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CHINA'S MILLIONS
EDITION FOR NORTH AMERICA.

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CHINA INLAND MISSION.
632 Church St., TORONTO, CANADA.
FORMA TION.—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 of commencing 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 no 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."

A Prayer Meeting for China is held in the Mission House, 632 Church Street, every Friday, at 8 p.m.

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, Colporteurs, 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 God for temporal supplies with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

SUPPORT.—The Missionaries and Native Helpers are supported, and the rents 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.

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.

BY REV. J. HUDSON TAYLOR.

(Continued from page 44.)

And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation; And he shall offer his offering unto the Lord, one he-lamb of the first year without blemish for a burnt-offering, and one two-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their drink offerings."—Num. vi. 13, 14, 15.

II.—ACCEPTANCE IN CHRIST.

HAVING seen in our previous papers the character of the vow of the Nazarite, and of the ordinances to be observed should the vow be violated, we now come to the case of a Nazarite who has duly fulfilled his vow. He has now carried out all God’s requirements, and his conscience is void of offence, before God and man he is blameless. May he not now congratulate himself, and claim some measures of merit, seeing he has rendered to God an acceptable service, and among men has borne a consistent testimony? The offerings to be made on the conclusion of his vow give an impressive answer to this question, and bring out the important difference between being blameless and being sinless. Having fulfilled the ordinances he was blameless; but the necessity alike for sin-offering, for burnt-offering, and for peace-offering, remind us of the sin of our holy things, and that not our worst, but our best, is only acceptable to God through the atonement of our Lord Jesus Christ.

While, however, the best services of the believer can neither give full satisfaction to his own enlightened conscience, nor be acceptable to God save through Jesus Christ, it is very blessed to know how fully all his needs are met in Christ, and how really he is accepted in Him, and enabled to give very real joy to God our Father which issues in the bestowal of His richest blessings. Very imperfect—sometimes worse than useless—is the effort of a little child to please and serve its parent; but where the parent sees real effort to do his will, and to give him pleasure, is not the service gladly accepted, and the parent’s heart greatly rejoiced? Thus it is our privilege to be Nazarites, only and always Nazarites, and through Christ Jesus to June, 1893.
give joy and satisfaction by our imperfect service to our heavenly Father. The following anonymous lines, taken from a leaflet,* beautifully illustrate this thought:—

I was sitting alone in the twilight.
With spirits troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care;
Some stitches half-wearily setting
In the endless need of repair.

But my thoughts were about "the building,"
The work some day may be tried;
And that only the gold and the silver
And the precious stones should abide.

And, remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won.

"It is nothing but wood, hay and stubble;"
I said; "it will all be burned—This useless fruit of the talents
One day to be returned;

"And I have so longed to serve Him,
And sometimes I knew I have tried;
But I'm sure, when He sees such a building,
He will never let it abide."

THE PRESENTATION OF THE NAZARITE.

Let us now look into the law of the Nazarite when the days of his separation were fulfilled. The first thing that strikes our notice is, "He shall be brought," not, he shall come. Why is this? and why is it that the law is so explicit as to every detail of ritual and service, scarcely leaving any room for voluntary action?—we say scarcely, because in the twenty-first verse there is one little clause, "Beside that that his hand shall get," which does leave room for additional tokens of gratitude and love.

The answer seems to be, that the voluntary part of Nazarite service lay first and chiefly in the surrender to become a Nazarite. In that position he was not his own, as we have pointed out, and the Master whom he served naturally and consistently directed the service.

Again, does not "He shall be brought" imply that, Nazarite as he was, he still needed priestly ministration to present himself, and his finished service, before the Lord? And our High Priest, who is now able to keep us from falling to the end of our surrendered service, waits to present us with exceeding joy “faultless before the presence of His glory”—“holy and unblameable and unreproveable in His sight.”

THE LAW OF THE OFFERINGS.

When we come to the offerings enumerated in v. 14, we notice that they are mentioned in the almost invariable order of enumeration—first the burnt-offering, then the sin-offering and lastly the peace-offering; but when in v. 16 we come to the offering up of the sacrifices, we notice that as always the sin-offering is the first to be offered.

It is somewhat remarkable that the actual order of offering, and the order of enumeration should not correspond; and it is likewise noteworthy that the sacrifice which was always offered first, when offered at all, was comparatively insignificant in point of value, and much less frequently called for in the services of the Levitical ritual. For instance, in Numbers xxviii, xxix, the daily offering was a burnt-offering of a he-lamb morning and evening, with the corresponding accompaniments of fine flour mingled with oil, and a drink-offering of wine. On the Sabbath Day an additional burnt-offering of two lambs with their meat-offering and drink-offering was required. At the time of the new moon, the additional offering was of 2 bullocks, 1 ram and 7 lambs, with their meat and drink-offerings, for a burnt-offering, while one he-goat sufficed for a sin-offering. The same offerings were offered at the Feasts of Passover and Pentecost. On several other occasions the offerings were nearly of the same proportions; while during the Feast of Tabernacles the offerings commenced with 13 bullocks, 2 rams, and 14 lambs for a burnt-offering to 1 he-goat for a sin-offering.

The same disproportion of number and value may be noticed on many occasions between the sin-offering and the peace-offering. A striking example of this was the sacrifice of peace-offerings made by Solomon on the dedication of the temple to the number of 22,000 oxen, and 120,000 sheep.

We cannot but see that teaching of the most important character is to be gathered from these facts; and is it not clear that while the need of forgiveness and cleansing is never to be lost sight of, it is not intended that a sense of the presence and defilement of sin should be the prominent feature of the service of God? On the great Day of Atonement Israel's sin was confessed and put away; and thenceforward the daily and the Sabbath worship was that of whole burnt-offering. At the special festivals a he-goat was sacrificed for sin, but, as we have seen, the burnt-offerings, which speak of acceptance and devotion to God were the principal features. It is the purpose of God that in the present dispensation His people should have and enjoy full assurance of salvation through the offering of Jesus Christ once for all; and more than this, should know that He who “died for their offences, and was raised again for their justification,” henceforth “liveth unto God;” in order that His people may likewise “reckon themselves to be dead indeed unto sin, but alive unto God, in Jesus Christ our Lord.” In Jesus Christ there is no condemnation. In Jesus Christ, the law of the Spirit of life “hath made me free from the law of sin and of death.” By the will of God “we are sanctified, through the offering of the body of Jesus Christ once for all”; and by “that one offering He hath perfected for ever them that are sanctified.

The Burnt-Offering.

To return to the order of enumeration: the burnt-offering is always mentioned first, because it is highest in character, and gave most pleasure to God. It was wholly the Lord’s; no part of it was eaten by the priest who offered it, nor by the offerer who presented it, it was all and only for God’s satisfaction. When Noah offered his burnt-offering, the Lord smelled a sweet savour, and blessed him and his posterity. When Abraham in purpose offered up his son Isaac, God said, “By myself have I sworn, saith the Lord, for because thou hast done this thing, ... that in blessing I will bless thee, and in multiplying I will multiply thy seed; ... and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.”

The burnt-offering tells us of the perfect and accepted righteousness of Christ, in virtue of which the imperfect believer and his imperfect service are accepted by God. But it also reminds the believer of his privilege to surrender himself as a living sacrifice, holy and acceptable unto God, which is to be the reasonable (that is, intelligent) service (that is, ritual or worship) of each day and hour.

The Sin-Offering and the Peace-Offering.

The sin-offering, as its name indicates, recognized the offerer as guilty and defiled, but obtaining forgiveness and cleansing through the death of the victim in his stead. We see Christ as our sin-offering in Isa. lii. 4-10. But guilt removed still leaves the believer needing the imputed righteousness of Christ, and acceptance before God, which are the aspects of Christ’s death foreshadowed, as we have seen by the burnt-offering.

Lastly, the peace-offering—part of which was consumed on the altar, while part was the portion of the priest, and the remainder furnished a feast to the offerer and his friends—shows us God and man feasting together on the perfect work of Christ. He that sanctifieth and those who are sanctified, find their full satisfaction in Him, and in Him alone. He has made peace by the blood of His cross. He has given us His own peace. We are called to let His peace rule in our hearts. And if we will but bring our burdens and cares to Him, we are promised that the peace of God shall guard and garrison our hearts and thoughts in Christ Jesus!

(To be continued.)

Woman’s Work on the Kuang-sin River.

MISS GRACE IRVIN.

(Iang-keo, Kiang-si.)

We are continually seeing fresh tokens of interest among the people, and new enquirers are coming forward.

Not long ago we had the joy of seeing five brothers and sisters confess Christ by baptism. Two more were converted during the past year, of whom one will be baptized soon. The other was called home before her baptism. Her death-bed testimony was clear and bright. She said repeatedly “I trust wholly in Jesus and I don’t trust in anything else.” Not a fear of death clouded her brow and she passed away very peacefully, trusting in the Lord Jesus.

The Wrath of Man.

One enquirer—whose wife was baptized in August last—a well-to-do farmer, was stoned by his own cousins for declining to give the usual amount to the support of the idols, and for hanging up a copy of the ten commandments in his house, and breaking his vegetarian vow. We believe this little persecution was permitted by the Lord in order to bring the whole family out of heathenism. Our most interesting enquirer is a poor beggar woman. Apparently a more penitent sinner I have never seen. She seems to be trusting the Lord wholly as her only hope. From the first day till now she has never asked us for anything to eat. She never misses a service, and when she comes in she sits down in a corner at the door as if she is afraid of intruding.
THE BEGGAR WOMAN.

She came first for medicine, and when I told her of the Great Physician she said at once that she was a very great sinner, but asked "Is there a way in which one can for certain get rid of sin?" While I told her she could not get near enough, lest she might miss a word or be mistaken in what she heard. She said that for a long time she had been seeking to know the God she ought to worship, and for years had worshipped the sun. I told her that there was a God who made the sun and all things, who was our Father and loved us, and sent His Son to die for us in order that we might go to heaven, and He bore our sins. I could not forget her look of misery when she then said: "I am dying and I cannot die; I am living and yet cannot live, and I feel so ill." I believe she is truly trusting Jesus with her whole heart for the true riches beyond.

After each day's service she tarries for a short time with our woman, who teaches her to pray. To all appearances she will soon be with Lazarus and all the blood-washed. Of a truth God is no respecter of persons, and oh! the joy it is to see the poor beggar coming to Jesus' feet!

IT IS NOW TOO LATE.

Within a few months two of our next-door neighbours have died, both of whom had been many times warned and exhorted to accept of life eternal; but alas! it is now too late. One has just been confined to-day, and now the Taoists are there busy trying to get back the soul from the pit. The Holy Spirit is striving with not a few in our midsts who are halting.

I would be glad of your united prayers for the following: (1) The eldest son of one of our Christians; (2) The husband of one baptized last time; (3) The father of two Christian brothers (it was his wife who died so triumphantly); (4) The sister of one of the Christians; (5) A new woman who has come to serve us; she is most interested; (6) The wife of a Christian man.

Whenever the people receive us with much friendliness, and to-day and yesterday Miss Anderson and the Bible woman have gone to a town 40 li distant, and will return to-morrow. We expect not five alone this year but very many more. This will be if you join us in intercession for this particular thing.

FOUR YEARS IN CHINA.

In ten days more I, together with the other dear, friends of our party, shall have been four years in China. What a privilege! What honour! What responsibility! Only goodness and mercy have followed one all the way, and one has lacked nothing. I do so thank Him for what He has taught me of Himself and showed me of myself during the four years! Oh! how can I thank Him enough for the honour of being used to lead some souls out of darkness into His marvellous light! Please pray specially that I may travel yet more for souls. It is such a joy when one has led one even to be among those who will be given Him for His Bride.

At the Gan-K'ing Training Home.

REV. E. F. KNICKERBOCKER.

Blessing. This is a "Home" indeed; the Chinese call it: "Ye-su-tang," meaning "Jesus Hall." It is an appropriate name.

Rev. F. W. Bailer, who is at the head of the "Home," is one of the best foreign Chinese scholars, he is the author of the "Mandarin Primer," which we are using. He is not only a scholar, but a teacher. It is a great blessing to have such good help in the beginning of our studies. Mrs. Bailer looks after the affairs of the "Home," and is an efficient helper to her husband in this way. Mr. Broomhall acts as Mr. Bailer's assistant. The "Home" is near the north gate of the city, so we can easily get outside for a walk on the hills. This being the capital, or "fu" city, it is the centre for a large district, so other missionaries pass through frequently.

PROGRESS IN THE LANGUAGE.

Comparing one day with another, it seems as though we were making no progress with the language. Still I find that during the month I have passed the first ten lessons in the "Primer," can speak a good many simple sentences and am quite familiar with 263 characters. So I am encouraged to go on. I find that there is no use of trying to carry the stronghold with a dash. It is a process of letting the ideas get thoroughly rubbed in. In the course of time I hope to preach the Gospel with a good command of language. Till that time, however, I expect to make a great many blunders. The Lord can bless a halting tongue; He has done so before.

Feb. 17.—The first day of the Chinese new year is closing. Two New Year's Days in one year is something that we never had before. There are more advantages than one to be had by coming to China. One New Year's Day in Shanghai and then another in Gan-k'ing! Who could ask for more?

AN AWFUL NIGHT.

Guns and crackers were going off all the time last night. The Chinese all sit up and visit and feast all night. Noise does not disturb me usually, but I could hardly sleep last night. After tossing about till midnight I felt as though I should die if I didn't get up. I had an indescribable experience; it seemed to me as though the devil were in the room. I got up and sat for three hours. I began the book of John and read chapter after chapter till three o'clock. My wife and little boy kept turning and moaning every few minutes. In the morning they both said they had had horrible dreams. After I went to bed again I was still restless. I hope never to have another night like it.

Our Chinese teachers went away yesterday not to return again for a week. The first mouth (Cheng Ueh) is entirely given up to festivities, gambling, idolatry, etc. The native Christians have severe trials during this month. We have all spent this day as a holiday, closing with an entertainment in the evening. Mr. Bailer conducted it and we had a pleasant evening. There were readings, recitations, songs, music, etc. One of the best parts of the program was a ten minute talk on Y.M.C.A. work in America, by Mr. Hollander, from Nebraska. During the day two of the brethren had taken a walk to the mountains, ten miles away.
AN AMUSING INCIDENT.

The last thing on the program was an account of the journey by one of them. It was interesting. They met several Chinese on the way and tried to talk with them. It was amusing to hear how they got along with the conversations. "Among other things that were said to us," said the speaker, "that we did not understand, was the following, which we made note of so that Mr. Baller might give us the meaning: After passing a farm house a woman came out and called after us as far as we could hear. We thought it very strange, but did not go back. This is what she said: 'Iai! Iai! Iai! Iai! Iai!' over and over again." Mr. Baller went into a spasm of laughter at once, but was able to say, between the fits, "She was calling the pigs." At this we all joined him in the chorus. This closed our evening.

THE DRAGON FESTIVAL.

Feb. 28.—Yesterday my wife went outside of the compound for the first time. We went for a walk on the hills. As we were nearing the city gate on our way out we heard the sound of gongs and drums approaching from the other side, and as we entered one side of the gateway a dragon procession entered the other. This is the season of the great dragon festival. The dragons are made of bamboo and cloth. Seen at a distance they are quite life-like. Well, we soon found ourselves in the midst of a howling mob. The leader tried to have me do something which I could not understand, I motioned him and the others aside and they let us pass without molesting us, excepting that Mrs. Knickerbocker was struck on the head by some one. She was much frightened, but we went on and had a pleasant walk on the hills.

Every Tuesday evening Mr. Baller gives a lecture on "The Principles and Practice of the C.I.M." This evening his talk was exceptionally bright and spicy. He spoke on "Health in China." Among other bits of advice he gave was this: "Keep your mouth shut while in China, excepting when it is necessary to open it; especially in the night. If you ever wake up in the night and find your mouth open, get up and shut it."

EXAMINATIONS IN CHINESE.

Feb. 28.—We have had an examination at the end of every ten lessons in the "Primer." Yesterday was the second one of the series. My papers were returned this morning; I am encouraged to find that I got some of the sentences right—yes, nearly all of them; and, out of about a hundred and fifty characters, miscalled but two, making no mistakes in the tones. But one must do better than that to be a good Chinese scholar.

To-morrow we expect our little boy to start for Chefoo, where he will attend the Collegiate School. This is another privilege. Were we in America we should have to send him to some ordinary, every-day school. It will be a great trial to be separated from him, but we thank God that we have him to send to Chefoo, and pray that God may make him a useful worker in this land. Pray for us that our faith fail not: God is the hearer and answerer of prayer.

Our ranks have begun to thin out; two of the American brethren (Best and Hooker) have gone to the west gate of this city, where a Mission has been established for some time. Bro. Strong, one of the Australians, started last evening for Shensi province. He will have a journey of about two months, in company with Mr. J. E. Duff, who was married last week and has just left the C.I.M. post office at Shanghai. We do not know when we will go nor where, but our Father will lead us out from here in His own time. We praise Him for the rest He gives.
China Inland Mission Prayer Union.

REV. J. McCarthy.

Up to this date about 120 persons have joined the Prayer Union. This seems a peculiarly fitting time for a call to prayer. We are just entering upon the twenty-eighth year of our existence as a Mission. The wonderful answers to united prayer which form the history of the last twenty-seven years encourage us not only to continue pleading and working, but also lead us to desire that the praying circles should be increased and enlarged, so that still greater wonders may be wrought in the years that are coming.

Again, as when Daniel, knowing what had been written, and having therefore ground for expectation and hope, set himself to seek for the fulfilment of the promises given to his people—so we, in these latter days, having the same sure word of prophecy pointing to the Lord’s speedy return, may well unite ourselves in pleading for those things which, if granted, will most surely hasten His coming and Kingdom.

The regulations regarding the Chinese immigration recently introduced and made law in the United States— to which reference is made in another part of this issue—and which seem, from a human standpoint, so likely to create a wrong impression in the minds of Chinese, both in America and China, as to the spirit of Christianity—is a further reason why all who are interested in the evangelization of China should unite in special prayer that the Lord may so over-rule that nothing may be allowed by Him that would hinder the preaching of His Gospel to every creature in China, and that increased efforts may also be called forth for the salvation of the thousands of Chinese who are already in North America.

Will friends who have received circulars kindly reply soon, sending in their own name, and the names of any others who desire to join the Union. All letters should be addressed China Inland Mission, 652 Church St., Toronto, and in the corner of the envelope the words “Prayer Union.”

A Story of God’s Faithfulness.

Mr. Hwang, of Kih-gan-Fu, in southern Kiangsi, is not at all a notable man among men (as the world reckons) and yet the story of his simple trust in God may well bring a sense of humiliation into the hearts of some of us as we think how few have been his Gospel privileges compared with ours in these Christian lands. The substance of the following story is taken from a recent letter of Mr. August Thor, a young Swede who came to us from Nebraska about three years ago, and is now working with Mr. and Mrs. Duff at Kih-gan-Fu. He had charge of the work during the absence of Mr. and Mrs. Duff, this spring.

Hwang is a lantern maker, and his business would naturally be best in the winter time, but during last winter his trade was so bad that when he paid off his debts and balanced his books at the end of the year he discovered that he had no money left, and only enough rice to last him for two or three days. Now Hwang had made no secret of his faith in God, and whilst the missionaries rejoiced to see his bright and steadfast life, his heathen neighbours did not fail to jeer and mock at him because “he was always talking about God.”

In this time of his extremity he did not say a word to Mr. Thor about his need, but simply told out the story to his Heavenly Father, and prayed Him to send someone to buy lanterns the next day so that he might get some food to eat, for all that he had was used up. This was on the third day of the new year, and Lao Kai’s son who heard him pray thus, made fun of him and said: “Ha! ha! to-morrow we shall see if your God can answer your prayer, but surely you ought to know that no one will come to buy lanterns in the new year days.”

God had, however, a gracious purpose of blessing for more than one life in permitting our brother to come into a position of need just at a time when his prayer of faith and its gracious answer could most pointedly manifest God’s existence and loving care over His people, and thus bring glory to Him. The next day the prayer was answered, when a man came in and bought two lanterns, paying for them at once. Lao Kai’s son and the others in the shop were greatly astonished and their mouths were shut, for they all knew that brother Hwang had been praying for exactly this unlikely thing which they saw take place. Five days later the proceeds of this sale were all gone—for no lanterns had been sold in the interval—and Hwang prayed again, and with more assurance than before that the Lord would send some one the next morning to buy two lanterns, because he had nothing to eat for breakfast. Again Lao Kai’s son made fun of him, attributing the former deliverance to a mere coincidence, and saying, “It will just be funny to see how deceived you will be to-morrow.” But God does not desert His children, and He did not fail brother Hwang when unbelievers were looking on to see God put to the test.

The next morning before they were up some one knocked at the door, and when it was opened a man came in and asked to see some lanterns. After looking at some he bought and paid for two, just as Hwang had prayed might be the case. At this, all in the shop were greatly astonished and they came round him to “Pai” (worship, or do homage to) Hwang, but he stopped them, saying, “Pai Shang-ti, puh yao pai O” (worship God but do not worship me). Then Lao Kai’s son, who had made fun of him before, said:

“Truly your God does hear and answer prayer, from this time I also will be His follower.” Since that time he has been coming to the meetings, and seems
Mr. T. J. Hollander,
writing from Gan-king, says: "Mr. Steven-
on has been here and has gone again, and our
dispersion has already begun. Mr. and Mrs.
Knickerbocker, with Messrs. Urry
and Thompson leave here next Wednesday
(May 3rd) for the province of Che-kiang, where
they are to be located. I am to
leave for Han-kow this evening in order to
relieve Messrs. Woodward and Thomson
for three weeks each, after six weeks I return
again to our beloved home at Gan-king for
a time (D. V.). Praise God. It is a great
privilege to be allowed to do anything for
Jesus in this land of sin and sorrow and
misery and death. I dare hardly think of
it, but it is said to be a fact that in China
alone thirty thousand persons a day are going
down into Christless graves. Thirty thou-
sand a day whose redemption has been accom-
plished, but they perish for lack of knowledge.

FROM MISS F. H. Culverwell.
Kwang-Yuen, Dec. 2nd.—The coun-
try work is a special attraction to me.
I have open doors and am welcomed at
four different villages. The interest is,
the most encouraging; I have now, for a con-
siderable time, had a regular class there,
and am hoping that shortly four or five
women may be baptized. One would have
been baptized when Mr. Cassels was here,
but her son interfered; the enemy is not
idle where the Lord is working; we believe
that He will give the victory, but they need
our prayers.

Will you pray that we may be brought
into touch with many souls who shall be
saved; our message seems to reach so few
in comparison with the appalling numbers
who are going down into Christless graves,
without God, without hope.

OFFICIAL COURTESY.
An instance of this is given by Mr. Thor
in a letter from Kih-gan to Mr. Geo.
Duff at Kiu-kiang. The magistrate sent a
message by the Ti-pao (a local policeman)
to say that the county examinations
were coming on in a few days, but there was no
need to mind that as only a few hundred
students would be present, but the Prefec-
tural examinations would commence on the
15th of the second month (April 1st) and he
requested Mr. Thor not to open the shop in
the evening for preaching, but he could open
it in the afternoon for book-selling if the
students kept quiet, and if there was any
difficulty to close it altogether for a time.
Mr. Thor says: "I promised that I would
do this. He then asked me to write to you
and ask you not to bring Mrs. Duff back, at
least till the Prefectural examinations were
over (about the middle of April). Later on
there would be the 'grand examinations,'
but he could not tell yet when this would
be; he promised to let me know later on.
He said that Mr. Duff could come back at
any time, but to avoid any possible trouble
he would be glad if Mrs. Duff might re-
main away until all was over and the stu-
dents had dispersed." Reasonable requests
and suggestions like these indicate a far
more tolerant attitude on the part of some
mandarins at least, than they have usually
received credit for, and when for the
sake of peace and good order they make
requests, or even give commands, which can
be obeyed without failure of duty to God,
it is our plain duty to obey them as those
whom God permits to be in responsible
positions. We may be well assured that
the cause of the Gospel gains rather than
loses by its messengers manifesting a spirit
of gentleness and a willingness to yield to
the reasonable wishes of those in authority.

Blind Beggars in China.

(See cut on page 79.)

Various diseases of the eyes are very
common in China and as the treat-
ment of the native doctors is usually such
as to aggravate rather than relieve the
disease, it is not to be wondered that per-
manent blindness ensues in many cases
which could have been cured quite easily by
western medical skill. Begging is a trade
in China, and blind beggars are to be seen
in the streets of almost every town. They
often have a member of their family to lead
them from house to house, and they persist
in their cry of "Ko-lien sha-tsi," "Tsao
hao-si," "Pity the blind," "Do a good deed,"
etc., until out of very weariness the house-
holder gives them a cash (one-tenth of a
cent). Another, and more modest class of
blind beggars sit by the roadside, near the
entrance to markets and temples and the-
atres, and utter similar cries to the passers-
by, many of whom give them one cash or
more, as a means of accumulating merit for
themselves in the next life.

to be really in earnest about seeking to
know God. He has gone as a coolie to
carry a load on a journey with our Chris-
tian brother Chong-an, and I trust this
association may lead to the saving of his
soul.

Brother Hwäng's Assistant
in the shop has also attended the services
and he wants to learn about God. When
we have been praying—both in the house
and out in the preaching shop—both these
men have knelt with us, not fearing to be
looked at by the public and identified with
the foreigners in the minds of the people.
May the Lord save them both.

Hwang has been very poor since then but
he is still very happy, and he says "God
knows what I need and He will surely give
it to me if I serve Him with all my heart." He
has been giving a very helpful testimony
in the meetings, sometimes preaching the
Gospel for half an hour at a time. The last
time he was here he told this story of
answered prayer, to the glory of God, and
turning to his own man and the two sons of
Lao Kai, he said:—

"These men know my former life,
and they know that now I do nothing with-
out asking God first, and now that God
has saved me He can also save all of you."

Mr. Hwang left Kih-gan for a visit to his
home soon after the new year time, and he
hoped to be back in five or six weeks.
Brother Thor says, "I do praise the Lord
for him and I miss him very much. It has
been a great joy to me to see his child-like
faith and how bright he has been kept from
day to day." Will our readers pray for
brother Hwang, that he may be kept from
satan's subtle temptations and made a
mighty man of God, and for these other
men who have seen and acknowledged
God's hand that they may be saved and
sanctified.
The Children of Native Christians.

MISS MARIE GUEx has found a most useful work in the training of the children of the native Christians at Yuh-shan, in Kiang-si. There is a large native Church there, and it is of the first importance that the children of our native brothers and sisters shall be taught in a Christian school.

The Lord is greatly blessing Miss Guex in her labour for the souls as well as minds of these dear children. Her letter to Mr. Frost, from which we print an extract below, gives a terrible picture in a few words of the cruel custom of foot-binding in China. We add also some extracts from the report which Miss Guex has sent to the friends who are specially interested in this work. Our only regret is that we have not space to print the whole of it, together with the list of the scholars, with their ages, rank in the school and characteristics, which their devoted teacher has prepared. We trust that the illustration of "Chinese School Children" will help to make Miss Guex’s work more real to our readers.

"I HAVE had the school removed to the new building, where I can have the little ones close to me. I have also thought it better not to call the boys back to school till we have a separate place to give them, as it is against Chinese etiquette for boys and girls to study together. My little flock is therefore now composed of fourteen little girls, all belonging to Christian parents, praise the Lord! Another subject for praise is that out of the fourteen only have their feet bound. I have the consent of the parents of two to unbind them, and I think that the third will follow.

A PAINFUL PROCESS.
The unbinding of these little feet is very painful, as the toes are all bent under the sole of the foot and have to be little by little unbent so as to take their former position. One of these little girls, who came only yesterday, told me as I was seeing her to bed and was looking at her mutilated little feet, and asking her if they pained her, 'No, not now, but you will free them soon for me, won't you?' Dear little lamb, how my heart ached as I listened to her pleadings, and as I thought of the thousands of little ones who were much worse off than this one, all subject to this most barbarous custom; and then I thought, too, of our dear little girls in America and in Europe, with their pretty, plump, rosy feet, never to be interfered with, allowing them to jump and play to their hearts content. Thank you so much for your prayers and your helpful sympathy. We do all need both out here, but the Lord, who never changes, is so precious, so ready to counsel and to bless, it is a privilege without comparison to be in China working for Him and with Him."

GATHERED FROM THE VILLAGES.

Of the fourteen little girls in the school, only three live in the city. The others belong to Christian families in different villages, distant from two to twelve miles from the city. Owing partly to the fact of their homes being so distant, and partly to the Chinese custom, which does not allow unmarried girls to go out of the house, these girls are all boarders and only go home twice a year—one in the summer, and once at the New Year time. There is evidence that the school is being made a blessing to the children. They are already much improved; and in a number of them we hope the work of grace has begun. This is no doubt due to the many prayers, added to ours, which the friends who have helped us with their means and otherwise, are daily offering up for them, and also to the faithful and godly walk of their native teacher.

THE SCHOOL EXAMINATION.
At the examination of the school on January 30th, the friends were so pleased with the progress of all that they decided to give a small reward to each one. Next year, however, prizes will be awarded to those only who have reached a certain standard. The objects of the school are:

1. To watch over each child as a mother might, seeking to gain her confidence, and by personal dealing to lead her to Christ.
2. To give them a thorough knowledge of Scripture, and to teach them to read and write—adding other branches of study as they are sufficiently advanced.
3. To domesticate them—teaching them to cook their food, make and mend their clothes, etc.

Will you continue to pray for us, that this work for the Master may be done in the power of the Spirit? Pray also for each child, and the families and villages which they represent.
In Memoriam.

F. THEODORE FOUCAR.

IT is with deep sorrow that we record the removal of another valued worker in China. The sad fact was mentioned in our April issue, but the details are only now available. Mr. Foucar, together with Mr. and Miss Anderson, left Ta-li Fu for the coast early in December last. Mr. Foucar and Miss Anderson were about to be married, and as he was a German subject the presence of a German Consul was necessary. In response to a telegram from I-chang to Mr. Stevenson, two brethren started at once to give assistance in nursing, but they were stopped at Han-kow by the news of our brother's departure. The writer has a vivid memory of his first meeting with dear Foucar in the autumn of 1885. After six months solitude at Ta-li Fu, in western Yunnan, he was joined by Messrs. Smith and Foucar, who had arrived from England in the spring of that year. A few months of happy fellowship in service and in worship followed, until in the following March the writer left the station in charge of the new arrivals and proceeded across the frontier to Bhamo, in Burmah. Of Mr. Foucar's gentle, Christian spirit, his buoyancy of disposition and his steadfast purpose in the study of the language, and afterwards in work for the Chinese, it would be easy to say much, but the writer prefers to beg the prayers of the readers for Miss Anderson in her sad bereavement, and for the widowed mother at Taunas, in Germany. We praise God for our brother's life and his work in dark heathen Ta-li, and for his precious dying testimony. Who will fill his vacant place in the far south-west?

F. A. S.

I-CHANG, Feb. 28th, 1893.—Yesterday I sent you a telegram announcing the illness of brother Foucar. I am sure we have your prayers, and the Loan is able to sustain us in the trial of watching him through such a disease as typhoid fever. This is the eleventh or twelfth day of the sickness, and it has been severe from the beginning.

After a stay of four days in Chungking, we sailed on the morning of the 15th inst. for this place. Brother Foucar did not feel quite well on the 17th, and was worse on the 18th. The 19th (Sunday) we spent at Wan-hien, and he bore the short journey to Mr. Hope Gill's house very well. Up to that point he thought it was an attack of malarial fever, and I thought it might possibly be so, with attendant biliousness. On Monday or Tuesday, however, it was plainly evident that we had something very different to deal with.

On Thursday night, the 23rd, we reached I-chang, and Dr. Pirie saw him. I need not say that Dr. Pirie pays great attention to the case, and that everything that can be done for dear Foucar is done. You can easily imagine the trial this is to my sister, and as a fair share of the nursing falls on her, I feel almost afraid of her breaking down.

March 10th, 1893.—You have already heard the sorrowful news of dear Foucar's death. The typhoid fever manifested unusually severe symptoms from an early period in the disease; but we hoped our dear brother would ultimately pull through, as he was in excellent health and strength, and of a good constitution, prior to this, his last illness. Such, however, has not been our Father's will, and we submissively bow to infinite love and unerring wisdom.

FROM MR. JOHN A. ANDERSON.

On the night of March 1st our brother talked a great deal. Not a word had been said to him suggesting that he might not recover; so I was greatly surprised to hear him say quietly, "Jesus has sent for me, and I'm going; perhaps not to-day, I may have to wait one, or maybe two days; but I'm going."

After a little while he said, "Satan does not want me to leave this world, but I'm going. Jesus, Lord Jesus, I'm coming."

Several times during the night he said, "Church of Christ, awake! awake!" and very frequently his remarks were interspersed with the statement, spoken very joyously, "I'm yours, Jesus."

One part of the night he seemed to have a pitched battle with Rome. It appeared to me that the devil pried suggestion after suggestion, but in each case with complete failure. Finally our brother said with emphasis, "Oh, Rome, thou mystery of infidelity, I refuse thee! I will have nothing to do with thee. Jesus does everything for me—yes, everything! everything! everything! everything!!"

After this conflict he seemed more restful, and turning to Dr. Pirie, who was watching by his side, he said, "Doctor, you have been very kind. I am sorry to trouble you so much."

Another time he said, "Doctor, Jesus loves you."

The love of Christ seemed to fill his mind with wonder, so that he could not keep from constantly referring to it. As the night wore on, his conversations became more muttered, and at times he pointed upwards as if he saw something very beautiful. After one of those musings he suddenly stirred himself up, and said, "Then He will soon send for us." And stretching his arms upwards at full length, he shouted with all his might, "VICTORY! VICTORY!!"

Early on Thursday morning, March 2nd, he said he had some messages, and when asked what these were he said, "Tell them I'm waiting." He continued unconscious from Thursday till he breathed his last on Saturday, March 4th, at ten minutes to one o'clock p.m.

We feel so thankful that it was the Lord's will to bring us to I-chang, where during the nine last days of our brother's life everything that kind hands and willing hearts could do, was done for him; and where he had the medical skill and almost constant attention of Dr. Pirie.

THE FUNERAL.

The funeral took place on Monday afternoon, and amongst those present were: Mr. Everard, the British Consul; Mr. Deans, of the Scotch Mission; Mr. Nightingale and Mr. Hilstrad, of the Customs staff; Mr. Ferguson from a steamer of Jardine and Matheson's, and Mr. Holman with a party from H.M.S. Esk. Mr. Stanley Smith, of the C.I.M., and Dr. Pirie, of the Church of Scotland Mission, conducted a service at the grave, which is at a beautiful spot on the south side of the Yang-tse-kiang, not far from that of the late Mr. Dorward.

When Mr. Everard heard of Mr. Foucar's death, he ordered the consular flag to be lowered to half-mast. Captain Ravenhill, R.N., of the gunboat Esk, kindly granted the steam-launch to help in crossing and re-crossing the river, and the Commissioner of Customs the use of their jetty. The kindness and help of Mr. Nightingale was invaluable. I have already mentioned Dr. Pirie, for whose kind services to our brother I shall ever be grateful.
Work in the Villages Round Ho-tsin in Shan-si.

FROM MR. GEORGE McCONNELL.

Mr. Lutley and I are here (Ho-tsin) for a few months. We have opened an Opium Refuge, and one of our native Christians is looking after it. We daily go to the villages, and are having much blessing. We have never had such good receptions before.

We generally take a small harmonette with us; I play, we sit down in a good place, the music draws crowds, and then we tell them of Jesus. There are daily fairs held in the villages; we go from one to another, staying the night here and there. I have never seen the people so willing to hear the Gospel and buy books. Where we have not had time to stay, the people cry after us to come back again.

We have met many most interesting cases. How it would rejoice your heart to see it all!

We are looking to God for great things. Pray that we may be kept at His feet, so that through us the blessing may be poured out. These visits are very blessed both to us and to the natives.

You would be very pleased to hear of our first baptisms at Kih-chau in August—six men and two women were received. These are but droppings; join us in asking for showers of blessing. I have been almost three years in China. They have been blessed years; not one thing has failed of all that our Father has promised.

Caring for the Sick at Puh-shan, Kiang-si.

FROM MISS E. PALMER.

Now He had laid him aside so that he could not move. He had better repent this time, or God would send a greater trouble by and by.

The Lord just blessed the simple means used from the very first day. I visited him two and three times every day, and in about three weeks he could put his foot to the ground a little, but not walk. I told him, as soon as he got a little better, to come to worship. He said, “If my son is at home, I will come Sunday.”

To my surprise on Sunday he appeared, his son carrying him on his back, and behind followed his wife. From that time they have attended regularly, and have daily prayers in their house. Although his foot still pains a little when walking, yet, on the whole, he is much better, and is able to work; and, what is best of all, their souls are saved. This alone is worth coming to China for.

A BAD FINGER.

Another case was of a man who had a very bad whitlow on his finger. He came one day and I put a poultice on his finger and told him to come back next day. He waited a week before coming, and then was so ill and weak that he had to be carried in a chair, his home being twenty-five li away. His brother and his brother’s wife are both Christians of some years standing, so he had heard the Gospel before. After telling him again the “Old, Old Story,” he said, “If I get better I will believe.”

For some days he continued to suffer intense pain. After good poulticing the pain ceased, when I told his brother he had better buy him a chicken, and make him some soup. This he did. In the afternoon he went to his brother’s (who lived in the city) and someone told him he should not have eaten chicken! This frightened him so that he did not come back for three days, when he was worse than ever. I feared he would lose his finger altogether. He promised to do as I wished, and not to go away till he was better. He was daily hearing the Gospel, and I am sure the Holy Spirit was working in his heart. He began by asking a blessing on his food, and has since been reading His Bible daily.

On Saturday night he said to me, “I did want to pray to-night, but the pastor only asked for two to pray, and they were quicker than I, but the first chance I get I will pray in the meeting, because I want them all to know that I am a Christian.”

He went home to see his wife last week, “And,” said he, “she did scold me for believing this doctrine.” But he did not mind, he just prayed that God would save her too.

Every Sunday but the first in the month I go to Sa-ku-lin, either the pastor or one of the elders going with me. We have good meetings. The Lord’s presence is very manifest. The outside people are very friendly; we have an average attendance, including the Christians and several enquirers, of between forty and fifty. My afternoons are chiefly devoted to study, and the Lord is helping me.
Gleanings from Mr. Stevenson’s Letters.

On the 15th February, Mr. and Mrs. Olsson arrived from America. They are the first of the 200 Scandinavians coming for Dr. Simpson’s Mission. They brought a letter of introduction, and are staying here. On the 23rd, sixteen or seventeen more arrived by the German mail. These are staying at the Missionary Home opened by Mr. Evans.

I have a delightful letter from Mr. Dymond. He seems to have received great spiritual blessing at the K’uh-ts’ing Conference, Yun-nan Province.

I am firmly convinced that God is going to give us great blessing in China. There is every indication of this.

The Lord is caring for us, and He will do so. Several donations in China supplemented the remittance from home, so that we were able to send out in February within 10% of our ordinary remittances. This was a good deal better than we expected. Thank God! And the March remittance enabled us to make up the deficiency.

We have secured a splendid site at I-chang, overlooking the river. The price (met by special donations) was very cheap. It is stated to be worth double what we gave for it. It has a nice frontage, 50 ft. broad in front and 90 ft. at the back, and is 245 ft. in length. I hope we may be able to build upon it before long.

When our brother, Mr. Brock, came to us in February, the doctor gave a favourable report, and hoped that with a few weeks’ rest he would soon be all right again. He took a trip to Han-kow and back, but did not regain strength, as was hoped, and it became evident that it would be necessary for him to return home before the summer.

Miss Edith Broomhall has had typhus fever. Miss Jakobsen went down to nurse her; but I am thankful to say she is now recovering well, and Miss Jakobsen hopes will soon be able to resume work again.

On the 25th February, the Rev. and Mrs. E. O. Williams, with their four children, Miss Hanbury, and Muriel Southey, reached E. O. Williams, with their four children, recovering well, and Miss Jakobsen hopes did not regain strength, as was hoped, and it was expected would continue till March. It is doubtful whether the friends will be able to distribute all the money in hand.

I am thankful to say Dr. Williams continues to improve, and is regaining strength, though slowly.

There has been an outbreak of scarlet fever in the Girls’ School, Chefoo. The disease was taken up by one of the pupils from Shanghai. Seven of the girls were attacked, and recovered, and it was hoped that all was over. Other cases, however, followed, and one dear child, who was very delicate, little Dulcie King, succumbed in spite of all care, to the great sorrow of the workers there, on the 3rd of March. She was granddaughter to the late Dr. Williams. I am glad to hear that the school is now free from disease.

You will rejoice with us of three baptisms at Yang-chau on the 5th of March. Mr. Andrew says these are the first fruits of work at the West Gate, and I will form a separate Church there.

Miss Hanbury wrote from Yang-chau on March 4th:—“I had such a loving, warm welcome from all, and it is delightful to have these few days with dear Miss Murray. I thank God, too, for the three dear fellow-workers left with me here. May God make us each very much to the other! It is a great joy to be here, and the Lord will not let me doubt His power to work and bless in the home.”

The Rev. and Mrs. E. O. Williams expect, after their return from Chefoo, to take back with them to Si-ch’uen Miss Culverwell, and also four C.M.S. sisters for Mr. Horsburgh’s work.

On the 4th of March Misses Stoddart, Withey, Wilkins, Ardern, Annerlow, Michelsen, Aass, and Holth reached Shanghai. Miss Ardern had a slight sunstroke at Penang. She is still quite unable to study, and will need great care.

Mr. Emmanuel Olsson reached here on March 11th. We had a long conference, and I do trust that our dear brother will be helped and blessed in the work he has taken in hand. He and Miss E. Nilson left with the party of twenty-four Scandinavians on March 13th for Tientsin.

You will be sorry to hear that the health of Mr. Armstrong has broken down, and it seems to be questionable whether he will be able to return to Chefoo. He is trying the effect of a journey up the Yang-tse to Han-kow and back.

On March 20th Miss Simonsen and Miss Hoff arrived per German mail steamer in good health.

Miss Lank writes from Cheng-ku that she and her companions have had a very comfortable and happy journey, and that her own health is much improved.

Mrs. McCarthy has been suffering much lately from sciatica. This last winter has greatly tried her. She is returning in Miss Murray’s party, and we hope the change to England will do her good.

I am sorry to say that Mr. and Mrs. Thompson are passing through a time of anxiety. Their baby boy is, and has been, very poorly. May the Lord graciously restore him!

You will be sorry to hear that Mr. Scott has been quite poorly, and had to go for a change up the river. Should this prove insufficient, she will need to come north to Shanghai.

Dr. Howard Taylor writes me about Mr. and Mrs. Sibley. He feels it important that they should come to the coast at once, and fears that they may need to go home to Canada before the summer.

Recent Baptisms.

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<td>Cheng-ku</td>
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<td>Si-ch’uen</td>
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Total 70

We are glad to be able to gather from various letters that Mr. Stevenson himself is in better health than at the beginning of the year.—Ed.
of a native colporteaur amounted to ten dollars.

FROM MR. D. LAWSON.

U-CH'ENG, SHAN-si, Jan. 18th.—
You will be sorry to hear that King Sien-seng, our schoolteacher and only Church member, died on the 8th of Dec. After a month’s illness, he joyfully fell asleep in Jesus. He lived a most consistent life, and was truly an epistle known and read of all men. This has been a great trial to us, and will be a still greater trial to Mr. Stanley Smith.
The Lord has given us much encouragement and blessing in the work. Nine persons—five men and four women—have come forward for baptism, and seven of these we have accepted. On the 2nd inst. about forty persons sat down with us to dinner, and in the evening I gave a magic lantern entertainment, Mr. Studd having lent me his lantern for the occasion. All this band are deeply interested in the Gospel. Some of them I have no doubt are Christians, though they have not yet asked for admission into the Church.
The last four months have been most busy and happy, and the Lord has been in our midst in a very special manner. I have conducted sixty meetings a month, some of them lasting three hours, part of the time being spent in catechising, and part of the time in giving fresh instruction. My wife has been working hard among the women, and has also been greatly encouraged.

Writing again on Feb. 24th, Mr. Lawson says:—We rejoice that God has been blessing so much throughout the country, and specially that He has given us no small portion of it here. We have had an increase of seven men, which has added another meeting, making in all three meetings a day. Our meetings are well attended on the Lord’s Day, and almost all who come are deeply interested. Our friends who are studying the Gospel treated Mrs. Lawson and myself to a dinner on (Chinese) New Year’s Day, and in many ways this has manifested their love to us.

Every other day, when I have had time, I have spent either the forenoon or afternoon on the street preaching, and have had good times.

FROM MISS JANZON.

YUIN-CH'ENG, SHAN-si, Jan. 26th.—
On Sunday we had a good number of people in the chapel, and in the Bible-class I believe I had more than forty women. Many people are more or less interested in the Gospel, and there seems to be a revival over the southern part of this province. We hope for a great in-gathering soon. To-day I had a good many women to our usual Thursday Bible-reading.

FROM MR. ARCHIBALD EWING.

TAI-HO HIEN, GAN-HWUY.—Some men come regularly to evening worship. Among these are three Mohammedans, two of whom are very promising inquirers, and have been coming for months; their names are Li Lao-tuan and Ho Lao-yuin.

Among others who seem deeply interested in the Truth are Mr. Wu, who owns some property in the city; Kwan Wei-sin, who was formerly a boxing-master; Mr. Shu, a flour dealer; and Mr. Chang, who is in the Ya-men; besides our two servants, both of whom, we have not the slightest doubt, are converted.

FROM MR. LUTLEY.

(Kih-chau, Shau-si Province.)

On October 17th I went to Ta-ning to attend the Native Conference. One special feature of interest at this year’s gathering was the choosing and sending out of a band of men to preach the Gospel in the districts lying around Ta-ning, in places yet unevangelized. A band of eight men were chosen by the Christians, who are to go out two and two for about a month or six weeks. Their necessary expenses while away will be paid out of the Church funds, and they will receive no salary. From the warm, whole-hearted way in which everything connected with the going out of these men was done, I believe much blessing will result from it.

On November 22nd Mr. McConnell and I went to a fair in a neighbouring town, and on the way called at the house of a Christian, Mr. T’an, who accompanied us. The more I see of this man the more I thank God for him. I believe he will be used of God. Already there are many who have a fairly good knowledge of the Gospel through him; it is evidently a real pleasure.
to him to tell others of what he has found himself.

One day in November we had both the Ho-ts'in magistrate and the head magistrate from Kiang-chau staying on our premises for several hours. It gave us an opportunity of preaching the Gospel to the people who came about, and of presenting both the magistrates with a small packet of books.

FROM ALEXANDER R. SAUNDERS.
T'AI-YUEN FU, Shan-si, September 3rd. The work here is in an encouraging state at present, and we look for showers upon this district. We have, at present, nine catechumens and about ten others who are enquirers. I hear that ten were to be baptized at Hsiao-i a few days ago, the rite of baptism being administered by Pastor K'uh, a native. Baptisms are also expected at Kih-chau (Mr. Lutley), K'uh-wu (Mr. D. Kay), P'ing-yang Fu (Mr. King) and Hung-t'ung (Mr. Hoste).

A Call to Prayer.

We give below an extract from the minutes of our Council Meeting, held May 25th, and would ask our friends to give the words contained in it their special attention.

"In view of the fact that the Government of the United States has recently adopted a bill seriously discriminating against the Chinese within its territory; and that this bill, having been declared constitutional by the Supreme Court, has become law; we feel constrained, as representing in the United States a Mission having nearly six hundred Missionaries in China, not a few of whom are from America, to record our solemn conviction that this law, if enforced, will be calculated to be a great and wide-spread hindrance to the further evangelization of China and a deep and lasting injury to the spiritual welfare of the Chinese wherever found. In view of the fact, also, that no human power can now overtake the evil already done, or prevent the evil which is likely to be done, and that only God can thus interpose, we feel further constrained to appeal to His children everywhere to offer earnest and believing prayer that the Lord will put forth His power and both bring good out of that which is past and avert that which is threatened. And to give unity to the prayers which shall be offered, we suggest that they be expressed in line of the three following petitions:

"First—That God, if it be His will, will lead the Government of the United States to retrace the steps taken by reversing the law that has been enacted;

"Second—That He will prevent the Chinese from becoming more prejudiced than before against the religion of the Lord Jesus Christ, which the Government of the United States is supposed by them to represent; and,

"Third—That He will so far overrule in all that has taken place, that in some way, China may be more widely opened than ever, and the Chinese made more willing than in all the past to hear and to believe the Gospel."

Notes from England.

REV. J. HUDSON TAYLOR, GENERAL DIRECTOR.

The 26th of May is the anniversary of the sailing of the Lammermuir, and this day is observed in all our stations in China as a day of fasting and prayer. Many of our missionaries now in England expect to gather together on that day for waiting upon God. We shall be grateful if friends at a distance will join in spirit in our supplications that missionaries and native Christians may be filled with the Spirit, and that deepened love to God and concern for souls may characterise the work of the whole year.

Those who join us in prayer will, we trust, join us also in thanksgiving for the distinguishing mercies of another year. More souls saved, more converting baptized and more candidates for baptism registered than in any previous year; rioting graciously averted in many places where it was threatened, and deliverance mercifully granted to those endangered in the two riots at Song-p'an and Ch'eng-ku; preservation of all our travellers by land and by water; a considerable band of reinforcements sent out during a year of considerable financial difficulty, without any charge to the general funds; God's goodness in again sustaining the whole work in China, and in each of its branches in Europe, America and Australia, through another year—these are but a few of His mercies for which loving and grateful thanks should be given to our God and Father.

While mentioning our mercies, we are thankful to record that prayer has been largely answered for the recovery of Miss Geraldine Guinness. We hope that she will be well enough to attend our Anniversary Meetings, and that she will soon be able to resume her work on the second volume of "The Story of the China Inland Mission." Will our friends continue to remember her in prayer, and ask special help and guidance for her in completing "The Story"?

It has been a great joy to hear from so many readers of the spiritual help and refreshment they have received from the first volume. We trust that the second will not prove less instructive and inspiring.

Our readers will be sorry to learn from the Gleanings from Mr. Stevenson's Letters of the epidemic of scarlatina in the girls' school, Chefoo. The strain on the teachers at the time was very great; and the outbreak emphasises the need for enlarged premises and for additional teachers.

The need for reinforcing the boys' school has also been emphasised by the illness of Mr. Armstrong, and the necessity for his leaving Chefoo. We shall be thankful for prayer that all the needs of these schools and of the 170 children of our missionaries (see list on page 9 of our January number) may be met in God's good time and way.
Editorial Notes.

At the invitation of Rev. J. Hudson Taylor, the General Director of the Mission, Mr. H. W. Frost has accepted the position of Home Director for the work in North America, whilst Rev. F. A. Steven, for nearly eight years a missionary in China and Burmah, has accepted the post of Secretary-Treasurer, vacated by Mr. Frost. These changes have become necessary through the growth of the work, and we trust that the officers of the Mission will be supported in these new and solemn relationships by the earnest prayers of all the friends of the Mission.

We would call attention to the alterations on the inside page of the cover, and would ask the prayers of our readers for each member of the Council and particularly for the two new members, Rev. J. McCarthy and Wm. Ferguson.

During the month we have had short visits from Rev. J. and Mrs. Lees, of the London Mission, and the Misses Newcomb, of the Church Mission, on their way home to England from China. Mr. and Mrs. Lees have been in China since 1861, and have been permitted to see considerable fruit from their labours. Our only regret was that these friends were not able to spend a little longer time with us in Toronto.

Several young ladies who have been accepted for service in China are at present staying in the home, and are studying the Chinese language with the help of Mrs. Steven and Miss Webb. They are also preparing themselves for Mission work in China by taking an active part in the mission work of this city.

We are thankful to say that the C.I.M. Prayer Union has been very warmly welcomed by our readers, and applications for membership are being received by almost every post. We trust that all who join may by earnest, believing prayer, bring down large blessings upon China and also upon their own lives.

The May issue of CHINA'S MILLIONS, containing reports of the Annual Meetings, has evidently been appreciated, if we may judge from the number of requests to send specimen copies to friends that we are receiving. In anticipation of this extra demand we printed a larger edition than usual, so that we can still supply those who wish for extra or specimen copies.

Will our friends kindly notify us at once of any permanent change of address.

If any subscribers for the paper or donors to the Mission fail to receive CHINA'S MILLIONS regularly we ask them to acquaint us with the fact in order that we may make enquiries.

Single specimen copies of CHINA'S MILLIONS will be sent free by mail to all whose names and addresses may be sent to us singly or in lists, for this purpose.

We are prepared to send parcels of a dozen or more copies of CHINA'S MILLIONS monthly for free distribution at very low rates.

Some of our friends might help to spread a knowledge of the work in China by ordering six or twelve copies monthly, and either disposing of them personally or getting a local bookseller to keep them in stock, they undertaking to receive back from him whatever copies are left unsold. We should supply such parcels at 25% discount from the subscription price, and would send a large display card with them.

Will those who read and appreciate CHINA'S MILLIONS kindly hand their copies—with a word of introduction—to their friends.

Subscriptions sent in now will be dated July, but we will send April, May and June numbers free to new subscribers so long as our supply lasts.

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Donations received in Toronto during May, 1895.

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