converted. He broke off his opium, and around him has gathered not a little of the evangelistic work of that district. This man is Pastor Hsi, once the degraded opium smoker, now the servant of God, who has used him to do a great work. Since his conversion he has opened about twenty-five opium refuges and through these refuges many souls have been led to Christ. I speak thus to show how unlikely an instrument the Lord can use. Fifteen years ago no one would have thought that this poor slave of opium would be the Pastor Hsi of to-day. I have lived in the same quarters with him for some time, and I never met a more careful, consecrated Christian than he is. God can make as efficient workers out of Chinamen as he can out of Canadians or Americans.

OPIUM REFUGES.

Generally some building in a quiet spot is hired for an opium refuge, and the native workers simply live there among the people, assisting the patients, instructing them in the principles and truths of Christian doctrine, teaching them to pray, and making them understand that the medicine is powerless to help them apart from Christ, but that He is all-powerful, and can not only save them from the awful curse of opium, but can save them to eternal life. It usually takes from fifteen to twenty days to break the power of the opium habit, and during this time the majority of the patients get quite a knowledge of the truths taught. The medicines used in carrying on this work are all prepared by Pastor Hsi himself. During the last year he has carried on this work quite unaided by foreign friends, I believe, though previously aid had been given by friends in the home lands whose interest had been aroused in this branch of work.

TWO NATIVE PASTORS.

Farther west are Si-cho and Ta-ning, where equally important and blessed work is going on, but on rather a different plan. The order of work in one district will not always suit in another district. Here there are two Chinese Pastors whom God has raised up. Both these men were led honestly to seek the Lord through reading copies of the Gospel of Mark before they met any foreign teacher. Mr. Beauchamp, I believe, first took up work in this district, and later on some lady missionaries were stationed there. From this beginning the work has gone blessedly forward and many souls have been saved. Here the work is mostly of an itinerant character, although there are some opium refuges also to assist those who wish to become Christians in breaking off the use of opium. During the last two years Mr. Lutley and Mr. McConnell have visited Khi-choo, to the south of Ta-ning, and here and in the surrounding villages a deep interest has been created.

BLESSING AT A NEW STATION.

A new station has lately been opened at this point, and I heard from Mr. McConnell only a short time after they were settled that he thought there were about fifty well-defined cases of conversion, those who truly believe in the Lord Jesus Christ, had put away their idols and followed Him. It is really a cause of great rejoicing to observe how God is advancing His work there.

In the northern part of the province the work has been carried on mostly by itinerant evangelization and street preaching. Much earnest work has been done at Tai-uen-fu in this manner, as well as in the hospital and dispensary work. For a number of years there had been very little results, but lately the Lord has blessed, and quite a number have been gathered into the native church at that place.

WORK AT PING-IAO.

I want to speak of the work I entered upon after leaving Hong-tong. I had been there over a year with Mr. Hoste when Mr. Taylor asked me to take up the work at Ping-iao. It was the first time I had been asked to assume such a responsible position. Work had been going on there for some time, but the number of Christians was yet small, only about thirty, I believe. You can have but little idea of the size of this field. We have heard the words to-day: "Pray ye therefore the Lord of the harvest that He may thrust forth labourers into His harvest," and I could not help thinking of the harvest field there. It is three days' journey from north to south, and four days' journey from east to west, travelling at the rate of from 30 to 35 miles a day. I have heard it computed by some older missionaries that there are at least two millions of souls in this one district. There were four opium refuges in this district in which there were native helpers, who, however, could not often leave the refuges to do itinerant work. Friends, if the Lord ever brings us to feel alone and entirely dependent upon Himself, it is when one gets out there among such a vast multitude, and feels how incompetent one is to give them the gospel. It has often been said that there is only one missionary to 500,000 of the Chinese, and this on the average is true; but many missionaries have a far greater number in their districts and in the district where I was there were about two millions: and until God had chosen me to work among this vast number I never realized what responsibility meant.

TWO NATIVE PASTORS.

Mr. Haller, writing in China's Millions, says that he took a journey into this province twelve years ago, and at that time there were only three foreign missionaries and one native Christian in the province, and this Christian was a native helper brought from Shan-tong. There were at the time he wrote, as a result of the work, about 750 converts, and by this time they would number, I should think, nearly one thousand. There are seven stations operated by missionaries, either working independently or under Church Boards, and the C. I. M. has seventeen stations, besides many out-stations in this province. Think of it, friends, twelve years ago not a soul in Shan-si believing in the Lord Jesus Christ, and to-day a thousand rejoicing in the knowledge of the Saviour. Isn't it blessed! and isn't it worth all the time and labour and money that has been spent? I pray that God may stir up your hearts to feel the full blessedness of this work.

At the close of Mr. McBrier's address the Chairman called upon Mr. A. Sampson, a member of the Council for North America, who offered prayer specially for native evangelists and the work among the men of China. The Chairman then called upon Miss E. Webb, who has recently come to this country on a visit after eight years' service in China.
"How We Reach the Women of China."

MISS E. WEBB

(China Inland Mission, Chen-tu.)

"IT was my privilege," she said, "to work for some years in the west of China at the City of Ch'en-tu, which contains a very large population. The mission had a good work established in Ch'en-tu some years before I went there, with a medical missionary and other missionaries and native helpers, and God has mightily owned and blessed their labours. The work nearest home was what we call our "Guest Hall Work." Every morning the dispensary was opened and the people came from 9 until 12 o'clock to see the doctor, when we met them in the Guest Halls and told them the message of the Gospel. The Lord encouraged us greatly in this work. We had also many other opportunities of reaching the people, especially the women. It was often a joy to see their faces light up as we told them of one who had loved them enough to die for them.

"Guest Hall Work.

"Some years ago an old woman came into our Guest Hall and asked for medicine. She was living in a Buddhist temple as she was so poor that she was unable to pay for a house. Mrs. Riley was in the Guest Hall that morning and told her of the Gospel. She listened attentively, asking how to pray and what to say, and she was taught the simple prayer, 'Jesus Saviour, save my soul and forgive my sins.' She returned later and said she was better, and she wanted to know more of God, though she had always been an earnest Buddhist devotee. Her son was in the habit of taking all her money to spend in opium, thus keeping her constantly in a state of poverty. After a time she became a really earnest Christian, and when she realized that the Lord Jesus Christ was her Saviour it became her one great desire to carry the good news to her friends. She asked Mrs. Gray-Owen to go with her to her home and this was the first time that a foreign lady had ever visited that place. It would be a long story to tell how the Lord blessed the old woman's labours, but the result was that one or two years after Mrs. Owen's visit a house was rented there and where six years ago there was not a single Christian, there is now a Church with about fifty native Christians. They are learning to work, too, for the salvation of their fellow-men. This dear old Christian passed away leaving a bright testimony of their fellow-men. This dear old Christian has mightily owned and blessed their labours. The work near their home was what we call our "Guest Hall Work." Every morning the dispensary was opened and the people came from 9 until 12 o'clock to see the doctor, when we met them in the Guest Halls and told them the message of the Gospel. The Lord encouraged us greatly in this work. We had also many other opportunities of reaching the people, especially the women. It was often a joy to see their faces light up as we told them of one who had loved them enough to die for them.

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"Unseen Fruit.

"One woman told another that her mother had heard the Gospel once, and that when she was dying she called upon the name of Jesus. Many of these people to whom we speak pass on their way and we never see them again, but it may be that some of them in time will learn to know the Lord Jesus.

"Then as to our country work. We would start out for a country village and take up rooms in the inn, and when the women heard that we were there they would flock to us, when we would tell them of the Saviour. Sometimes we had an opportunity of visiting the people in their homes and talking with them there.

"Of course our work lay chiefly among the women, but in that part of the country most of the men can read, and we used to give them tracts and gospels, and often it was very encouraging to see them standing around in groups and one of them reading out to the others the story of the Lord Jesus.

"For Prayer.

"There are one or two things that I would especially ask your prayer for: the native Christians—they do so need our prayers. God has some very earnest workers among them, but oh, they have many more trials and temptations than we can imagine here in Canada! We must pray for them that God will help them to grow in his knowledge and be faithful to him through all their trials. Then I would ask you to pray for the missionaries, not only in their work—we want that too—but pray that they may have the continual realization of the Lord's presence. There is so much there that is calculated to depress and drive one away from communion with God, and we do need the prayers of God's people at home that we may keep very close to Him and have His wisdom and grace leading us in all our work. There are many things that discourage us if we do not keep our eyes fixed upon Him.

"Joy and Sorrow Blended.

"We have many encouragements it is true, and we do thank God for all the joy He gives us in his service but there are disappointments also. Our greatest hardships are when the native Christians disappoint us. We often disappoint our Lord ourselves, but we want to seek God's grace that we may not be over-much discouraged. Then I would like to ask you to join with many people in England in the prayer that England may rise to a sense of the ruin and degradation caused by her permitting and encouraging the opium traffic. I have often had it cast in my face when in the heart of China, 'Are you English?' Answer: 'Yes.' 'Well, isn't it England that sends us the opium?' 'Yes.' 'Then you are both the same. Of course they naturally find it difficult to disconnect the two. They cannot understand how it is that England with one hand gives them the gospel and with the other gives them opium. Whatever China may do does not clear England from guilt. It would be a great comfort to the missionaries and a great help to the work if only England would have nothing at all to do with the traffic.

"The Aborigines.

"Then along the north-western border of Sz-chuen there are aboriginal tribes speaking a different language from the Chinese, and they had practically no missionary among them until Mr. and Mrs. Polhill-Turner visited them. There are many thousands of them without God and without hope, and without anyone to give them the gospel, and I have hoped that God would enable me some day to take the gospel to them, and also raise up many of His servants to go to them. My dear sisters, may I ask you afresh this afternoon to turn your attention to the women of China, and shall we not all ask ourselves before God, what can I do to help those poor people. They are so helpless and downtrodden and crushed without the love of Christ. We are debtors to them and we ought to hasten to pay our debts, by carrying to them the gospel. We cannot bear to think what we should be without Christ, and yet our sisters there in China have to drag on a weary existence without knowing anything of the peace and comfort in Christ that we enjoy. Will you not take it more and more to heart and ask God to show you what you can do for Him."
At the close of Miss Webb's address the Chairman requested the meeting to engage in silent prayer on behalf of the workers in the field, whilst he named one after another the missionaries who have been sent out by the Council for North America. This way of bringing the friends in China individually before the Lord in prayer, has long been a custom in the Mission. After this season of prayer the Chairman introduced Rev. John McCarthy, who has been in connection with the Mission from its commencement, and he gave the following resume of God's working for the heathen of China through the instrumentality of the China Inland Mission.

"Hitherto Hath the Lord Helped Us."

REV. JOHN McCARTHY.

(China Inland Mission, Kiang-su.)

The Word that comes to my mind this afternoon is, "Hitherto hath the Lord helped us." All God's people have the right and privilege to remind their own hearts of how wonderfully God has helped them, and, as a mission, we have indeed cause for praise and thanksgiving to God for the marvellous things he has done for us. God has been the worker through all these years. It seems specially fitting that our meeting should be held to-day. Our thoughts have been drawn, during the past week, to the subject of consecration, and some of us have felt a very special blessing from the Lord come to our hearts and into our lives, and it seems as if the Lord would now give us an object lesson to enforce and emphasize the teaching we have been receiving, and for which we are so truly thankful.

Origin of the China Inland Mission.

If we think of this China Inland Mission as God has thought about it, our minds will go back some sixty years, and see a godly father and mother consecrating their first-born child to God for His service, and for His service in China if it pleased Him to use him there. Then we have to think of the time, later on, when that same godly mother in secret waited upon God—waited when she gave the assurance of her child's salvation. That child was converted in answer to the prayers of that consecrated mother, and later on was led to give his life to the very work to which his parents had given him, though he was for years labouring in China as a missionary before he knew that he had been thus consecrated. And then we have to think about the years later on when oppressed with the sense of the condition of these millions in China without God, and therefore without hope, of those who were living and dying as they had lived—idolators, sinning without law and perishling without law—when oppressed with the sense of their condition and shrinking from the responsibility which seemed to be forced upon him, our beloved brother, Hudson Taylor, consecrated himself to God for the service, and set himself to plead that God would raise up a few missionaries—two missionaries for each of these eleven provinces in which no Protestant missionary had ever worked. When these acts of consecration were performed, none of the actors ever could have thought that the present outcome would be the result. God knew it. And, beloved friends, it seems to me that the Lord would speak to us this afternoon and say to us: Give your lives into My hand, give yourself up to Me for My service, make no arrangements, make no bargains, but yield that which is your reasonable service and see what I can do with you and with your lives.

God Has Been Working.

How wonderfully God has been working during the past twenty-six years, answering and filling out those acts of consecration, leading His servants to plead for the very things He was about to give, leading His servants to follow where He would lead, and doing not only what they were led to pray for, but doing exceeding abundantly above all they asked or thought. Not above all they might have asked, but above all that their finite minds could take in at that time.

I think it would be helpful for us in a few sentences to bring before our minds what God has done for China in those twenty-six years. When He raised up this China Inland Mission for service in the interior of that country there were already missionaries in China. The China Inland Mission was not the first to send missionaries to China. We thank God for the missionaries that were there before. But there were one hundred men and women to preach the gospel to the millions of China. This was all that the churches in America and Europe were doing for the evangelization of the Empire. These missionaries were not scattered through all parts of China, as we thank God missionaries are to-day. They resided in the cities along the sea-board, many of them labouring earnestly and sincerely and God blessing their efforts. But still how could they reach all the people! God laid this burden upon the hearts of His servants, and in answer to prayer labourers were raised up, and there are now about 1,600 missionaries labouring for God in all parts of China, nearly 600 of them being connected with the China Inland Mission. Three years ago at Shanghai there were 430 missionaries gathered together in conference for fourteen days, representing forty different societies. I don't know why there should be so many societies, but in China we welcome workers from whatever quarter, so long as they hold to the head, Christ, and so long as their desire is to make known the everlasting gospel, and we thank God that from forty different centres men have been stirred up to work for the spread of His cause. These missionaries had a specially happy time in waiting upon God in that conference, pleading with Him for blessing upon their work. Younger missionaries had also the benefit of hearing the experience of those who were longer in the field, and each one was encouraged and strengthened for His work. Now these missionaries gathered there together desired to send a message to the churches at home, and as in some sense I may consider myself a representative of that conference, I would like to deliver their message to you now, desiring that God may lay it heavily upon your hearts. There were two things they considered as most important to be brought before Christians in the home lands. In the first place they felt, as we all must if we know God and His work and working; they felt that it is not by might nor by power but by the Holy Spirit that any work is to be accomplished in China, and that the great need of the work is that God's people would plead earnestly for an out-pouring of the Spirit. If one soul or a million souls are saved in China, it will be by the work of the Holy Ghost upon each individual heart. The Holy Spirit is given in answer to prayer, and prayer may be offered in this land or in China. They desire that the Lord's people would plead as never before that the foreign and native workers alike may be filled with the power of the Holy Ghost.

Prayer for 1,000 Missionaries.

Looking at the field and understanding the needs as no other set of men could do, our brethren in China have also come to the conclusion that it was necessary to seek from God at least 1,000 missionaries during the five years following the conference. We thank God that at the end of the first two years over 350 missionaries had gone forward. And, dear friends, we shall do well to plead as we have never yet pleaded, that God will not only send out 650 more workers, but that He may so lay the needs upon the hearts of His
people, that far more than the number specified may be forthcoming. Though we may never have the privilege of telling out the gospel in this curious Chinese language, if we lay hold upon God on behalf of the work, then, in the Great Day, those who really prayed at home will be found to have had as much to do with the salvation of souls there as the missionaries who worked in China.

ENLARGED AREA FOR WORK.

We have spoken of the increase in workers during twenty-six years, let us now think of the enlarged area covered by these workers. These, less than 200 men and women of whom I have spoken, were only able to reach a limited portion of the postings along the sea-board provinces. There were eleven interior provinces, of which only one or two had ever been visited by a Protestant missionary. At the beginning of the work of the China Inland Mission it was impossible for the missionaries to go right into the interior and at once take up their residence there. The natives generally had no objection, however, to our travelling about, putting up at inns and selling our literature. Our missionaries were enabled to travel in every one of these eleven provinces, tens of thousands of miles of journeying have been taken—as distinctly missionary journeys as any taken by the Apostle Paul. We remained at the various cities and towns on the way just as long as the Lord guided, and gave indications of the acceptance of His Word among the people. Tens of thousands of tracts and gospel leaflets have been sold and distributed; and by this means the people in the interior gradually got to know that our purpose in desiring to go inland was not to sell opium or make money, but that our one aim and object was to preach to them the gospel that we believed and loved. As an instance, I may mention that our brother Dr. Cameron was enabled to travel through seventeen out of the eighteen provinces of China preaching the gospel. He has passed to glory now, and, I believe, great will be his reward.

INLAND STATIONS OPENED.

During these long journeys the people in some of the districts became more friendly and stations were opened. The landlords of inns and lodging houses and others were found ready to rent their premises to us, and so, in nine out of these eleven provinces, God opened up the way for us. About one of the new stations have been opened in these provinces where there were no missionaries twenty-six years ago. In China it may mean several years of hard and laborious work to open a station. Unless the people are in favour of having you there your house may be pulled down over your head. One of our missionaries in Honan found that because a landlord had allowed him to spend one night in his house the literati came and tore down his place; and it is not to be wondered at that the Chinese officials and the literary classes should set themselves against foreigners getting into their country, and therefore we praise God that in spite of all their opposition and the many difficulties, He not only allowed His servants to travel but enabled them to open these stations and preach the gospel through western China.

GOD HAS PRESERVED LIFE.

We have further cause for praise to God, that although these journeys were taken in districts never before visited by foreigners, not one single life has been lost by violence in all these years. We praise God for it. Mr. Taylor had said to us, "Before the gospel reached inland, China, men may have to lay down their lives," and if lives had been laid down in such service they would not have been lost in the sight of Him in whose work His servants were engaged. The Lord Jesus Christ never told His disciples that they were to have an easy time of it, but He often gives His greatest blessings when we are doing His most difficult work. I was glad to testify that I never realized the Lord's presence more fully than when hundreds of miles away in the interior of China, with only one solitary Chinese Christian as my companion. The Lord gave me to know that it was worth travelling all across China to meet Him there. Dear friends, if the Lord is leading you, you should start for China, and start right away. If He says you must go to Africa start right away, for how can you be happy here if the Lord wishes to commune with you there! Perhaps He is saying to you, as He has said to me before, 'Do not come with Me; I am looking for you to help Him to find the lost ones, and what a privilege be the first to take the message of salvation to those perishing ones!

CHURCHES FORMED.

Then through the efforts of His servants the Lord has also founded churches and gathered in thousands of souls. And we cannot but praise Him for the large increase of converts in connection with the various missions. Whereas, twenty-six years ago there were only three thousand church members in connection with all the missions, we thank God that there are now some 45,000 church members in China. Most of them will compare favourably with church members in other parts of the world. I do not say that they are perfect, that would be saying that they are better than we are, but I do say there are very few churches that could produce two members prepared to take a beating on their backs for their pastors, as two men have lately done for two of our missionaries, to save them from death. I have yet to find Christians here who will be prepared to sell their own clothes to advance the cause of Christ round about them. I have met such a man in China. He thought I wanted money and he brought it and put it in my hand for the work I was doing, and it was not until some time afterwards that I found he had got it by selling his own clothes. Now, I do not say that all the Christians in China would do this, but it is an instance of what has been done. Many Christians there have to give up one-seventh of their income before they join the Church, for when they cease to work on the Lord's Day it means that they get no pay for it, and they thus lose a seventh of their scanty earnings.

SOUTHERN KIANGSI.

We are not talking about what we have been doing, but about what God has been doing. We could do nothing but only hinder the work if left alone, therefore all the praise should be given to God, but for what He has done we will praise Him. And yet, dear friends, while we are thankful for all that has been done, and while we praise God for it, how appalling is still the need and how many more labourers are required before the gospel can be preached to every creature. Mr. Steven took six young men from North China with him, and in the province of Kiang-si, a few years since, they were the only representatives of Protestant Christianity among eight millions of people. George Duff, one of the young men, not long ago thought it right to take a wife to himself.

NEED FOR MORE LABOURERS.

She had been working before her marriage in another part of the same province, and Mrs. Duff has been the only Christian woman among four millions of her sex. We trust that Miss Hattie Turner has since joined her, but then they will each have two million souls for their parish. A statement was made in my hearing in a convention of Sabbath school workers at Guelph, recently, that on every Lord's Day, one million two hundred and fifty thousand Sunday school workers went to work every Sabbath in the United States and Canada. The Lord bless them all if they are teaching His Word! But, if 70,000,000 require so many school teachers went to work every Sabbath in the United States and Canada, and yet were we able to form all these schools ourselves, we would be working in vain, for even a very small number of Sunday school workers are not sufficient for the work. In China before long, I know that some shrunk from joining prayer unions because they are afraid they should have to answer their own prayers by giving themselves for the work. But, my dear friends, if God calls you to go you will have cause to thank and praise Him for it through all
eternity. Consecration means "doing the will of God," and the wide world is the field in which that will is to be done. We have not to wait for an angel from glory to speak. "The Word is nigh thee, in thy mouth and in thy heart." The Lord hath said, preach the gospel to "every creature."

May the Lord in His mercy grant, as the practical outcome of this meeting to-day, that we will pray as never before for the success of this work and give ourselves to it, so that what our hands find to do we may do with our might, that the Lord Himself may be glorified.

"Prepare ye the Way of the Lord."

REV. G. H. C. MACGREGGOR
(Presbyterian Church, Aberdeen, Scotland.)

The message I wish to give is comprised in three texts brought under my notice years ago, and which have been a great blessing to my soul. The first is Isaiah xl. 3: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The second, Isaiah lvi. 14: "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. And the third, Isaiah lvi. 10: "Go through, go through the gates, prepare the way of the people; cast up cast up the highway; gather out the stones; lift up a standard for the peoples."

Here we have three roads spoken of, and it is quite evident that all who are the Lord's are to be road makers. We have to prepare the way for the Lord, the way of the Lord's people and the way for the peoples to come to the Lord. It seems to me that these three roads might be described respectively as a road prepared for the coming of the King, a road prepared for the coming of the King's army, and a road prepared by which a world-wide blessing might come to the peoples.

We have then to prepare the way of the Lord. This is something quite different from the way to the Lord. It is the way along which God comes when He comes to bless His own people, to lift them up from a low level life to a higher level.

REMOVE THE STUMBLING BLOCKS.

The Lord is always willing to do this, but a great number miss this blessing because they do not remove the stumbling blocks that prevent God from coming in power into our hearts. I pray you now to remove anything that is keeping God out of your life, and keeping away the blessing from yourself. Christ says that in the human heart there dwells all manner of abominations. Read through the seventh chapter of Mark and ask is there anything of this in my life. Some things mentioned there may not be, but you will find things there that keep Him from you. Things like pride, strife, ill-feeling towards your friends constitute a great barrier and keep God out of the life, and these you cannot of yourself remove. The only thing left for you is to make frank confession of them to the Lord, and ask Him to remove them for you.

The second of these ways we are asked to prepare is "The way of My people." That is to say, those of us who are Christians are asked to take out of the way the stumbling blocks that keep other people from coming to the Lord Jesus Christ. Of one such stumbling block only can I now speak. The greatest stumbling block in the way of the unsaved is the worldliness of professing Christians. This shows itself in two ways, in the way in which Christian people deal with money, and in the way in which Christian people deal with pleasure. The world watches us and sees how we act. Worldly men scoff at Christians because of many things that they do, both in making and in spending money. They hear us sing that beautiful hymn, "When I survey the wondrous cross," and then see the Church of Christ give only one sixteen-hundredth part of her income to the work of Christ among the heathen.

AWFUL DISPROPORTION.

They see $5,000,000,000 in possession of the Protestant Church members, and only three or four millions given to missions. The world sees this, and says that our religion has not taken hold of us, and because of this niggardliness many thousands are kept from the Lord Jesus Christ.

Another line along which worldliness manifests itself is in the way in which Christian people deal with money, and the card table, and the world naturally says that if those Christians were as happy in their religion as they say they are they would not do those things. So to you and me to-day God brings this word, "Prepare ye the way of my people."

This brings me to speak of the third road we have to prepare. Among the nations of the earth God has a people whom He wishes to be brought to Him, and we are to prepare the way for their coming. This road that you and I are to make is two-fold. It is a road by which the people may come to Christ, but it is a road first by which messengers may go out to take the message of salvation to those who know it not. Are you preparing this road? The Lord has seemed to close the way against my going to the foreign field, but if I may not go myself I hope to send at least seven to the work. Three of these are in the foreign field now, and when the first seven are all gone I hope to send others.

WHY NOT.

The whole world may be evangelized before the century closes if we all do our duty. The stumbling block lies in the disobedience of God's people to God's call. Many people stand up and say "Lord what wilt Thou have me to do," with the mental reservation — anything but foreign mission work. There is a kind of fear or cowardice that keeps many back when God points the way straight into the foreign field. Instead of asking Why should I go? the question should be, Why should I remain at home? There should be some reason for staying at home before we can consider ourselves free from the responsibility of going away. In this disobedience of God's people to God's call, and their niggardliness in contributing to the support of His work, is the great stumbling block that stands in the way of the people's coming to Christ. May I ask you in conclusion to read on your knees the tenth chapter of Romans, especially that question, "How shall they hear without a preacher?" and ask God what the answer shall be in your case.

At the close of this address the Chairman asked Pastor Joshua Denovan, of Emmanuel Baptist Church, Toronto, to pronounce the Benediction, and the meeting closed.

The attendance at this meeting was about 200, and a deep spirit of prayer and earnest sympathy with the Mission was manifested by those present. The account of the growth of the work given by Mr. McCarthy, the narrative of Pastor Hsi and his conversion by Mr. McBrier, and the story of woman's work in Western China, as told by Miss Webb, brought the conditions of missionary life and service prominently before the friends, and the earnest words of Mr. Macgreggor helped to impress the claims of the heathen upon many hearts.
EVENING MEETING.

THE Annual Meetings were continued on Friday evening, in the William Gooderham Hall, J. D. Nasmith, Esq., in the chair. In opening the meeting the Chairman read and commented upon Matthew 28: 16-20, and Joshua 5: 13-15. Dr. Parsons, of the General Council, led in prayer, after which the Chairman called on Mr. Frost to make the Annual Report of the Mission.

H. W. FROST,
Home Director, Council for North America.

THE report I make to-night covers a little more than a year; it extends over 1882 and down to the present month. And I would like, dear friends, to raise a note of thanksgiving in the very beginning, and to continue it to the end. We have had abundant reason for praising God during the past year, and have done so, and we would renew our praise to-night.

I will speak first of the work of the Mission abroad, and then of the work at home. In the first place, the Mission at large has greatly increased. There are now nearly 600 Missionaries, including Associate Members, in the China Inland Mission. There is one here on the platform, Mr. McCarthy, who will remember the time Mr. Taylor was praying for four or five workers; we have now not only these few, but these 600 workers scattered abroad through inland China. Of this total, some 38 Missionaries are now in China who have gone out from the States and Canada. These form but a small proportion of the whole number, but our work was only begun in 1888 and yet we have sent out, on an average, ten persons each year. All this, certainly, is something for which to praise God. One of our first prayers was that the Lord would send to the Mission His own chosen and prepared workers; this prayer has been answered for ourselves, and still more largely answered in connection with the work in other lands.

DISTRIBUTION OF WORKERS.

I am glad to say too that our own workers are scattered abroad through nine out of the eighteen provinces of China. At first the idea was to put our Missionaries in the one province of Kiang-si, and afterwards it was decided—and we think happily—to locate them in different provinces, which has since been done.

During the year 1882 we sent out from Toronto seven persons in all—four gentlemen and three ladies. Within the same period, out of the total number of our workers in China, three had to return. Again, out of the total number, three fell asleep, two upon the field and one after returning home. And in the midst of our sorrow for the loss of these precious lives, we would not fail to praise God for this also, and especially for the fact that each one passed away triumphantly, with the very light of the glory upon his face. The first of these was Mr. Frederick Saunders, a young man whose life in China, so far as he lived it, was one long blessing; the second was Miss Annie Smith, whose faith grew brighter and brighter until she fell asleep; and the third was Miss Maggie Scott, who was lifted spiritually higher and higher, as physically she sank lower and lower, praising God to the very end. This is a heritage for which to praise God, to have these loved ones in the presence of the King. Thanks be unto God who gave them the victory!

TESTING TIMES.

It is right to add in reference to the work at large in China, that it has been a year of great trial. Never, I think, for one thing, have funds been quite so low. Every need, it is true, has been met; but sometimes, evidently, the Father was not reckoning as needs what the members of the Mission were inclined to consider needs, and hence, more than once, funds have run below what had been reckoned upon. I remember, for instance, hearing Mr. Taylor say, when he was last here, that all the money sent from England to China, one month, for the general expenses of the work there, was £15. The friends in China, you can imagine, betook themselves to prayer, and in a few days donations were received from members of the Mission in the interior and from friends in Shanghai, without their knowing of the particular need, which were sufficient to make good the lack for the month; and so from month to month, in one way and another, the real need has been met and supplied. May I say, however, that while it has been a year of trial, it has been also that of the greatest spiritual prosperity the Mission has ever known. Mr. Taylor said in England, not long since, that more converts were given to the Mission last year than in any two years previous in the history of the Mission. For the trials therefore, and for the blessed spiritual prosperity going hand in hand with the trials, we again fervently praise the Lord.

THE HOME DEPARTMENT.

And now, in the second place, I would refer particularly to the work in the home-lands, and I would first report concerning the offers of service made to us in Toronto. Including those left over from the previous year and those who offered during the period under review, we have considered the names of forty-six candidates. And may I ask, in passing, special prayers that God may guide to us only those persons whom He Himself would have with us. We do not wish any whom He would have elsewhere or in other connections; but I am sure He has some whom He will be glad to have with us, and those we do want. Will you ask, therefore, that such may be sent us, and particularly that those who apply may be specially qualified and consecrated to the work. Of those who did offer, within the period referred to, some thirteen, withdrew. Some of these found that there were obstacles in their lives; others that it was only enthusiasm at best that had led them to offer themselves. We were glad that these last took their names off our list, if they had not before counted the cost; for we desire none who are not prepared to give up all for Christ, and having given up all to stand firm because chosen and prepared by Him. There were, in addition, fourteen who for physical or other reasons were not accepted. The cases of eleven persons are still under consideration. There were six friends who were fully accepted, and three conditionally accepted. Of the whole number of our accepted candidates, seven sailed for China and four are now waiting hoping to go forward in the fall.

"THE SILVER AND THE GOLD ARE HIS."

Let me speak now regarding the finances of the Mission. We have received as a grand total in free-will offerings, from the Lord's children in England, Europe, Australasia, Canada, the United States, and from China itself, somewhere about $175,000. Of this amount $21,292.78 have been given for various purposes by the friends on this continent. Now, dear friends, may we just pause to think what this means. I suppose no one here is ignorant of the fact that we never solicit funds. We send out the paper,
"China's Millions;" we have meetings and report the work; but in the paper, and in all our series of meetings, not one petition for funds is made and not one collection is taken; we never ask one penny from anyone, and yet all this money has been received and all our need has been supplied. The work which the Lord has committed to us here has been supported by this sum of $21,292.78 which the Lord's children willingly and gladly, often at great sacrifice, have supplied. Oh, the faithfulness of our Father in heaven! how great and perfect it is!

And yet this supplying of our need in connection with our own part of the work has not been without trial, such as the Mission has had abroad. And may we learn, dear friends, not to shrink from trials; God has written it down that they are more precious than the gold that perisheth. We have learned in part, and are hoping fully to learn, to trust in the grace of our Lord for strength to overcome when trials come, knowing that when we shut ourselves up to the will of God He will give only that which is best. Yes, let us learn to praise God for trials as well as for blessings, because they are blessings.

**Instances of Answered Prayer.**

In telling you of two instances where God tested us, and then gave victory to us, may I explain that we ourselves, at the Mission Home on Church Street, are in the same relationship to the Mission, so far as funds are concerned, as the Missionaries in China. It is the privilege of each one there to be entirely dependent upon the Lord for temporal supplies. It has been thought and said that we were in a peculiar position; that while we asked our Missionaries to rely upon the Lord we ourselves had a guarantee of funds; or, if not that, at least a first claim upon the funds, and hence were more favorably situated than those in China. It seems right to let you know that this is not so; that each one in the Home has to look directly to the Lord for support; that no one is guaranteed anything, and that instead of having a first claim upon the funds we have really a last claim upon them; for we always see to it, so far as it is in our power to decide the matter, that the Missionaries in China are provided first, before considering our needs; we prefer to have the trials here, if there are to be such, rather than to increase the trials of those in China who have otherwise enough to bear. Let me tell you then, in closing, two incidents illustrating how God can care for His own right here in Toronto, and how He does care for us in our Mission Home.

"God is Faithful."

The first incident will show you how our rent was paid once when our money was almost gone. It was within about three days of the time when our quarter's rent, amounting to about $156, was due. There was no money coming in, though we were frequently waiting upon God in prayer. I confess I was considerably perplexed, especially as I was forcibly reminded of the amount owing by receiving the bill two days before it was due. It was unusual for the agents of the house to send in their bills thus early, and I wondered at their doing so on this occasion. Glancing at the figures, to see if they were correct, I laid the bill aside with the thought, if the agents are thus early God will not be behind them and will in some way provide. A short time after this a member of our Mission, Mr. McCarthy, was sitting in my office. While there I spoke to him of our need, mentioning that the bill for the rent had been already received, at the same time handing it to him. As Mr. McCarthy sat looking at the account he suddenly exclaimed, "Why, this is not a bill: this is a receipt!" I could hardly believe what he said, but taking the supposed bill in my hand saw that I had made a mistake and that the "bill" was indeed a receipt. Some one, I know not who, had gone to the agents two days before the bill was due and had paid our quarter's rent. Of course we saw now why money had not been sent in in answer to our prayers. God had otherwise provided, and it was He who had been ahead of time, not the agents.

**A Well-Timed Supply.**

The second incident will illustrate still more fully the tender care of our loving Father. We had come to a place of real extremity. Not only was our money all gone, but also the food in the house was nearly gone. In fact we were reduced almost to Chinese diet, rice and tea: very good food that for members of a Chinese Mission Home, only there wasn't enough for our large family, and what to do we did not know, except one thing, that was to wait upon the Father in heaven. And let me here recommend this course to you if ever you are brought into similar circumstances: "Your Father knoweth that ye have need of these things." Well, the dear wife stood in the kitchen with our Christian cook, about half an hour before dinner, wondering how she could make the little do for the many. As she did so the door bell rang; our Norwegian servant went to the door. A member of our Council stood there; he had been out shooting and had killed some partridges, three of which he had brought to us. Holding them up in his hand, he said, "These are for Mrs. Frost. Please tell her to use them soon for they won't keep." The servant brought them out to the kitchen, holding them up to view, and repeated the message of the donor that the partridges must be eaten soon as they would not keep, adding in her broken dialect, "I thought to myself, 'there won't be any trouble about that.'" And there wasn't, for we had the partridges for dinner that day. Yes, dear friends, having nothing we have all things; being poor we are rich; looking up into our Master's face and hearing His question, "Lacked ye anything?" we can answer "Nothing!" And what is true of us is true of the Mission at large. Truly, we have never wanted any good thing. Oh, may we not all trust in the infinite goodness of our heavenly Father who is faithful, and who will be faithful to the end. Yes, we do praise Him; and we shall yet praise Him more and more.

At the conclusion of the Director's report the Chairman, Mr. J. D. Nasmith, called upon Mrs. F. A. Steven, who has been engaged in work among the women in Kiangsi for nearly five years.

**The Stories of Two Chinese Women.**

**Mrs. F. A. Steven**

(China Island Mission, Kiangsi)

"It seems," she said, "that the message which the Lord has given me for you tonight is about some of the native Christians in China, and I tell you of them, trusting that the simple stories of their lives may be blessed to you as they have been blessed to me. I have been again and again asked such questions as: Do the native Christians stand? are they all-round Christians? We have heard some people say that the character of the people is so shallow that they go back and cause continual sorrow to the missionary. Is this true or not? I am privileged, to-night, to say that the native Christians do not often go back; and I have to say also that many a time, as I have watched the lives of men and women in China, I have been put to shame in comparing my own life with theirs, and in thinking of the lives of many of God's people in the home lands. For the most part, the one aim of the Christians in China after having known the glorious Gospel and realized the saving power of the Lord Jesus Christ, is to make known the glad tidings to others. In watching the native Christians one is impressed with
their earnestness and with the fervency of their prayers for the salvation of their dear ones. Their constant cry is, 'O God, save my father, my mother, my sister, my brother.'

SOME DO CAUSE SORROW.

"Do not imagine for a moment, however, that there are no trials at all in connection with the work in China. It may be true that in every Church in China there are some who cause bitter sorrow to the missionaries' hearts. Some who seemed to have been born again have gone back, and some who have come into the Church have afterwards shown that they were never truly converted, but when you hear of such cases do not form the idea that all are faithless and that it is not worth while to go to so much trouble and expense to give them the gospel. We who have been there know that it is worth while giving up a good deal to bring the Gospel message to those people who might never have heard of it unless we had gone to tell them. One dear woman comes before my memory. She had a face on which great misery was depicted. I remember that when she used to come to hear the Gospel it seemed to me that I was never going to make any impression upon her, and that the dark heart which had been so long in ignorance and heathenism would never be won over to the Lord Jesus.

THE LIGHT DAWNS.

One day when I was speaking of how Jesus said 'Come unto Me,' she said, 'Oh, I am so miserable and do want to come.' She asked me if I was quite sure Jesus would really save her. She knew that she was a great sinner and she had not even been a vegetarian. Was I quite sure that the Lord Jesus would save such as she? Of course, you know, I was able to tell her that she was just the person that Christ came to save, and soon I was able to know that she had really given herself to Jesus. Still I was often doubtful of her, and I was afraid that she might not stand. The Lord soon put her to the test, for before she was baptized, her husband, who was a farmer in the hills, heard about his wife visiting the foreign ladies at the Jesus Hall, and when she went back to her home she was always speaking about Jesus, or Jesus, and he commanded her not to visit us any more.

PERSECUTED FOR CHRIST'S SAKE.

When we saw that she did not return we went out to see her, and she told us that her husband had said that if she went again to the Jesus Hall he would turn her out of doors and never let her see her four sons again. The eldest of her sons was nine and the youngest was two or three years old. She said she had told him 'Jesus has forgiven my sins and given peace to my heart, I must have Jesus.' Although she had no money she came to the city and determined that she would just look to the Lord to supply all her needs, and He blessed her as you can readily understand. The persecution seemed to make her grow more bold and fearless all the time. After she was received into the Church she was one of those who stood by us most faithfully all through our time of persecution and trial.

MOTHER AND SON.

A few months after the mother came into the city I saw her eldest boy selling sweetmeats and little cakes in the street, and he told me he was living with his mother and trying to support himself, and 'I am trusting Jesus, too,' he said. Who can tell where the influence of these two lives will end. We are praying that God will lead her husband to Himself also. The last I heard of this woman was that she was still walking steadfastly and trusting in the Lord Jesus Christ.

"Another story that I might tell you is about a woman who was eighty years of age, 'the old brown woman' we used to call her, because she always wore brown clothes. She lived for the most part in a temple.

SERVING THE IDOLS.

After she became a widow she entered the temple to serve the idols, hoping, thereby, to get her sins forgiven and win her way to heaven. Dear friends, the Chinese women know well enough that they are sinful, and many of them seem to be trying all the time to do something to get the sins forgiven. This woman had a son who became a Christian, and his first thought was for the conversion of his mother. He bought gospel books and brought them home to her, but she was so angry that she would have nothing to do with them. He left the books in her way, however, and when he was absent she read them in secret. Not long after this she became sick, and when an opportunity presented he read to her from John iii. 16, of how God gave His only Son to die for whosoever would believe. Afterwards she consented to go into the city and visit the ladies living there, and the next step was that she decided to put her trust in the Lord Jesus. Some of us will never forget how, on the day when the candidates were to be admitted to church fellowship she showed bitter sorrow of heart when we told her that she could not be admitted.

SHE FORSOOK ALL.

She was still living in the temple and gaining her livelihood from the offerings made to the idols. After about six months she gave up living in the temple and came out entirely as a Christian. The last time I saw her she sat down by her and she told me all her history. She said that before she knew anything about Jesus, she was led by other people to worship the idols and get their sins forgiven. 'Now,' she said, 'it is like a great burden on my heart that all these years I have been leading the poor people astray, trying to undo the wrong, so I go about and try to reach all the people I knew before and tell them that they are going the wrong road, that we have all been making a mistake, that we must all turn right around and serve the Lord Jesus.' 'But oh,' she said, with the tears running from her eyes, 'they are not so willing to serve and follow Jesus as they were to worship and serve the idols.' Dear friends, pray for the missionaries but do not forget the native Christians—put them first in your prayers. You can hardly understand what it means for a Chinese woman to become a Christian, to come right out for the Lord Jesus. Often when these women want to come out and be bold for the Lord Jesus they are bound down by those having rule over them, and many a woman who is trusting the Lord Jesus Christ has to keep away from the services simply because she is not allowed to come by those who have authority over her.

A BRAND FROM THE BURNING.

I shall never forget the joy I had when one night a dear woman whom I had been privileged to lead to the Lord Jesus said: 'Teh chiao-si, I can never thank you enough for telling me about Jesus, if it had not been for you I should have been in hell to-night. Three months ago I did not know anything about Jesus, and I intended to buy opium and put an end to my miserable existence, but you told me about peace in the heart, and I felt that I must come back to you.' 'Oh,' she repeated, 'I can never thank you enough for telling me about Jesus.' My dear sisters, perhaps there are other women in China who might say the same words to some of you, if God should give you the privilege of carrying the gospel to them. May this meeting result in a practical blessing to your own souls, so that through you many souls in China and other dark places of the earth may be blessed and won for Christ."
At the close of Mrs. Steven's address the audience sang the hymn, "Lord speak to me that I may speak," after which the Chairman called upon Rev. Hubert Brooke, of the Keswick deputation, who delivered the following address:

Sinful Disproportion of Christian Effort.

REV. HUBERT BROOKE, M.A.

Certainly one outcome in every heart that has truly come to give itself to the Lord Jesus will be the very evident outcome of obedience to the Lord's commands: "If ye love Me," he says, "keep My commandments"; and there are so many of our Lord's commandments that He was just waiting to be listened to and obeyed, which many, content to call themselves Christians, never do look for and never do obey. Amongst the commandments which many Christians are accustomed to leave with the smallest amount of attention, are those which have to do with the special subject we are considering to-night—the spread of the gospel in lands where it is not known.

You remember the passage in Matt. ix. 36: 'When He saw the multitude, He was moved to compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then He sent forth unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest.' Notice the steps that led Him to say this.

The Eye Affects the Heart.

The first step was that "He saw the multitude." It is most interesting to notice how the eye affects the heart, even of the Lord Jesus Himself when He was here upon earth. It was when He saw Jerusalem that He wept over it. He knew all about it from the beginning, and how the people would receive Him; but at last when His eyes saw it, then it was that He wept over its condition. So when the Apostle Paul was in the City of Athens and saw the whole city given over to idolatry His spirit was stirred within him, and he went out to preach the Lord Jesus. The Lord says to you, "Lift up your eyes, and look on the fields; for they are white already to the harvest." If the Lord on that day had a company as large as that which He fed with the five loaves, 5,000 men with women and children, perhaps eight thousand people in all, and seeing them scattered abroad and having no shepherd, had compassion on them, what is the sight He sees to-day from the higher place in the glory? "He told His disciples that the harvest was plenteous. What does He tell us to look at? If you can see on a little elevation eight thousand people, you have only to mount a little higher to see eighty thousand, and a little higher still to see eight hundred thousand; but if you want to see what the Lord sees to-day, you must get higher still and see a far larger multitude: more than eight, yes, even more than eighty million. You will have spread before your eyes eight hundred million souls that to-day do not know and never heard of the Lord Jesus Christ. Now, if the Lord was moved with compassion at the sight of eight thousand, what do you think His heart feels like to-night, when He sees that one-half the souls in this world of His have not yet heard of the name of Jesus and have not had the chance to take Him as their Saviour? When He saw them He was filled with compassion, and, friends, when you see them too you cannot be long before you get a heart hunger for them as He did. I was laid aside by illness for four years, and most of that time my reading was missionary literature and the prophetic Word of God, to discover that there is a wonderful plan that fits it together wonderfully; and I would recommend you now to the same study, in order to see what the Lord Jesus is looking at.

No Crowding There.

What does the Lord mean when He tells you to lift up your eyes to the harvest? One-half the world is yet untouched by His truth. Three hundred million or more souls in China, and only a portion of them reached. You often hear of Christian ministers and laymen crowding one another in their work at home, but go out there and you will find no crowding. God does not give His two and eighty-six million souls; eighty per cent. of them living in villages, and these villages scarcely touched as yet by the 1,400 missionaries; only one teacher of the gospel for an average of two hundred thousand souls! What sort of Christians would you be in Toronto or in Montreal, if the whole teaching power of the gospel in Toronto were one man, and the whole teaching power in Montreal was only one woman? That is what they have in India. And yet people say that the work does not go on fast enough. Oh, friends, give them a chance—give them a fair chance. I know a small village in England where there are three churches and three sound Gospel men as ministers, each one teaching the clear way of salvation, and there is no doubt that any one of the three could do the work of the three. Out there, there are millions and millions who never had the chance to hear the Gospel. A Moderator of one of the Scotch churches said at a year or two ago that they could spare twelve hundred trained preachers of the Gospel out of the Scotch Church and two hundred thousand pounds a year, and yet every soul in the country would be amply looked after in spiritual things.

Something Wrong.

There must be something wrong somewhere, when the Lord said eighteen centuries ago, "Go ye into all the world," and to-day we find one-half the world without the Gospel. In the foreign fields there are thousands and hundreds of thousands of tired souls waiting to know the Lord. The Word rest means. Christ said to His disciples, "The harvest is plenteous and the labourers are few," and the harvest is much more plenteous now. Do you realize how few labourers there are? In Protestant Christendom alone there are something like one hundred and fifty thousand, and one hundred and sixty thousand ordained ministers of the Gospel, to minister to the needs of two hundred million Christians; and in the heathen world there are one thousand millions, with less than eight thousand Missionaries, male and female, for the whole work. One man or woman speaking, practically, to over one hundred thousand persons, and a million and more have never heard the name of Jesus. Oh yes, there can be no doubt that the harvest truly is plenteous and the labourers are exceedingly few.

Now the Lord said, "Pray ye therefore"—and notice the force of that word "therefore." What does it mean? It means that your prayers, dear Christian brother and sister, are the essential link between God and His people. And to His people He does not say, first, "Rise and preach the Gospel," but He does say "Pray ye therefore." "My poor prayers." But there are so many people who say, "my poor prayers will not make any difference." Dear friends, your prayers do make a difference, and notice that without the prayers of His people God does not do His work. When God intended to spare Israel from the punishment for their idolatry He set Moses praying; when He meant to deliver them from the Philistines, Samuel must cry unto the Lord; when the time had come to bring back the captivity of Babylon Daniel prayed; and when God will rebuild the walls of Jerusalem we find Nehemiah falling on his face before God in earnest supplication that the work might be accomplished. So in Ezekiel: "I will yet be enquired of by the house of Israel to do it for them." It is God's way. If the world is to receive Christ, every believing soul must rise up and respond to the command "Pray ye therefore." Your prayers are an essential link between God and the lost world. Our prayers are poor enough, it is true, and the best of them are perhaps the poorest; but we must come to God in simple trusting faith just as the child comes to its earthly father and says, "Father, I want this," and stands with his open hand ready to take it, "Pray ye therefore," for your prayers are essential, and you are expected to pray because your prayer makes the difference.
Dear Friends,—I am sure you do not really need more facts or arguments. We have come to the point at which our work is ready to begin. We know God wants us to do. My impression is that if we felt as we ought, instead of seeking reasons why we should stay at home, we would be looking out for reasons why we should go abroad, and if we looked we should soon find them. If I had not felt tonight an interest in this work that I never felt before. The privilege of witnessing for the Lord in the City of Toronto is the result of the Missionary meeting held at Keswick last summer. Feeling there the constraint of the call, my dear wife and I gave ourselves to God for Mission work; and when the call came for me to join my brethren in preaching the Gospel to China, we felt that this was the first bit of work given us in that way for the Lord. I also, that I want in some way to pay a debt. If you have not obtained and read the “Story of the China Inland Mission,” then do not rest until you get that book and thoughtfully and prayerfully read it to learn God’s will. I have never received from the reading of any other missionary work so much rich, deep blessing and help. You should, if you have the money, purchase a number of copies and lend them here and there in Christian homes where there are consecrated young people who ought to be in the Mission field, and who would be if their parents would give their consent. I remember one young girl who gave herself to China, but her father, a minister, is blocking the way. He has not broadened out yet. He would be willing to give her to Missions if his own Church would send her, but does not care to let her go under the auspices of any other society, I want to be practical. If some of you good people will get these books and send them into such homes and pray for them, you cannot go yourselves and have no children to go, may set others on the right track. I believe that no book is destined to more completely revolutionize our convictions and methods than the “Story of the China Inland Mission.” Even if it were for nothing else than its clear enunciation of the great principle of Christian faith. I have learned to trust God in temporal matters as well as spiritual matters. The Lord has been showing me more and more that if we are going to do His work we can trust Him for supplies, and if it is not His work then it is better that He should pull us up. I thank God for the burden that has been sent to me and my dear wife through the reading of this work.

There is another reason why I feel a special interest in this meeting and in this work. Mr. Frost and some others know that Mr. Hudson Taylor has requested me to devote the next two years to China, South Africa and Japan, and myself and a few friends are writing the Lord that may may help us right in this matter. It is quite possible that next year at this time I may be away in the Mission field, trying, not so much to reach the heathen themselves, as to encourage and cheer the lonely hearts of those who have left all to go out and preach Christ to the heathen. Friends, I look upon this as a consecration meeting. I ask you to unite with me in prayer for guidance. It means a great deal to me and my we are willing to say “yes, Lord.” Pray for us; I am going to give a challenge. Since I have given myself to God for foreign missionary work, I am willing to say whatever he may call me to do. The Apostle James when writing his epistle, received a blessing in response to the old man’s prayer? Let us all unite in spreading the Gospel of our Lord by prayer according to His command, and obedience to whatever call he may give, that we may hasten His coming and be able to meet Him as His prepared people with joy and gladness when He returns.

The audience then sang the hymn “Sow in the morn thy seed, at eve hold not thy hand.”

Our Personal Responsibility.

Rev. C. Inwood.

Dear Friends,—I am sure you do not really need more facts or arguments. We have come to the point at which our work is ready to begin. We know God wants us to do. My impression is that if we felt as we ought, instead of seeking reasons why we should stay at home, we should be looking out for reasons why we should go abroad, and if we looked we should soon find them. I feel to-night an interest in this work that I never felt before. The privilege of witnessing for the Lord in the City of Toronto is the result of the Missionary meeting held at Keswick last summer. Feeling there the constraint of the call, my dear wife and I gave ourselves to God for Mission work; and when the call came for me to join my brethren in preaching the Gospel to China, we felt that this was the first bit of work given us in that way for the Lord. I also, that I want in some way to pay a debt. If you have not obtained and read the “Story of the China Inland Mission,” then do not rest until you get that book and thoughtfully and prayerfully read it to learn God’s will. I have never received from the reading of any other missionary work so much rich, deep blessing and help. You should, if you have the money, purchase a number of copies and lend them here and there in Christian homes where there are consecrated young people who ought to be in the Mission field, and who would be if their parents would give their consent. I remember one young girl who gave herself to China, but her father, a minister, is blocking the way. He has not broadened out yet. He would be willing to give her to Missions if his own Church would send her, but does not care to let her go under the auspices of any other society, I want to be practical. If some of you good people will get these books and send them into such homes and pray for them, you cannot go yourselves and have no children to go, may set others on the right track. I believe that no book is destined to more completely revolutionize our convictions and methods than the “Story of the China Inland Mission.” Even if it were for nothing else than its clear enunciation of the great principle of Christian faith. I have learned to trust God in temporal matters as well as spiritual matters. The Lord has been showing me more and more that if we are going to do His work we can trust Him for supplies, and if it is not His work then it is better that He should pull us up. I thank God for the burden that has been sent to me and my dear wife through the reading of this work.

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### Cash Abstract, from January 1st to December 31st, 1892.

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<td><strong>$21,955 38</strong></td>
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Audited and found correct,

J. BARNETT,
Auditot.
Extracts from Letters and Journals.

MR. GEO. W. CLARKE, Of Tientsin, writes: The winter has been very severe in the north. We had one blizzard lasting for five days, and throughout the north of China thousands must have perished. Things are very bad in North Shan-si. Food is nearly three times its usual price. Women and girls have been sold by cart loads and taken south. In one village of 200 families, Dr. Stewart learnt that eighty women and girls had been sold for a small sum of money. In some places opium smokers are having a very hard time. In order to stay the awful craving for opium, which they have no means of purchasing, they eat a wild weed which is said to drive them mad. After three days, such as recover suffer from fearful pains in the stomach. Alas poor China!

MRS. THOS. SELKIRK, Of Bhamo, Burmah, writes that Mr. Selkirk has been ill for four months, but is improving gradually. Among the British troops in Bhamo there are some very earnest Christian men. Mr. Selkirk maintained soldiers' meetings until his health gave way, and now the men have commenced a meeting themselves. There are valuable lives be spared. We should pray that strength for service may be given and health, and we should pray that the Missionaries in the field, Missionary students at the training homes may be specially remembered. The summer is also trying to those of the Missionaries who are not in good health and are making progress with the language. We trust that in praying for the Missionaries in China our friends will join us in praising God for His deliverances, and in praying that this city may soon be opened to the Gospel.

REV. J. W. STEVENSON, who had been laid aside for a few days, says: "I am thankful to say that I am almost well again, just minus a little strength, which I trust will be made up in a few days more. The rest has been a blessing and a great help to me in every way."

MR. W. TAYLOR, in a private letter to his father, gives a full account of the riot at Feng-cheng on March 15th. The object of the populace—stirred up by a few literary men in all probability—was to get our brethren out of the city. This pleased the Mandarin; and, after making them presents of fowls, ducks, fruit, tea, etc., which they in vain tried to return, his deputy was sent to escort our brethren to the boat which had been provided for them. In the riot a few articles of clothing only were stolen as the mob was not intent upon plunder. Each of the brethren, including Messrs. Horne and Duff, who were there at the time, were hit and bruised with stones or otherwise, but in the goodness of God no one was much injured. It might have been so much worse. Will our friends join us in praising God for His deliverances, and in praying that this city may soon be opened to the Gospel.

Brief Notes from the Field.

Letters from Ganking tell us that our friends in the training home are being kept in health and are making progress with the language. We trust that in praying for the Missionaries in China our friends will join us in praising God for His deliverances, and in praying that this city may soon be opened to the Gospel.
China Inland Mission Prayer Union.

Our friends will be glad to know that the above Union has been inaugurated. The purpose of the Union is to secure united prayer for the following objects:

1. For all Missionaries and Native Helpers in China.
2. For all China Inland Missionaries and Native Helpers.
3. For the millions of China, that many may be saved and sanctified.
4. For more labourers in China, native and foreign.

And putting in the corner of the envelope "Prayer Union."

Editorial Notes.

We are glad to be able to present to our readers in this issue a full report of the Anniversary Meetings of the Mission. We should utterly fail, however, were we to attempt to tell of the solemn hush that pervaded the evening meeting, and the sense of direct dealing with God which filled many hearts as fifty or more rose to their feet in response to Mr. Inwood's request, as testifying their desire to go in person to the heathen if God would lead them thither, and as a similar number of parents stood up to signify their willingness to give up their sons and daughters to the Lord's service in heathen lands. Will our readers pray for a blessing upon those who thus consecrated themselves and their dear ones to the Lord, and also for a blessing upon the circulation of this report of the meetings?

We shall be glad to send a copy of this issue, without charge, to all who ask us for it and to those whose names may be sent to us for the purpose, so far as our stock will allow. These will be sample copies, which, we hope, may lead some who read it to order the paper to be sent regularly.

Orders for China's Millions received now will be dated July, and the May and June issues will be sent without extra charge.

Our readers will have noticed the absence of illustrations in this issue. This is due to the special pressure on our space caused by the Annual Meeting reports.

Donations received in Toronto during April, 1895.

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Brought forward 5,731 12.

China Inland Mission,
632 Church Street,
Toronto, Ont.