China's Millions

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

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

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

Friends are requested kindly to address all Mission correspondence, and to have all drafts, cheques and post office orders made payable to the CHINA INLAND MISSION. Communications specially intended for the Home Director or the Secretary-Treasurer, should be thus addressed and marked “Personal.”

In the case of a donation, or part of it, being intended as a contribution toward any special object, either in China or at home, it is requested that this may be stated very clearly; and any sums of money sent for transmission to a missionary and not intended as a donation to the Mission to be applied toward the support of the receiver, should be clearly indicated as for “Transmission only.”

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

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 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 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.—From an 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 554, viz.: Missionaries and their wives, 172; unmarried Missionaries, 267; Associates, 115. Of this total, the Missionaries from North America number 40. 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 1892 was about $167,864 from all sources—North America, Great Britain, Continent of Europe, Australasia, China, 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 they 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 Mission, at the office, as above.

FORM OF BEQUEST.

I give and bequeath to the China Inland Mission Corporation the sum of $........................ dollars; and I direct that the Release of the Secretary for the time being of the said Corporation in America shall be a sufficient discharge to my executors in the premises.

July 15th, 1893.
THE time of year has come when many of our friends will be scattered from their homes, seeking rest and change: may we remind them that our dear workers in China need very definite prayer! They will be feeling a heat from which many of them will have no escape, and will be exposed to diseases which make the death-rate of August and September greater than any other months in the year. But these are not the only dangers to which they are exposed; we deeply regret to state that telegraphic intelligence has been received of the murder of two Swedish Missionaries not far from Hankow; and there can be no doubt that the recent anti-Chinese legislation in America is increasing hostile feeling in China, and, to some extent, imperilling the safety of Missionaries of every nationality.

If these dangers lead to increased prayer, God may not only protect our own and other Missionaries, but may give them such over-flowing blessing as shall more than compensate for all they may be exposed to. Our own latest tidings have given us cause for praise.

We have recently had the joy of accepting a number of new Missionaries, who, with others returning, will, we trust, be able to leave for China in the autumn. Other candidates are still before us, some of whom we hope will be found ready for the coming season. May we ask prayer for Divine guidance and help in this matter of reinforcements. The King’s business requires haste. The doors now open may not always remain so; if we neglect the openings, God may allow them to be closed.

The present number will be largely made up of addresses given at our Annual Meetings, the report being held over until September. We hope the solemn considerations brought before us in Dr. Pierson’s address, as to God's judicial dealings with nations and churches, will be duly pondered. Does not the same principle bear on personal responsibility? May not we fail to duly improve our present opportunities for self-sacrifice and devotion, until the privilege is taken from us?

August, 1893.
The Foundation Text of all Missions.

FROM THE ADDRESS OF THE REV. A. T. PIERNON, D.D., AT THE ANNUAL MEETINGS IN LONDON.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.)

In Matt. xxiv. 14 occur these familiar words, which I regard, with growing conviction, as the foundation text of all missions. You are aware that this chapter is considered one of the most perplexing in the whole New Testament. It seems to contain plain references to two great events, already nearly two thousand years apart. In the foreground, the destruction of Jerusalem and the Jewish nationality, and in the background, farther off and more colossal in proportion, the judgment that comes "at the end of the world," or, more properly, "the end of the age." And so difficult is it to tell what words in this chapter refer to one and what to the other, or the precise point where the lines of separation and discrimination should be drawn, that thus far not the most acute commentator has been able to indicate them with certainty. The two predictions seem to blend as though inseparable.

But the thought I would just now suggest is the possibility that we have to some degree failed to see the full significance of this 14th verse. It has long been a perplexity to me, and latterly I have got some new light upon it that has served to illuminate the whole chapter. It has occurred to me of late that this famous saying may be, not so much perhaps the prophecy of any one event in the world's history, as the statement of a general

LAW OF GOD'S DEALINGS WITH MANKIND.

In the rule of three, you may change the figures as you will, but if you do not change the proportion between the figures, the formula is equally correct. So here you may change the terms, and yet preserve the general law. The law is this: there is always a testimony and then a judgment; a proclamation of God's will, and then the holding of men to account for the manner in which they accept or reject the message. That is God's universal law, illustrated in a thousand ways in the history of mankind; and this text is most valuable, not merely as a prophecy of the destruction of Jerusalem or of the end of the age, but as the expression of this general principle which pervades the divine administration.

The particular "end" is not here indicated. "Then shall the End come." What end? The end of the Jewish nation? The end of the Roman Empire? The end of the age? It is true of each and all. When God's witness has been fully and faithfully given, the end comes. It may come sooner, or later; it may be the end of one temporal order, or of the whole dispensation; but it is the law of God that

WITNESS SHALL PREPARE FOR JUDGMENT.

Look at human history. Adam was placed in the Garden of Eden, and the testimony of God's will was plainly announced to him. He rejected that testimony, and chose to disobey; and the first "end" came quickly; the expulsion from Eden was the judgment that marked the end of man's original estate of innocence and of sympathetic intercourse with God.

Then came the antediluvian era, when the wickedness of man was great in the earth, and every imagination of the thoughts of men's hearts was evil and only evil continually. God sent Noah as a witness to the world, the preacher of righteousness, who faithfully and fully proclaimed the Gospel of salvation for more than a century. Meanwhile the ark went up, storey by storey, and every hammer's blow that drove a nail home was a confirmation of the testimony of Noah to the coming deluge.

When this witness was rejected, there came another "end"—the end by fire, which swept away all the inhabitants of the globe except one family.

Aferward we come to the awful iniquity of the cities of the plain; but in the midst of Sodom was Lot, who "vexed his righteous soul from day to day with their unlawful deeds;" and that implies a witness against all this wickedness. Again God's testimony was rejected, and the "end" came—the end by fire, the first in human history, but not the last: there is another coming.

HEBREW HISTORY.

Let us pass on into the period of Hebrew history. Idolatry was introduced, first in the form of the golden calf as a symbolic representative of Jehovah, a form of idolatry borrowed from Egypt. Then the idolatry of the Phoenicians, the worship of Baal and Astarte, until the "groves" and "high places" were to be found in every part of Palestine, and idols found their way even into the courts of God's Temple. The prophets gave their full and faithful testimony, both in Judah and in Israel; and then came the "end": first, the end of the United Kingdom, in its division under Rehoboam; and then the last and greatest of the captivities—a captivity of seventy years, with the dispersion and scattering of the tribes of Israel in every direction among the nations of the earth—the end of both kingdoms.

Again, since the time of Christ, how remarkably this law of God's dealings has been exemplified and illustrated. Our Lord said: "This generation shall not pass, till all these things be fulfilled;" and this was true in one sense, for a judgment came in that day that was typical of a greater judgment that shall follow. There is such a thing as a fulfilment, and there is such a thing as a full fulfilment; prophecy has often a double accomplishment—a lesser and a greater fulfilment, just as Joel's prophecy, "I will pour out of My Spirit," was partially fulfilled in the wonderful effusion on the day of Pentecost, but is still to be more completely fulfilled in the final effusion upon all flesh, the "times of refreshing" spoken of in the third chapter of the Acts of the Apostles; the "times of refreshing," that are yet to come, "from the presence of the Lord." So in one sense, as we have said, the words of Christ were fulfilled in the Destruction of Jerusalem. There was an invisible "coming" in judgment then, as there will be a visible coming in judgment at the end of the age.

What is a "generation"? Three generations pass away in the course of a century, as the average lifetime of a generation is from thirty to forty years, and so three times in every hundred years the earth is virtually depopulated and repopulated. The lifetime of a generation becomes thus a very natural unit in the measurement of the Ages. Within the period of

THE GENERATION THEN LIVING

there was a proclamation of the Gospel as a witness to all nations, and then came an End. (There must have been a proclamation of the Gospel throughout the known world. The words of Paul are very remarkable in three places. In Colossians, 1st chapter, verse 6: "The gospel, which is come unto you, as it is in all the world." Verse 23: "The gospel, which ye have heard, and which was preached to every creature which is under heaven." 2 Timothy iv. 17: "That by me the preaching
might be fully known, and that all the Gentiles might hear." These three remarkable testimonies, taken together, intimate that, in some adequate sense, the Gospel was preached, during the lifetime of the Apostle Paul, in the whole habitable globe as a witness among the nations in that generation.)

THE GATHERING OF THE BELIEVING JEWS.

What was the primary object of this first proclamation of the Gospel? I venture to say, with no little boldness, yet with becoming humility, that it seems to have been designed by God for the gathering out from the nations of the earth of the believing Jews. Christ had said, "I am not sent but unto the lost sheep of the house of Israel," and, as a fact, His own ministry was almost totally confined to the Jews. He passed through Samaria, and spoke to the woman at the well; He went over from the Lake of Galilee to the borders of the Mediterranean, apparently for the very purpose of meeting the Canaanitish woman, whose daughter was grievously vexed with a demon (for we have no record of any miracle performed nor any discourse delivered, on the way from the lake to the seacoast, nor on the return journey to the lake), and it is remarkable that the very woman to whom at first He answered not a word, He seems to have gone over all that distance specially to meet. But these were the rare exceptions, for His preaching of the Gospel was mostly confined to the lost sheep of the house of Israel. Paul, though he was an apostle to the Gentiles, went always first into the synagogue of the Jews, at every place to which he went; and only when expelled from the synagogues, and rejected by the Jews as a Gospel witness, did he turn to the Gentiles. In this first generation, God's object apparently was that the Gospel should be preached among all nations, specifically to gather out believing Jews scattered among them, as the first representatives of the Christian Church and the Bride of Christ; and when that object was accomplished there came the End—of what? Of the Jewish nationality; which occurred just about one generation after the crucifixion of Christ. The dispersion of the remaining Jews among the nations of the Gentiles. In this first generation, the destruction of their capital and of the temple, and the gathering out from the nations of the earth of the believing Jews.

NATIONS JUDGED IN THIS WORLD.

Ever since that time God has been dealing with nations as corporate bodies. Nations have no future existence. Individuals in those nations have; but nations, as such, have no corporate existence in the future life. Hence, their judgment must come in this world, as it always does. The 25th of Matthew, which represents Christ sitting on His throne judging the nations, probably does not refer to the judgment before The Great White Throne, but to a judgment of the nations within the ages of human history; and, for all we know, it may be going on even at this present time. But, whatever may be thought of the 25th of Matthew, it seems indisputable that the great law or principle laid down in the text here, is a universal principle—that the Gospel is preached, the good tidings of the coming judgment must be spread to a judgment of the nations within the ages of human history; and, for all we know, it may be going on even at this present time. But, whatever may be thought of the 25th of Matthew, it seems indisputable that the great law or principle laid down in the text here, is a universal principle—that the Gospel is preached, the good tidings of the coming judgment must be spread to the nations of the earth. Sometimes that end is the extinction of a nation; sometimes, which is as bad, the disappearance of the nation from among the controlling powers of the earth.

Look at Spain. Five hundred years ago Spain stood among the leading nations of the earth—wealthy, intelligent, prosperous, dominant. What is it now? Poor, despised, contemned. It is not a sufficient national prize for the vultures that are hovering about looking for prey to pounce upon. They do not care enough for the possession of it to come down and devour it. What is the history of Spain, now sunk to the basest of kingdoms like Egypt? Read the story of the Inquisition; of Torquemada and Diego deza, and the thirty years during which thirty thousand "heretics" were burnt to ashes at the stake for espousing the Truth as it is in Jesus Christ!

Spain knew something of the Word of God, and the Gospel had been preached in that land as a witness, but it had been made the occasion of the persecution of God's children to a degree never known before or since within a similar limited territory in the history of the world. And the consequence is that to Spain the end has come—not absolute national extinction, but degredation, deposition from her high throne. The whole continent of Europe has changed. The dominant nations of a few centuries ago are no longer dominant; and the obscure nations of those days are now the ruling peoples. And all this has a Divine meaning.

AN AWFULLY SOLEMN QUESTION.

And now let me say, in all candour and fidelity, with regard to Great Britain and America, that I fear both for your country and for mine; and I say this not only with boldness, but with love; for I scarcely know where I myself belong. After five years largely given to labour here, British Christians have won...
for themselves so firm a place in my affections, that I hardly know whether I am an American or an Englishman. Never were there two nations on the face of the earth where the Gospel was more fully and faithfully preached as a witness than in Great Britain and the United States of America. Never were there two nations that had such an opportunity and privilege for carrying forward Missions to the ends of the earth. Never were there two nations from whom so many men and women went forth to carry the Gospel to the degraded and depraved millions of our race. But I venture to say that never have there been two such intelligent Christian nations that have done, or are doing, more harm in the world than these two.

I should not feel bold to say this, if I did not link together these two nations, one of which is my own. It is not pleasant to hear discouraging things, nor to say them, but it is to be feared that it is the truth—that, as weighed in the scales of God's judgment, it is a question whether the United States and Great Britain have not done more to obstruct than to promote the Gospel abroad. In the prophecies Samaria and Sodom are called the sisters of Jerusalem. God compares these communities with the sacred city, and calls Jerusalem to a severer account than Samaria or Sodom; because, having more light, more privilege, more opportunity, she proved unfaithful. A native convert on the Congo, Ugalla, sent the first letter ever written by a native convert to the Archbishop of Canterbury, in which he said to his Grace, "Your humble fellow-believer on the Congo sends his petition to you, as the Primate of all England, to ask you to induce your people to send to his fellow-countrymen more Gospel and less rum!" was there ever any appeal more pathetic?

OPium, Lust, Whiskey, Fire-Arms.

God does not forget that England forced opium on China at the cannon's mouth, and has sustained the opium traffic, one of the darkest chapters in the history of any nation; and that the English Government was a party to the sin of licensed lust in India! Nor does God forget that one vessel sailed from Boston for the Congo, with one Missionary of the Cross and seventy thousand gallons of whiskey aboard—one Missionary to uplift the Gospel standard, and seventy thousand gallons of spirit to deprave and degrade and destroy human bodies and souls! Great "Christian nations" join together in these latter days, first to send the whiskey to craze men, and then to put fire-arms into the hands of the men that are crazed with whiskey!

It is a solemn question that we have to confront. If nations like Rome have been judged, and their end has come, because of the rejection of the Gospel; what shall be said of such nations as these, flooded with Gospel light and enjoying such privilege and opportunity—nations having the great bulk of Protestant Christians as subjects, and possessing immense stores of wealth available for the service of God—if, with all this darkness pervading the world, and gross darkness covering the people, these nations do not unite to send the Gospel to lost men, and compensate, in part, for all the damage done by an unsanctified commerce and an un-Christian civilization, by giving the Missionsaries of the Cross and the Word of God to those for whom Christ died?

The outlook of Missions is in some aspects very sad and very disheartening. There never were such open doors in the world as now; never such abundant facilities for the work as now. The Christian Church never had such a large and intelligent membership as now, and never had in her membership so large a number of consecrated people as now. Never did the Church control as much wealth as now; nor have so many disciples who had wealth ever before been found with consecrated purpose to use that wealth for God's glory. Nevertheless, it remains true that, instead of dealing with the great question of a world's destitution as we ought, instead of sending an adequate number of Missionaries into the field, and instead of our consecrating the large amounts of money that we ought to, and might, every department of missionary work is suffering, both for lack of labourers and for lack of funds.

After praying for a century that God would open the doors, and when these doors are open before us so abundantly that scarcely a single one remains closed in all the world, such are the straits of our mission work that we are actually talking about retrenchment—calling in labourers, and stopping missionary effort! Think what such curtailing means! not only making no advance, but absolutely surrendering points of strategic importance that have been seized and heroically held by our representatives in the great missionary campaign!

We shall never do much in any work for God so long as we congratulate ourselves upon what we have already done. It is the backward look that works harm. "Forgetting those things which are behind, and reaching forth unto those things which are before"—and pressing forward—that is the only attitude for a missionary-spirited Christian; that is the only way to reach the goal, and to attain the prize. And my voice, heard now, it is very likely, for the last time at the anniversary of the China Inland Mission, urges, in earnest and pathetic appeal, that the whole Christian community of Great Britain may rise as one man, and covenant with Almighty God that the things which have been done shall be forgotten; that the past measure of consecration shall no longer be thought of as any adequate standard of devotion to the Lord's work; that we will look, not at the few converts gathered, nor at the few stations established, nor at the few Bibles distributed; but at the immense territory that remains to be taken for God, the vast millions that remain to be evangelized, the deep darkness that prevails, and the terrible death-shade that hovers over so large a portion of the earth. If we really feel what the emergency is, what the crisis is, what are the needs of the heathen, and what the demands of our ascended Lord, we shall forget everything else but the onward, forward, upward movement. We shall feel that we have never made any sacrifice; that we have never given anything; and that thus far we have been trifling with the whole question of Missions, instead of treating it with the dignity and with the appreciation which its importance positively deserves.

THE JUDGMENT OF CHURCHES.

Let us not forget, also, that Churches, being like nations, corporate bodies, have no existence in the future life; individuals have, but Churches not. I am not speaking of the invisible Church, which is, unhappily, not the same with the visible. Would to God it were! The visible Church is a corporate body, an association of believers who confess Jesus Christ; but within its bounds are many of whom we confess, weeping, that they are the enemies of the cross of Christ, or at best are yet in the bonds of iniquity. The Church, like the nation, must therefore be judged in this life.

God has often judged, condemned, and even swept out of existence Churches that are not true to His Word, or to His Work in the world. Or, He allows them to exist, without power, having a name to live while practically dead; as He degrades and debases nations which He does not absolutely destroy. He permits unfaithful Churches to be overrun with
rationalism and Romanism, ritualism and secularism, and every other influence that is fatal to true prosperity and power. Whenever the missionary spirit ceases to exist, or is not cherished and fostered, the Church risks the removal of its candlestick out of its place.

What became of the original seven Churches of Asia Minor, which are addressed in the second and third chapters of the Book of Revelation? Has one of them to-day even “a remnant according to the election of grace?” They have disappeared from the face of the earth, or have become worse than extinct; for if any vestige remains of them it brings no honour to the Lord Jesus Christ, but is a reproach to His dear Name. These Churches were not missionary Churches! They had a knowledge of Christ, but they did not disseminate that knowledge. They were not zealous for the proclamation of the Gospel in “the regions beyond;” and the consequence is that they themselves have perished.

The day may come when the Churches of America and of Great Britain will either have perished from the face of the earth, or have lost their vitality and spirituality. This monotonous, droning ritualism which prevails, is well adapted to put disciples to sleep; while worldliness “swings them in a hammock of ease, hung between the cross and the golden calf;” and aesthetic culture sprinkles them with rosewater; and selfishness makes them oblivious to all but self-indulgence! Rationalism is now pervading the membership, and even the ministry, undermining the inspiration and infallibility of the blessed Word, teaching doctrines which fifty years ago would not have been tolerated in any of the Protestant Churches of Christendom; secularism has invaded the Church, destroying the distinction between the world and the disciple, making the Church very worldly, and the world a little churchly, like water that is neither hot nor cold, but lukewarm, which you spue out of your mouth.

What does all this mean? It means that our peril is in neglecting God’s work. Lord Shaftesbury said that the only refuge from secularism and Romanism and rationalism is to be “for ever engaged in preaching the Gospel to dying souls, and uplifting the Redeemer before our fellow men.” That is the antidote for all these evils and for selfishness; for it demands a certain separation from the world. The disciple must be separate, like a boy who stands on the insulating stool and takes hold of the poles of the electric battery, and so becomes electric like the machine itself. The moment he steps of the stool upon the earth he loses the electricity.

We must stand on the insulating stool of faith and unselfish interest in missionary enterprise, separated from the world, and from all that is earthly and carnal, and have a firm hold upon the Lord Jesus Christ if we would be charged with the subtle magnetism of the Christ-like Spirit.

Rev. A. T. Pierson, D.D.

The speaker who preceded me made a very significant remark, that has almost crowded out of my mind the train of thought which I had designed to present. He said that some persons say that, in speaking of Missions, we must say encouraging things, for the people will not listen to anything that is discouraging. I regard such an attitude of mind, upon the part of any congregation of believers met together to consider the subject of Missions, as a First-Class Heresy.

With encouragements and discouragements we have nothing to do. This is the King’s business; and it is ours to follow our Master’s lead, and carry the Gospel to every creature. Until we stop this counting of converts, and stop worshipping that great Diana of the modern Ephesians, the statistical table, we shall never do this work as it ought to be done. If not a convert had been gathered in the hundred years of Missions just past, our obligation to proclaim the Gospel to a dying world would not, in the slightest degree, be affected. Our marching orders are explicit; and if we have no reward or compensation this side of the coming of the King in glory, we can afford to wait until then, to learn the reason why we have been suffered to go on with our Lord’s work with so much apparent discouragement.

After these introductory remarks, Dr. Pierson gave the suggestive address on The Foundation Text of All Missions,” found on pages 100-103, which for emphasis we have printed as a separate article. He then concluded his speech as follows:

I confess to an intense interest in the work of the China Inland Mission. I admire its thoroughly Scriptural basis, its work done in faith and in prayer and dependence on the Providence and Spirit of Almighty God; its avoidance of direct appeal for gifts under the impulse of the moment, trusting to the deepening of spiritual life, and the consecration of individual and family character, to pour a steady stream of devoted offerings into the treasury of the Lord. I believe in the policy which the China Inland Mission advocates, “of preaching the Gospel as a witness to all nations.” Some say that it is a very shallow thing this preaching the Gospel as a witness. They exclaim, “Why not thoroughly pervade all these nations with the Gospel?” That is the thing to do, when we have first given the witness, but let us do one thing at a time. If we are to make a second proclamation, it is necessary to have a first proclamation, and this let us be eager to do. It is not worth while to quarrel over terms. Here are millions that do not know about Christ. Let them know about Him. Make sure the first proclamation—and then we will all unite to give them the second.

What a sublime spectacle if all disciples would join hands and hearts and means and lives in this grand endeavour to overtake with the Gospel the world’s desolation! to reach the race while we live! Each generation has a peculiar unity and solidarity, constituting one contemporaneous family of men: whatever we may do for those who are to come after us, the great, pressing debt is that which we owe to those who live with us upon this planet: and the only way to discharge this debt is the speedy telling of the good tidings to every unsaved soul; and if meanwhile we see no adequate results to reward our labour, and justify the expenditure in human eyes, let us remember Hans Egede, who, after many years of work among those stupid, indifferent Esquimaux in Greenland, chose for his farewell utterance Isaiah xlix. 4, 5. How it rebukes the ever present tendency to measure faithfulness by apparent results! “Then I said, I have laboured in vain, I have spent my strength for nought, and my work with my God. And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength!”
A Lady’s Adventures in Thibet.

We abridge the following account of Miss Annie R. Taylor’s journey into Thibet from the North China Daily News. Miss Taylor, who works at her own expense, set out on this journey at her own risk, and only wrote the day before she set out to apprise us of her intention, saying she knew we could not take the responsibility of encouraging so perilous and peculiar an enterprise. But, feeling assured she was called of God to attempt it, she was going, trusting in Him. We are very thankful for her safe return and journey to England.

From a Ch’ung-King Correspondent of the “North China Daily News.”

Miss Annie Taylor, of the China Island Mission, passed through here to-day on her way home from Thibetan voyagings which have extended over nearly a year, the greater and most difficult portion of her journey, however, having been made in the depth of winter.

HER PERILS.

Miss Taylor, in addition to the suffering inevitable in a country so bare of food and shelter as is Thibet, and in a climate where the strongest often succumb, had her existence further imperilled by the treachery of her Chinese servants, and was only saved on more than one occasion from being murdered by the interposition of the more chivalrous Thibetans; and then, nothing but the most undaunted resolution, coupled with a coolness and nerve as astonishing as it is admirable, saved her from perishing a victim to such cold and hunger as it seemed incredible a frail woman should have survived.

LHASA NEARLY REACHED.

She has just performed a feat which rivals in adventure, while in difficulties overcome it excels, the travels of even Captain Flower and Mr. Rockhill. Alone with the help of one Christian Thibetan, whom she brought with her from Darjeeling, she has penetrated to within three days of Lhasa, and returned alive to tell the tale. But for the treachery to which she was subjected, and which she is not yet able to strike a woman, so that all women can do it, or get stolen on a journey, but to the difficulty was how to bury him. But they found a piece of swampy ground, and as it was still early in the winter, it was possible to move a few sods there. So they covered him up, but not before the wolves were all howling round.

She then went on to Sapiaka, and saw 500 of the men there go out on a freebooting excursion. They think this quite a right thing to do, although small thefts are severely punished among them. She then crossed the Drichu, which she thought was possibly the Yangzte, passed Gala with its houses all set against the hill, the roof of the one house serving as the terrace of the one behind, and described how the people there use nothing to enrich the ground, nor even remove the stones, but just plant barley every other year, leaving the ground to be refreshed by the sun between whites. But by far the larger number of Thibetans live in tents.

In every way people sought to prevent her from entering the Lhasa district by telling her of fighting going on, but she found that an arrangement had been come to that travellers should not be interfered with. It was here, however, Noga, after repeated acts of insubordination, began to use violence to her, and at last tried to draw her sword. It was the Thibetans who protected her against her own Chinese servant, and saying there was no Chief there able to protect her, sent her on under an escort. “Whether a foreigner or not, you are a woman,” said the Thibetans.

THIBETAN FRIENDLINESS.

Miss Taylor’s hardships would require a volume. For three days they lost their road; they had no tent. That and every comfort had to be sold, her servant having taken everything he could from her before he left her. When, on the 24th of December, they found the road again, they just hid away in the hills for the whole of Christmas Day for rest. During all this part of the journey her sufferings from the rarity of the air were very great; palpitations, gasp-
CHINA'S MILLIONS.

And she had to travel by night, finding the cold beyond what any one could imagine who had not felt it. Tea froze as soon as poured out, and for three nights they were only too thankful to find refuge in a cave with just room for them to lie down, half suffocated by smoke, so as to obtain a little heat.

On the 31st of December, they crossed the Drichu into the Lhassa district, but had to stop near Najma, within three days' journey of Lhassa, owing to Noga having gone before, making a great merit of revealing that it was a foreigner coming.

A military chief arrived from Lhassa, very gorgeous in his clothing, and at first rough, then friendly, and indignant with the Chinaman's treachery. There was a sort of trial. And none who can should miss hearing from this heroic woman's own lips how she stood out for her dignity as an Englishwoman, till in the end she not only

WON RESPECT FROM ALL,

but convinced them of the truth of her story, thereby saving the lives of her two Thibetan servants, who the Chinaman had tried to make out were treacherously leading her into Thibet.

The Chiefs told her as far as they were concerned she could go on to Lhassa, but they would lose their lives if she did, and they gave her an official and nine soldiers to protect her against the Chinaman, beside supplying her most pressing necessities. Everywhere she found the Thibetans expressing liking for the English. They had been especially struck by the prisoners in the Sikkim war being kept alive, well fed, and actually supplied with money to go home with. So that there seems a little fear, lest should there be another war the whole people would seek to be taken prisoners!

ON THE RETURN JOURNEY the horses, which in winter have to be fed with goats' flesh, tea, butter and cheese, suffered so from hunger they were always tumbling down, until Miss Taylor joined herself to a yak caravan, and 200 yaks made a way for them through 20 feet of snow.

It was on the 22nd of January Miss Taylor left the Lhassa district of Thibet, and on the 3rd of April she reached Ta-chien-lu after hardships such as it seems hardly credible a woman should have surmounted. In Thibet she was always called Anna, the name for their women religious teachers, and to look more like one had all her hair cut off.

Truth seems to be a virtue unknown among the Thibetans. But whether because of their vices or their virtues Miss Taylor has returned with her heart as much set as ever upon carrying the Gospel of Glad Tidings to this people who, if they do wrong, yet at all events, as she says, do not conceal it. They do it openly.

The China Inland cannot have many more such Missionaries, but that it has one such is a thing to thank God for. And whatever Miss Annie Taylor wants for Thibet, whether men or money, we feel sure that the woman who has succeeded in making this journey will obtain.

Chungking, 6th May.

Recent Baptisms.
REPORTED IN VARIOUS LETTERS FROM MR. STEVENSON.

| CHIN-LI, Shun-teh | Jan. 18 | 1 SHAN-TUNG, Ning-hai-chau | March 19 |
| KWEI-CHAU, Kwei-yang (out-station) | March | 3 CHEH-KIANG, Bing-yie | March 20 |
| SI-CH'UEN, Pao-ning | March 5 | 4 T'AI-chau (out-station) | April 3 |
| " " (out-station) | March 26 | " " | April 4 |
| " Sui-fu | April 1 | " " | April 4 |
| YUN-MAN, Ta-li Fu | March 11 | 1 " Bing-yie | April 16 |
| HO-NAN, Chau-kia-keo | March 19 | 1 " Ning-hai | April 23 |
| " " | April 4 | 3 | " |
| " " | April 9 | 4 | " |
CHINA'S MILLIONS.

ADDRESS DELIVERED AT THE ANNUAL MEETING HELD IN LONDON, MAY 30th.

The Faithfulness of God.

REV. J. HUDSON TAYLOR.

IT is a great refreshment to me, after four years' absence, to be among you again at one of these Annual Meetings. I think that you will realize with me that it is no small matter to thank God for, that He has taken all the Missionaries of the China Inland Mission, from the beginning to the present time, safely out from England to China. Only one of them, I believe, has been shipwrecked on the way; and that one, though shipwrecked, was not drowned, and was able to go to his destination, and to serve God for seventeen years in China before he came safely home again on furlough. I refer to our dear brother, Mr. George King, who we hoped would have addressed us to-night. His circumstances do not allow of his being here, but we thank God for his goodness to him, and to other fellow-workers in the field.

They can all testify to God's faithfulness and to the truth of God's Word. They have put it to the test. They went to China with no human guarantee. I have often felt glad that I was a poor man, and that I had no money, and could never promise anything to anybody, but that I had a rich, heavenly Father, and that I could promise to them all that He would not forget them. And since I have been a father myself, I have often thought of something more, that He could not forget them.

There are now labouring, largely in the interior of China, 552 Christian workers who have gone out to that field, a large proportion of them with no means of their own and with no guaranteed support whatever from man; yet every one of them with the guaranteed supply of every need. "My God shall supply all your need according to His riches in glory." And that our God does at all times fulfil this gracious promise to them is no small cause of encouragement. The living God still lives, and the living Word is a living Word, and we may depend upon it; we may hang upon any word that God ever spoke, or ever caused by His Holy Spirit to be written. Forty years ago I believed in

THE VERBAL INSPIRATION of the Scriptures. I have proved them for forty years, and my belief is stronger now than it was then. I have put the promises to the test. I have been compelled to do so, and have found them true and trustworthy. We want to impress upon you that the Word of God is God's own Word. If I did not believe in the inspiration of a Bank of England note, if I was not quite sure whether the note that professed to be for £150 would be cashed for £50, or for £500, it would not be worth very much to me. But when I got a bank-note for £50 or £500, or for £1,000 (as I have had put into my hands by one gentleman who did not want his name to be known, even in the office, preferring to give anonymously), I never expected to get £999 15s. for the £1,000 note. What would you have thought if I had been foolish enough—nay, I might say dishonest enough—in which the Gospel of God is represented? I wish that I could say that I had been as faithful to the Word of God. Oh, how often have I discounted God's promise and been surprised, almost, at getting a small part of that promise fulfilled, instead of expecting and claiming all!

But we can tell you something more than this. We have found that when our faith has broken down, even in God's own Word, His faithfulness has not broken down, and that when we have been poor children, we have had a very kind Father, that when we have been unworthy servants, we have had a glorious Master. "If we believe not, yet He abideth faithful: He cannot deny himself." Unbelievers will find Him wholly true, and believers will find Him wholly true, and become very much ashamed of their unbelief, as many of us have had occasion to be again and again. But it is not our faith that makes Him true. It is this truth that makes Him true. Oh, it is so blessed to have such a great and glorious God!

I was looking this morning over some STATISTICS OF THE WORK since I last stood on this platform. In 1889 we had 145 stations and out-stations in Inland China; at the close of last year there were 207 stations. That is a gain during these four years of 62 stations and out-stations in which the Gospel of God is every day being preached to multitudes. Is not that something to be thankful for?

When I was here last we had 332 members and associates connected with the Mission. At the present time God has given us 552. Here is a gain of 220. Has not the Lord been answering your prayers in thrusting forth workers into the field?

Then we were thankful to rejoice in 472 persons who had been baptized in 1889, 672 were baptized last year. That is exactly 200 more than four years ago, and this in spite of its being a time of trouble, of rioting and of false rumor, which has in many ways made work more difficult, and, in some cases, extremely dangerous, as far as sight could go. But the Lord has been faithful, and has preserved every one of the dear workers, and given them to see of the travail of the Master's soul.

The communicants in fellowship with the inland churches when I was here last were 2,474. At the end of last year they were 3,657, showing a gain of 1,183. Of course in the meantime there have been a very large number of deaths.

CONVERTS OFTEN AGED PEOPLE.

Perhaps you are aware of the fact that a large proportion of our converts in China are over sixty years old when they are converted, and not a few over seventy, and a good many over eighty! Well, they do not live very long to enjoy the fellowship of the Church below, but they go to join the fellowship of the Church above.

And there are not a few who never are baptized. Before the period of probation which, in most of our stations, we think desirable, is passed, they go to their reward. They go to be with Him whom they have learned to love, and it is so blessed to know that the number every year is increasing, who are safely garnered home, who cannot fall, for they are with the Lord Himself, and cannot be tempted any more.

The Lord has been blessing our beloved fellow-workers, and this blessing has in many cases passed on to native workers, so that I could tell you of churches that have sprung up from the labours of quickened native Christians, and that have not cost a penny of English money, nor any foreign labour, but have been the work of the Spirit of God, by men whom He has filled and quickened and caused to overflow with blessing. May God increase this more and in every part of China!

THE NEED OF PRAYER.

Before I sit down, I want to remind you that when God works the devil works too. And if souls are not abiding in Christ, when the devil works there are very likely to be some sad failures and some sad sins. We want your prayers for our dear workers that God will bless and keep them all. We are a band of hundreds of workers from many different lands. We come from twenty different countries, as well as from many different denominations. We are an international and inter-denominational Mission.

You will not find anywhere such a band of workers; but Satan, who is always striving to get in, and to defeat and to agitate and to
disturb where he cannot destroy, will be trying continually to bring in some weakness or some failure; and we have had weaknesses and failures and sins to confess, as well as blessings to thank God for. I want you to pray that we may all be filled with the Spirit, may be kept strong in the Lord, and abiding in Christ; then, as the time goes by, if we are spared, any of us, to meet again down here, we shall have to tell you of yet greater triumphs that God has wrought for His own great Name.

May God grant that the year on which we have already entered may be a year pre-eminently of Holy Ghost triumph. Help us by your prayers, dear friends, and help us in every way that you can. Circulate missionary literature, specially amongst young people who may be able to give themselves to the Lord; for it is still true that a million a month in China are dying, dying, dying without God.

Are you sure that you are in your right places here? It is very, very strange if God wants every one of you in Britain while there are tens of thousands of places in China where they have never heard of Jesus and His love. Oh! will my young friends pray very earnestly over this question? Are you quite sure that you are just where God would have you to be now; and if you are where He would have you be now, are you where He would have you remain permanently?

A Thankful Testimony.

MR. HERBERT TAYLOR.

I WANT to bear a thankful testimony to-night, and it is to God's faithfulness. I want to speak, firstly as the son of a Missionary, and, secondly, as a Missionary myself, and all I have to say is just about God.

It was my privilege to be one of the children in the Lammermuir party that went out in 1866. I cannot enter into any detail. Thank God, He has raised up one who has written The Story of the China Inland Mission, which is only the story of God working through His servants. It is worth reading, it is worth praying over.

I well remember saying "Goodbye" to my grandmother at Tilbury. I was only five years old. I well remember the first Sunday on the Lammermuir—so different to the Sunday at home, but such a happy Sunday. Even as a child, I felt we were worshipping God on the Lammermuir. I well remember after three months' sailing, the happy day of rest and refreshment God gave to us in Java underneath the cocoa-nut trees there. We did all enjoy drinking the cocoa-nut milk. Well do I remember the typhoons through which we passed. You will see in "The Story" how God took care of us where nothing else could have saved us. I well remember the landing at Shanghai; the sort of shame we felt at going into port, with our spars all broken and jury-masts rigged up, and yet the thankfulness that there was in some hearts that God had brought us through such danger. I well remember the welcome which Mr. Gamble gave us, and then the first days in Hang-chau, and the life there. I remember the Yang-chau riot, when I was let down in a blanket from the roof into the front courtyard, and we escaped, first of all, to the well-house, and then afterward into the house of some of the Chinese who were friendly toward us. But details I cannot go into. The testimony which I want to bear is that God can and does take care of the children of Missionaries; when they are in heathen lands, in a strange climate, and surrounded by injurious influences. And God can take care of children when they are separated from their parents, though that is one of the greatest trials. When we were brought home by one who is now in glory, in the year 1870, God took care of us, and when He called her to Himself, He provided other friends, and the memory of their love, the love that God put into their hearts, is written upon my heart. Then when my dear step-mother was called to go away to China to the famine orphans in the year 1878, and to leave her two dear children behind her, none but God gave her the power to do that noble deed of self-sacrifice; but God did give her the power, and God took care of them, and of us all, and provided a home with my uncle and aunt Broomhall.

God enlarged their hearts to take care of us, although they had ten children of their own. God gave them the love to care for us. God does provide for Missionaries' children, and it is because love is of God. Yes, my brothers and my sisters in the Lord Jesus Christ, Missionaries may leave their children in God's hands.

But I want to bear another testimony to God's faithfulness; and it is the testimony of a Missionary himself, for God has called me to be a Missionary. I cannot tell you one-half of God's goodness. I might refer to the work in Che-foo and the school there, and tell you how God started a school for Missionaries' children, the members, first of all, of the C.I.M.; and how God enlarged that purpose, and made that school into a school for Missionaries' children, irrespective of the Mission to which they belonged. I might tell you how God still further enlarged that school at Che-foo until it became a public school. I might tell you how God not only taught the boys and the girls to read and to write, but to know Him. I might speak of other work—the business work to which Mr. Sloan has referred: and I bear my testimony after five months in Wu-chang, that God can help us in keeping accounts, although it is very dreary work to some of us, and God can help in the forwarding of letters and the making up of parcels, although it is not the kind of work we love to do best.

When we are preaching He is working. To compare the work in various stations as it was a few years ago with what it is now, is a most profitable employment.

We can see God's hand has been in it all. I should like to mention how in the year 1886 I travelled with my father, and there was very unmistakable guidance that it was of God. It was proposed that we should go for a journey across the North, and I was telegraphed for to meet him in Shanghai, when God changed the purpose and took us through the provinces of Cheh-kiang and Kiang-si first; and as we and dear Miss Murray and some of the sisters journeyed down the Kwang-sin river, we passed a place called Ich-yang, which had never been opened. We did not stop; but in the boat, as we passed the city, we prayed that God would open up that place to the Gospel. Four years after, in 1890, that station was opened, God answering the prayer; and now to-day there is a native church of 17 members. We passed on to Kwei-ki, another station further down the river, where afterwards it was my privilege to work for God, and I had the joy of seeing the first native convert baptized. Well do I remember that Sunday. Now there are 128 native Christians there.

* To be ordered at the Office of the Mission, post free, $1.25.
After going a journey across the north of China, and attending those conferences where we had "The days of blessing," the conferences at Tai-yuen Fu and Ping-yang and Hung-tung in Shan-si, it was my privilege, as I before said, to go back to work for a time in Kwel-k’i, and we had a time of very great difficulty, and of very great blessing.

From thence God called me into the province of Ho-nan, and took me to the station of Shae-k’i-tien. It was, first of all, to escort some of our dear sisters there, that work might be done amongst the women. It was very difficult work at first, but God strengthened our sisters for it. Crowds of people came to see them, and followed them on the streets; and God enabled them to go out day after day, every afternoon, and face these crowds, that they might tire of seeing them, and then listen to the Gospel. God knows all that our sisters bore for Him, and He has a reward for them. God was faithful; and now to-day there are twenty-four native Christians in the church at Shae-k’i-tien, of whom nine are women. Two of our sisters branched off from Fan-ch’eng, and were escorted by Mr. Hutton to Chan-kia-keo, another station, to help in the work amongst the women there; and far greater opposition arose there than we met with, even at Shae-k’i-tien. God is now answering prayer, and in that native church are 50 baptized believers, seven of them being women. God does work through us. God is faithful. God does take "the things which are not," and use them for Himself.

Just one other word. Do not think, because we come here full of joy to tell you of what God has done, that there is no need for very many more Missionaries. Stress was laid this afternoon upon the importance of individual dealing with the Chinese. How can the few Missionaries out in China deal with the millions individually? Every person who is saved has for himself to be convinced of the truth of the Gospel. For himself he has to reject the work of his ancestors. For himself he has to take up the cross and follow the Lord Jesus Christ in ways that we know nothing of in these home-lands.

I do ask you to look at that tiny white dot in the centre of that large black square representing China. (See July Number.) Not only look at it here, but take it home; think about it; pray about it; a little, tiny dot, not very much more in size that the head of a pin in the midst of all that blackness of darkness. And I cannot describe to you, nor does that blackness describe to you, what the darkness of heathenism is. There are seventy-eight people saved in Ho-nan amongst 15 millions. Amongst 150,000,000 only 78!

Is it because the need is not known that our brothers do not go out to China? Or is it from not being in communion with the Lord Jesus Christ? pray over the need of China. Ask God if that need is not calling you to go out, my brother. Business men are needed in China. Men of every quality are needed in China. God needs them, and we ask you, Is not God calling you to try and meet something of that need?

A Look into the Heathen World.

Mr. Walter Sloan.

I have not had any experience of actual work amongst the Chinese themselves. Before I had acquired the language so as to be able to have intercourse with the people, the Lord saw fit to recall me to England; and yet one has had a look into the heathen world, and I am quite sure that every one who has, has realised that to go and see the people as they really are is a very different thing from reading, or hearing, or thinking about them at home. Perhaps, having had just a look, one may be commissioned of God so to speak to others, that their hearts may be awakened to God's call to them.

Now, very briefly, I should like to mention a little of what one has seen in China. I was saying that I had a look into the heathen world. I have also had a look at the missionaries. And one is so glad to-night to be able to say, as Mr. Taylor has done, that the Lord has indeed been moving graciously and gloriously among His own people in China. I am sure that we all realise this, that more real blessing from God in the lives of individual missionaries means, immediately, further blessing amongst the native Christians, and that means a more true testimony for God to the heathen who do not know Him.

Part of the time that I was in China it was my privilege to be studying the language in the home at Gan-k’ing. There were close upon thirty of us, and the Lord was very present with us, blessing those who were being prepared by study to preach. And while I am standing here to-night, those thirty workers, with very few exceptions, are scattered, and have gone into ever so many provinces in China. Year after year those who come out and, remain in that home for a few months, are then scattered to all parts of China in which our Mission is working. So that when the Lord's presence is manifested in that home at Gan-k’ing, we may expect that the young workers will be a fresh strength and stimulus to those who have been labouring on with little spiritual help or fellowship in many distant stations.

It was also my privilege to spend a week shortly before I left China at the home at Yang-chau, and I had a little sight of what the life is there. During those days we had a glorious manifestation of the Lord's presence in our midst. I do not think that any of us who were there will ever, as long as we live, forget the way in which the Lord drew near and manifested Himself, in fresh glory and power to all our hearts. A number of the sisters there had recently come out, and there were others gathered who had been out for many years, and had been working in different stations.

I have also seen a little of the business work in China. Friends sometimes wonder, "Why do people go to China simply to do business?" Well, my dear brother Brock and I spent some months together last year in Han-kow, in the office there. The letters for all the thirty or more stations to the west and north have all to be arranged in that office, those going out and those coming back; and the money has to come there, and then to be despatched. Any stores which the friends in these stations need they have to send to Han-kow for, and all their parcels from home have to be re-arranged there. Then the parties that go to the west, or come from the west, need some little time at Han-kow for arranging about boats, and waiting for their steamers.

Much has to be done there. The work is often trying and often hard, and it needs just as really the presence and power of God's Spirit in the heart to keep right in daily life there as it does to go and preach the Gospel directly to the heathen; and sometimes it needs, I believe, more grace, to leave direct native work, when necessity calls for it, and to go and serve Him in one of these business stations; the brethren who do thus go for the general carrying on of the work should have our prayers and sympathy.

In closing, there is something in the Word of God that I want to set before you. Miss Murray referred this afternoon to the fact that in coming home we find that there is such a lack of deep interest, I will not say in missionary work, but in the coming of the Kingdom of God in the dark places of the earth. It is a sad fact that, although for years Christians in England have heard again and again interesting incidents of people in China, in India, and in Africa, whose
I am glad to have the opportunity of saying a few words about the work in Hu-peh, because I believe that when you know what we are doing there, you will be able to pray for us more intelligently.

Lao-ho-k'eo was opened as a station by Mr. George King, a little over five years ago. Three of my sisters were with him from the first, and a few months later, when I was freed from my duties in the Shanghai home, where I had worked nearly three years, I joined the little band at Lao-ho-k'eo, thus bringing the number of workers up to five. Of Mr. King's labours, medical and evangelistic, I shall not attempt to speak, simply because in the few minutes at my disposal it will not be possible for me to do more than give you the barest outline of work amongst the women.

Lao-ho-k'eo is situated on the Han River, some 500 miles from its mouth at Han-kow. The town itself contains about 70,000 inhabitants, and countless villages with teeming populations lie scattered around it. No Protestant Missionaries had ever resided in the neighbourhood previously to our settling there, and not one perhaps in 5,000 of the neighbourhood were Christians before our arrival. No Protestant Missionaries had ever resided in the Lao-ho-k'eo district, and not one perhaps in 5,000 of the people had ever seen the face of a foreign lady, so speculation was rife as to what we had come for, and all sorts of rumors were in the air.

The women were very much afraid of us at first, but their curiosity triumphed over their fear, and soon they came to us in large numbers. I have seen ten or twelve hundred in a single day; often we had fifty or sixty, and sometimes not more than ten or a dozen, but rarely a day passed without bringing us some visitors. Our doors stood open from dawn to dusk, and all who came received a kindly welcome. Numbers came for medicine, which was dispensed freely by Mr. King to all who asked for it; and not a few came asking to be told the new doctrine. Whatever their object in coming might be, our aim was always the same—to tell them of the living God who loved them, and the loving Saviour who died for them and rose again.

We used to spend a great deal of time in the villages, speaking, generally in the open air, to those who gathered around us. And later on when Mr. King, having secured the services of an evangelist from Han-chung, was able to open a second chapel in a busy street some five miles from our home, we sisters used to go in turn three or four times a week to talk to the women in the female guest hall there. In this way many thousands of women must have heard the Gospel, some of them scores of times, but for a long time we saw little fruit. We continued talking to those who came, sowing the seed and watering it with our tears. We looked and prayed and longed for the harvest, and at last the blessing came.

Twenty-nine persons made a public profession of their faith in Christ by baptism, the first-fruits, we trust, of a great harvest of souls that has yet to be gathered in at Lao-ho-k'eo.

Having worked in this way for a few months, I instituted a class for the women and invited them to meet me at the chapel; and before I left I had from 70 to 100 women and children in attendance. I used to talk to them as one would talk to little children, and teach them to repeat a text of Scripture, or a verse of a hymn, or a simple prayer, and they would sit for hours listening and learning. My heart yearns over those women. I believe that if I went there to-morrow, taking ten sisters with me, I could not undertake the work that is waiting to be done.

A gipsy child who lay dying, and then heard, for the first time in its life, that God so loved the world that He sent His Son to save it, looked up in the face of the lady who brought the message, and said in pathetic tones, “And I never thanked Him. But I did not know. No one ever told me.”

In these Christian lands such a complaint as that of this dying gipsy child is rarely heard; but in poor, dark China we hear it every day from the lips of our Chinese sisters, “We did not know, we did not know. No one ever told us.” We in the field are telling as many as we can reach. We are working to the utmost limit of our strength. But, oh, we are so few, and time is passing so quickly, and the women are dying in the dark so fast around us, that reluctant as I was to leave my work, I am glad to be here to-day, that I may echo the oft-repeated cry, “Come over and help us, Come over and help us.”

We wonder why you do not come, the Chinese wonder why you do not come. I think that the angels must wonder why you do not come. I thank God that eleven years ago in this hall I offered myself to Him for work amongst the heathen. I cannot tell you how thankful I am that He sent me to China, and especially that He sent me in connection with our own beloved Mission. Some of the happiest years of my life have been spent in China, and if I had a hundred lives I should like to give them all to China.
The King's Bounty.

(Continued.)

The Lord's care over us as a household has been shown not only in connection with large gifts, such as the above, but also in connection with smaller gifts, as the following story will show: Once during the past winter, for a short time, we were reduced to very plain living. While there was an abundance of funds in the Foreign Account there was a scarcity of funds at home. For a few days, therefore, we were without some table necessities, such as tea and sugar, and we were waiting upon God for a renewal of supplies. At this time a loving letter was received from an aged friend, the widow of a Presbyterian minister, who herself has but a small income, enclosing $1.00, which was designated "for tea and sugar." As this friend was living many miles away, it was wholly impossible for her to have heard of our special need. Her Father and ours, however, knew what that need was, and knew also where lay the consecrated dollar with which to meet it. It is almost unnecessary to add that before the dollar was gone other and larger sums of money were received.

B E F O R E Y E A S K.

Sometimes the Lord has given to one whom He has wished to minister to us almost an intimation of some peculiar want which we have had. This was true not long since, when, being entirely out of money upon our Home Account and almost out of food in the Home, we received the following letter from a friend in Montreal, telling of an experience which he and his wife had had the morning before at family worship. The friend wrote: "As Mrs. — and I knelt in prayer before God, He said, 'Send $10.00 to the China Inland Mission;,' and so I could not pray; I could only hear these words of the Lord speaking to me: I know you need this money, but I do not know what for; but the dear Lord does and so I send it to you." It is to be noticed that this friend had this experience one day before we were actually in need. If he had been impressed by our need one day later his gift would not have reached us in time to supply our necessities, and we would have been twenty-four hours without food, for we received no other gift within that time. The Lord, however, was not behind hand and spoke to our friend in time to get the money to us the very hour we required it. How beautifully this illustrates the blessed truth of Christ's Word when He said, "He knoweth what things ye have need of before ye ask Him."

Extracts from Letters and Journals.

FROM MISS M. RIGGS.

(P'ing-yang Fu, Shan-si.)

DECEMBER 26th, 1892.—It is just a little more than a year since I arrived in Pao-ting Fu, not able to understand or speak Chinese at all; and although I have not been able to study much, the Lord has helped, and is still helping me wonderfully—not in Chinese only, for there were other much-needed lessons. "Who is a teacher like unto Him?" (R.V.).

A little while ago Mrs. King asked me if I would take up a work which she had started on the south side. I very gladly said I would; for I had been praying the Lord to give me an opening right here in the city, and so took the work from Him.

I am told that it is the worst part of the city, most of the people being opium-smokers; but the Lord is able. The women, as a rule, listen attentively, and I firmly believe the Lord is working in the hearts of one or two of them. It is such a joy to tell the sweet story of Jesus' love!

I don't think I have told you of my Sunday school class, this, too, has been a great joy to me. Mr. Gulbranson started it in the summer, and I took it up when we returned from the hills. I think one of the boys, who is eleven years old, has really given his heart to the Lord; he has had greater advantages than most of the others, as he, with father, mother and a sister, has been coming regularly since last September to our house to morning and evening prayers. Then he is related to our cook; and he, too, has very faithfully told him the Gospel.

The Lord is working here in our midst: and we see it and praise Him for it; but I feel that we have not all the power that we might have. I have heard of the great blessing you have had in the south, have read Miss Young's letter, and have had letters from two others who have received the blessing, or, as Mr. Taylor says, the "Blessing," and I have been longing so for it myself, even before I left the Yang-chau Home. During my short stay at Shanghai this longing was increased. I want to receive the Holy Ghost in power, so that I may be a faithful witness for Him. He has given me this hungering and thirsting which only He can satisfy. He has shown me myself, too—such a self! Will you pray for me, that my heart may be prepared for this great gift, and that nothing may hinder?

FROM REV. J. MEADOWS.

(Ning-fe.)

MAY 24th, 1893.—I have just spent a few very pleasant days with Mr. and Mrs. Rudland at T'ai-chau. The work all round there is of the most hopeful and encouraging nature I have ever heard or read of in China! The converts are chiefly from the farming class.

It did me good and inspired me a fresh to see last Tuesday Mr. Rudland baptize twelve candidates, their ages ranging from ten to sixty-four. One of the candidates, a little boy of ten, was as clear as noon-day in his examination for reception into the Church by baptism. Among those baptized was a silversmith and his wife, a dyer and a farmer. All looked so interesting and honest. Mr. Rudland is very careful to investigate the cases of enquirers who present themselves. He has more than 350 names on his list of candidates. These persons represent four large districts, or counties. Mr. Rudland has already baptized about 150 this year. Everywhere are openings, and the people are asking for teachers and preachers. There is also an interesting work going on at a new station, 10 li from the Fu city, called Fong-san. If this latter work extends as the other work has done, Mr. Rudland's city chapel, which seats 300 people, will soon be too small for the converts, not to mention the outsiders. God hasten this Himself is our prayer!

I do praise God also for the work in T'ien-tai and Ning-hai. Twelve have
recently been baptized. I have just met the native Pastor Van, and Mr. Du, the wood-carver, who was converted in Shanghai. They have just taken a tour, and they tell me that everywhere they went people came around in large numbers to hear the Truth. Some old devotees actually giving up their beads there and then to the preachers, and promising to burn or break their idols. We have disciples and enquirers at Wong-vu and Si-ao-yang 40 li, and at Wang-deo-ta, 50 li east of the city. West of the city 40 li at a place called Tsing-deo-tsiang, we have three members and quite a number of enquirers. Then again, 10 li west of the city we have several enquirers and three members. There is a strange, wide and deep awakening both in the Tien-tai and Ning-hai districts now. I spent a happy Sunday at Si-tien, an out-station 60 li from Fung-hwa, and even there, there is new life and hopeful interest. At Ning-hai city the interest is most inspiring. They have to crowd eighty and more into the little room. I am exceedingly glad for dear Mr. Williamson's sake that the work here is so hopeful. He has for years prayed and sometimes wept over the want of interest in his district. Now God is answering his prayers, and we must help all we can to further this blessed work by prayer.

Mr. and Mrs. Knickerbocker have gone to take up the work in Ninghai.

Gleanings from Mr. Stevenson's Letters.

On April 15th I left with Mr. A. Ewing for Chin-kiang. I arrived in Yang-chau on the 17th, and left again on the 20th. I was very gratified with all I saw: Miss Hanbury is being blessed in her new post, and all seem very happy, and are getting on well with their studies.

Few of the sisters had been long enough in the home to warrant their being sent to stations. The following designations were made: Miss Wallace for Chau-kia-k'eo; Misses Cream and Darking for She-k'i-tien; Miss Sherwood for Kiu-chau; Miss Stanny for Wun-chau. Mr. and Mrs. Mills will take up work at Ts'ing-kian-p'u.

I reached Gan-k'ing on the 26th, and left again on the 29th. I was thankful to find all well. The following designations were made: Misses Cameron and Ford for Chau-kia-k'eo; Messrs. Webb and Jones for Chung-k'ing; Mr. Emslie for Hwuy-chau, and Mr. and Mrs. Knickerbocker for Ning-hai; Messrs. Thompson and Urry for T'ai-chau, and Messrs. Best and Hooker for Ku-ch'eng.

Mr. Rydell, of the Scandinavian Missionary Alliance (America), left Shanghai for America, invalided, on April 15th.

Rev. Geo. Hunter, M.A., of T'ai-ho, has agreed to act, pro tem., as Principal to the Chefoo Collegiate School. More teachers are needed for both Boys' and Girls' Schools without delay.

On April 14th, Misses Beschnidt, Gambell, and Ross, M.D., arrived; as also Miss Wilson-Carmichael, en route for Japan. The three sisters have gone to Yang-chau; and Miss Wilson-Carmichael left for Japan, after a stay of a week.

Mr. Russell of Hiao-i, is so greatly delighted with the progress of the work during his absence.

I visited Hankow in April, and found the new Mission House in a forward condition. It seems a very substantial building, well situated, and will do great service to us in the future.

On 6th May, the Rev. A. B. Simpson, of New York, arrived. We have greatly enjoyed his visit. It has been a spiritual refreshment and help. He preached twice last Sunday, and spoke at the Missionary Prayer Meeting on the Monday night; as also a Social Gathering, which we convened on Tuesday. I trust the Lord will bless his movements to the salvation of many souls in China.

We have also had a delightful visit from Mr. Mackenzie, of Swatow, who is attending the committee meeting of the Annotators.

On 9th of May Mr. and Mrs. Wm. Cooper and children, and Miss Robotham left for Chefoo; also Mr. Woodward. Mrs. Cooper was slightly improved, though so weak that her removal from the house to the steamer was without risk.

Mr. Stewart McKee sends me an account she gives of her privations is very wonderful, and one marvels she is alive after all she has endured.

Mr. Windsor reports that he has opened a new station at Ho-chau in the Kwai-chau province. Messrs. Rogers and Burden have gone there to take up the work.

On May 18th, Miss Jakobsen left for Shan-si, taking Miss Gray with her.

Miss Holme and her companions have safely reached Ts'in-chau in Kan-suh.

I am glad to hear that Mrs. Stanley-Smith, who had been very poorly, was better. Mr. and Mrs. Smith hoped to leave Ch'ung-ching the second week in May for Kwai-yang, Miss Roberts accompanying them. We are sorry Miss Roberts has had to leave Lu-chau, for her work there was extremely promising.

On May 20th Miss Littler left by P. and O. steamer for England. On the afternoon of the same day Miss Annie Taylor reached Shanghai with her Thibetan servant. She is as earnest and enthusiastic as ever, though very far from well, needing rest and change. She returns by the Canadian route. The account she gives of her privations is very wonderful, and one marvels she is alive after all she has endured.

Miss Edith Broomhall and Miss Clough arrived from Tien-tsin on May 26th. The former looks very well, but will be all the better for her change. I hear from Mr. Marshall Broomhall that he had returned from 1-ch'ang after seeing the two brethren (Messrs. Webb and Jones) off to Ch'ung-ching.
Editorial Notes.

We had the joy of welcoming home on Saturday the 5th, Mr. and Mrs. Steven. Mr. Steven came from Galt, though previously, from Kansas and Nebraska where he had been holding Missionary meetings; Mrs. Steven also came from Galt where she had been resting for a few days. We ask for special prayers in behalf of these friends as they resume their duties in the Home.

Mr. Steven spoke to us on Friday evening the 11th, at our weekly prayer meeting. In the course of his remarks he told us of the excellent work being done in the west by the Gospel Union and of the intense Missionary spirit prevailing in that organization. It appears that many of the members of the Union are making it their sole business in life, and that often at great personal self-sacrifice, to get the Gospel "to every creature." If this is so, we have here a new object lesson set before the Church of God, for surely this is what God would have of His people both collectively and individually. When we come to the point, as Mr. Steven said, of eating and drinking and sleeping for no other purpose than for the world's evangelization, we will approach to what God has asked of us, but not before.

The usual address for all our Missionaries in China is Care, China Inland Mission, Shanghai, China, but Missionaries in the north will receive their mail more quickly if it is addressed Care, China Inland Mission, Tientsin, North China.

Mr. A. R. Saunders who was formerly Assistant Secretary of the Toronto Y.M.C.A., informs us of the birth of his daughter, Mary Jessie, at T'ai-yuen Fu, Shan-si, on April 11th.

Special Notices.

Will intending subscribers for CHINA'S MILLIONS kindly note that we enter new subscriptions to commence either with January or July, as may be desired.

In cases where no special instructions are given, we shall still date new subscriptions as from July, 1893, and will gladly send the May and June numbers also without charge, so long as our stock lasts.

Will friends kindly notify us at once, by postal card, of changes of address.

Will those who read and appreciate CHINA'S MILLIONS kindly hand their copies—with a word of introduction—to their friends with a view to their becoming acquainted with and interested in the paper.

Several of our Missionaries owe their first knowledge of the C.I.M. to seeing a copy of CHINA'S MILLIONS on the tables of a Y.M.C.A. reading-room. Some of our friends could do service for God by arranging for a copy to be sent regularly to their local Y.M.C.A., Y.W.C.A., etc.

PRAYER MEETING FOR CHINA.

A weekly prayer meeting for China is held at the Mission Home, 632 Church St., Toronto, every Friday evening at 8 p.m. A very hearty invitation is given to all friends of the work in the neighbourhood, and to those from a distance who may be visiting the city.

Our friends at a distance may strengthen the hands of the Missionaries and bring blessing upon China by gathering little groups of Christians who are interested in the work, in weekly meetings, to pray for China and the workers there.

We shall be glad to communicate with any such praying bands and to supply them, and other friends who desire to use such information at meetings, with an occasional letter containing news from China.

Donations received in Toronto during July, 1893.

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Brought forward: 10,537.50

Total: $12,404.24

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