**China Inland Mission.**

**General Director—Rev. J. Hudson Taylor.**

**Council for North America.**

Home Director—*MR. H. W. FROST. Secretary-Treasurer—*Rev. F. A. STEVEN.

- Hon. S. H. BLAKE,Toronto, Ont.
- J. R. CAVENS, Galt, Ont.
- W. J. EVANS, Asheville, N.C.
- WILLIAM PENGUIN, Toronto, Ont.
- J. CARTWRIGHT, Toronto, Ont.
- Rev. ELMORE HARRIS, Toronto, Ont.
- J. S. HELMER, Lockport, N.Y.
- Robert KILGOUR, Toronto, Ont.
- The Hon. R. MORETON, Hamilton, Ont.
- Rev. J. MCCARTHY, Toronto, Ont.
- Rev. D. MCNAISH, Toronto, Ont.
- J. D. NASMITH, Toronto, Ont.
- Rev. R. WALLACE, Belleville, Ont.

Henry O'BRIEN, Toronto, Ont.
Elias ROGERS, Toronto, Ont.
*Alex. Sampson, Toronto, Ont.
Edmond SAVAGE, Hamilton, Ont.
L. M. SWEETNAM, M.D., Toronto, Ont.

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 Home Director, H. W. Frost.

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 unevangelized 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:

"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 323 native helpers, whose whole time is given to mission work as Pastors, Evangelists, Colporteurs, Bible-women, etc.; 95 of these are unpaid.

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 $167,199.20 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.

About 106 stations and 101 out-stations have been opened, in all of which there are either Missionaries or resident native labourers. Over 5,000 converts have been baptized; and deaths, removals and discipline leave over 3,600 now in 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.

**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 Director at the office, as above.

**FORM OF BEQUEST.**

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

**September 15th, 1893.**
Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.
(Continued from page 86.)

REV. J. HUDSON TAYLOR.

"The L ORD bless thee, and keep thee:
"The L ORD make His face shine upon thee, and be gracious unto thee:
"The L ORD lift up His countenance upon thee, and give thee peace."—Numbers vi. 24-26.

In our last paper we dwelt upon the meaning of blessing—the moving of the heart towards an object of affection and complacency, and we noticed that this is naturally accompanied by gift or ascription, as the case may be. When love overflows, loving words, loving embraces, or loving gifts instinctively follow.

In the light of the fuller revelation of the New Testament we can scarcely fail to see in this threefold benediction, the blessing of the Father, of the Son, and of the Spirit; and we may read it as follows:

"Jehovah, the Father, bless thee, and keep thee:
"Jehovah, the Son, make His face shine upon thee, and be gracious unto thee:
"Jehovah, the Spirit, lift up His countenance upon thee, and give thee peace."

So read, we see in the words fuller beauty and appropriateness. Let us in this paper notice the first clause in particular.

I. THE BLESSING OF THE FATHER.

Considered as a father's blessing, could anything be more appropriate than "The L ORD bless thee, and keep thee"? Is this not just what every loving father seeks to do—to bless and keep his children? He does not find it an unwelcome task, but his greatest delight. Offer to relieve him of the responsibility and to adopt his child, and see what his reply will be! Nor may we confine ourselves to paternal love in thinking of this subject; but rather take it as maternal love embracing, also, the love of the mother, for "Thus saith the L ORD, . . . As one whom his mother comforteth, so will I comfort you." And we all know how the mother-love delights to lavish itself on the objects of its care. With a patience that never tires, and an endurance almost inexhaustible, and a care all but unlimited, how often has the mother sacrificed her very life for the welfare of her babe. But strong as is a mother's love, it may fail; God's love never. "Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

It was one of the objects of our Saviour's mission.
to reveal to us that, in Christ Jesus, God is also our Father. How He delighted in bringing out this precious truth the Sermon on the Mount bears witness: "Glorify your Father." "Love . . . bless . . . do good, that ye may be the children of your Father." Be "perfect, even as your Father." "Thy Father . . . seeth." "Your Father knoweth," etc., etc. And well may our hearts rest in the thought which so satisfied His heart, that God is indeed our Father.

And what a glorious Father He is! the source of all true fatherhood and motherhood. We have often walked in the fields in the early morning, and have noticed how the rising sun has turned each dewdrop into a glittering gem; one ray of its own bright light makes a little sun of each of the million drops that hang from the pendent leaflets and sparkle everywhere. But it is helpful to remember that the glorious orb itself contains infinitely more light than all the dewdrops ever did or ever will reflect. And so of our heavenly Father: Himself the great Source of all that is noble and true, of all that ever has been loving and trustworthy—each beautiful trait of each beautiful character is but the dim reflection of some ray of His own great perfection. And the sum total of all human goodness, and tenderness and love is but as the dewdrops ever did or ever will reflect. How blessed then to confide in the infinite and changeless love of such a Father—our Father in heaven!

How safe too! "There is none like unto the God of Jeshurum, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms."

Ofttimes where the love of earthly parents has not failed, yet have they been powerless to bless and to keep. The cruel tyrant has tortured the parent in torturing the child; while there has been no power to deliver. And in the presence of human want or suffering—how impotent has the strongest human love oft proved to be! Not so the love of our heavenly Father: His resources and His power are as inexhaustible as His love; and they are blest and kept, indeed, whom He deigns to bless and keep.

May we not add "they only"? The foolish prodigal imagines that he can secure greater happiness for himself when no longer curbed by his father's presence and will; such always come to want, and, alas! do not always return to the home where reconciliation and blessing alone are to be found. He is poorly kept who tries to keep himself; and though the pleasures of sin may for a season gratify, they can never satisfy!

"Jehovah, the Father, bless thee, and keep thee." It is an individual blessing; and it includes every form of blessing, temporal as well as spiritual—"My God shall supply all your need," and this "according to His riches in glory in Christ Jesus," not according to our consciousness of need. He is able to bless, able to make all grace abound—to so wonderfully abound towards us, that we always having all sufficiency in all things, may abound to every good work: He is able to keep—to keep us from falling, to keep us from all evil. And not only is He able, but He has already "blessed us with all spiritual blessings in heavenly things in Christ," and He wants us, His children, to know and to enjoy the love that is the source of all blessing: the love that can never by finite words express its fulness: the love that eternity will never exhaust!

"Best of blessings He'll provide us,
Nought but good shall e'er betide us;
Safe to glory He will guide us,
Oh, how he loves!"

(To be continued.)

Report for the Year 1892.

Again it is our happy privilege to record the goodness and faithfulness of our God. Would that we could more worthily show forth His loving-kindness and tender mercy! Our first note must be praise.

Praise for new workers given; praise for safe journeying out and home (for all our dear workers have been preserved from shipwreck); praise for the older workers maintained in health and delivered in times of danger; praise for a lessened death-rate, notwithstanding the hottest summer and the coldest winter known for many years; praise, above all, for many spiritual blessings,—for the deepening of the spiritual life of many Missionaries, and of not a few native helpers and native Christians; and praise for a larger number of baptisms and of registered candidates than ever before. We thank God, too, for the sweet evidences of His grace in those of our Missionaries and converts who have been called higher. God has been glorified in the joyfulness and peace which have characterized the last illness and closing scenes of the lives of quite a number of native Christians, as well as of the Missionaries called to their reward.

The following workers arrived in China during the year——
From England (including one Associate and Miss Darrington, who died in the same year):

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<th>Died</th>
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<tr>
<td>Miss A. Y. Anderson</td>
<td>Jan. 24, 1892</td>
<td>Miss L. A. Hornby</td>
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<td>Miss K. H. Marchbank</td>
<td>Dec. 10, 1892</td>
<td>Miss M. Aspin</td>
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<td>Miss Darrington</td>
<td>Nov. 5, 1892</td>
<td>Miss Margaret Whittaker</td>
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<td>Miss F. Lloyd</td>
<td>Oct. 28, 1892</td>
<td>Miss M. Elmslie</td>
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<td>E. N. Roberson, B.A.</td>
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<td>W. M. Cameron</td>
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<td>W. Elmslie</td>
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From North America:

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<tr>
<td>W. C. Hooker</td>
<td>April</td>
<td>T. J. Hollander</td>
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<td>Miss Wallace</td>
<td>Oct. 14, 1892</td>
<td>Miss Martin</td>
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<td>Miss Davies</td>
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<td>V. S. Strong</td>
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Besides the above, twenty-six Associates reached China in 1892, whose names have appeared from time to time in our pages. (Twenty-six new workers, twenty-four of whom sailed in 1892, arrived in 1893; their names are therefore not mentioned here. Of these, fifteen were from this country, four from North America, and seven Associates from Finland, Norway, and Sweden. At the date of the Annual Meeting the total number of workers was 552, of whom 115 were Associates.)

As we have recorded, eight of our beloved workers were called home during the year. Our death-rate, therefore, was only just over fourteen per 1,000, for which we are very thankful. Those whom we had to mourn were:

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<th>Died</th>
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<tr>
<td>Miss Tanner</td>
<td>Feb. 8</td>
<td>Shanghai</td>
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<td>Miss Annie Smith</td>
<td>Dec. 26</td>
<td>Yang-chau</td>
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<tr>
<td>Mr. F. G. Saunders</td>
<td>July 20</td>
<td>Gan-k'ing</td>
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<tr>
<td>Mrs. G. W. Clarke</td>
<td>Aug. 8</td>
<td>Tientsin</td>
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<td>Mr. W. C. Hooker</td>
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<td>Miss Martin</td>
<td>Oct. 14, 1892</td>
<td>T. J. Hollander</td>
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<td>W. Westwood</td>
<td>Dec. 15, 1892</td>
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Of our stations, six disappeared from the list in 1892, viz.: Fan-ch'eng, Sha-shi, and Shih-shao, in the Hu-peh province; Tan-lin in Si-ch'uen, Fuh-shan in Shan-tung, and T'ai-chau in Kan-su. The first of these has been transferred to a Swedish Mission, and the last was closed when Miss Annie Taylor, who opened it, left for Tibet. The others are worked by native helpers, for the present, as out-stations.

The year was a very difficult one for extensions, owing to strong anti-foreign excitement; nevertheless, seven new stations were added: I-shi in Shan-si, T'ung-chau in Shen-si, Sung-y'an in Si-ch'uen, T'ai-ho, in Gan-hwuy, Shang-ts'ing in Kiang-si, Kiang-shan and Ningpo in Cheh-kiang. The last is an old station re-occupied.

The total number of stations occupied by Missionaries was 106, together with 101 out-stations. Of 323 native helpers, ninety-five were unpaid; while a number of others were supported by native church funds. There were 3,637 native communicants (2,251 men) at the end of the year, members of 107 organized Churches, of whom 673 were baptized during the year. Educational work was carried on in eight boarding and twenty-one day schools, mainly for the benefit of the children of Christians. Medical work was carried on in seven Hospitals, fifteen Dispensaries, and twenty Opium Refuges; but besides these Refuges, a number are carried on by native Christians at their own charges.

As will be seen from the note to the General Summary of Cash Account for 1892, the gross income was £34,356; but of this only £24,496 was from England, and of this latter sum £1,336 was money transmitted for our Associates, for whose use other funds were sent direct to China. From America and Australia we not only received the funds necessary for the support of their own workers, but liberal contributions to our General Fund. This year the paralyzed state of Australia, financially, casts us the more upon God. And He not only will not, but cannot forget the needs of His own children.

What a rest it is, amid all the unrest around, and in the presence of countless pressing needs, to rest in the faithfulness of our unchanging God! and to wait patiently for Him, knowing that all things, always, do really work together for good to them that love God.

To all the kind friends who have sustained the work by their prayers and by their gifts, we tender our grateful thanks.
The Northern Provinces.

1. KAN-SUH.

O KAN-SUH, Mr. Easton writes: "We have to praise the Lord for a few tokens of good during the last few months, though, with regard to the work as a whole, we cannot but feel concerned that it has not made more progress." The work has been a good deal hindered by sickness; and, owing to the great distance of the stations from the coast, journeys to and from the province are difficult and tedious.

The number of stations occupied during a great part of the year was the same as previously; but one station, T'ao-chau, was closed in September, Miss Annie Taylor, who had previously occupied it, having begun to itinate, and Miss Rayer, who was with her at the time, being unable to keep the station open alone.

Of the thirty workers in the province, whose names we gave in the April number of CHINA'S MILLIONS, it will be seen that five were absent on furlough.

We are grateful to note that in spite of these difficulties, the work is making some progress, and that fifteen converts have been baptized during the year, while the total number of communicants is now sixty.

1. LAN-CHAU.

The work in the capital, Lan-chau, has undergone considerable change. Mr. and Mrs. Redfern now occupy this place, Mr. and Mrs. Graham Brown having had to take their furlough. Miss May Graham Brown also left with them. Before leaving, Mr. Brown succeeded in renting a house for the single sisters on the East Street. This was a cause for much thanksgiving, and was only obtained after long waiting and with great difficulty.

This new house proved a great blessing, as the women were willing to visit our sisters there, which they would not do before they had a separate house.

Three men have been baptized in this station during the year, and the little Church has now five native members. We rejoice to know that one of them is a native of the place. He is THE FIRST LAN-CHAU MAN who has publicly confessed CHRIST. By trade a painter, and very well known, God has enabled him to make a firm stand, and he will need our prayers, as it is probable that he will suffer materially. The other two men baptized were resident in the city, but originally came from a distance, as was the case with those who had been previously baptized in this city.

The strength of the workers has not been equal to much work outside the vast city, but Mr. G. W. Hunter made one successful evangelistic journey as far as Ho-chau, a city three days' journey southwest from Lan-chau, chiefly occupied by Mohammedans. He spent two months among them, preaching daily in the streets and having interesting conversations with them in his inn. He sold about 5,000 cash worth of Arabian and Chinese Gospels and tracts; and God gave him many openings for work, and not a few friends among the followers of the False Prophet. There is much need for at least one Missionary wholly devoted to work among the Mohammedans in these parts. Who will volunteer to meet this need, and enter the already opened door?

2. LIANG-CHAU.

The removal of Mr. Hall to Si-ning necessitated the closing of the book-shop on the street at this station. From ill-health the work of Mr. and Mrs. Laughton has been much hindered. They have visited Kan-chau and the capital of the province, however, and some other places. At one time Mr. Laughton was very hopeful of one man from Kan-chau; but the latest tidings about him are not very satisfactory. A separate home was procured for our sisters, Misses Basnett and Slater, who were for a time much encouraged in visiting the women in their own homes. There has been no case of conversion, however, reported. We would ask special prayer for this station, and for its workers.

3. SI-NING.

Mr. Hall is still alone, to our great regret. He speaks of some enquirers, and hopes they are sincere in desiring to know the Truth. He has not only laboured diligently in Si-ning itself, but has made several encouraging evangelistic journeys to neighbouring Mohammedan cities and Thibetan lamaseries and fairs, as well as frequent visits to towns and villages where markets, fairs, and theatrical entertainments have caused the people to congregate. Many portions of Scripture and tracts have been sold; and many have listened to the Gospel. In the city but few visit his chapel, yet he finds plenty of hearers in the open air all the year round. May God give our brother the encouragement of seeing fruit, and soon send him a fellow-worker!

Few, perhaps, can realize what it is to live alone in a station like Si-ning. While the journey between London and Shanghai may be done in a little more than a month, from Shanghai to Si-ning would take five or six times as long, if the journey were a prosperous one. Some have been eight months in reaching their station. Let us specially pray for the distant and lonely ones!

4. NING-HSIA.

We have to thank God for cheering our friends in this distant station by the baptism of two additional native Christians, one of them the first female convert. Mrs. Horobin says of her, she was a vegetarian (that is, was building her hope for the future by the merit she was accumulating by abstaining from animal food); she has now been attending Christian worship regularly for twelve months. One member has been lost by death; and one was suspended, but he is now restored. Preaching in the street and in the street-chapel has been kept up during the year as opportunity has allowed.

Mr. Belcher has left the work here for the T'uin-chau district; but Mr. Ridley has been joined by Mr. Mason, so the number of workers remains unchanged. Miss Querry spent a little time with her friend Mrs. Horobin, who has no female companion: but she was unable to remain long with her on account of other claims.

For the workers in this station, and the little native Church of eight communicants, we ask the prayers of the Lord's people. Very effectual help may thus be rendered to these and all other isolated brethren and sisters in CHRIST.

5. T'UIN-CHAU.

This district has been longest worked, and has afforded most encouragement. Mr. Hunt writes:

"The baptisms for the year were ten—five men and five women. One of these men was the fruit of street preaching; two
of the services for men; and two were the fruit of the boys' school (now closed). The women had all attended the services and the classes for women regularly, except one who lived far away. Two of the women, at least, were converted chiefly through the prayers and faithful dealing of their own converted female relatives. The Holy Spirit is graciously pleased to use such efforts, perhaps, more than any other means, and He is certainly glorified thereby."

A good deal of evangelistic work has been done in the city itself. Mr. and Mrs. Cecil Polhill-Turner gave effective help in this during their visit to Tsin-chau. Besides the work in and around the city, Mr. Belcher and Mr. Hunt have taken evangelistic journeys in various directions and to considerable distances; and our sisters have also done a good deal in this way. Miss Kinahan alone visited fifteen villages, and paid 413 visits in and around the city itself, besides attending to various classes and other duties. The attendance of women in her Sunday afternoon class varies from fourteen to twenty-four.

The other workers, Mrs. Hunt and Miss Smalley, have been fully occupied, openings for service being far in excess of the powers of the workers. Mr. Belcher and Miss Rayer after their marriage leave this district for Liang-chau.

In the capital itself, Pastor Hsi has for several years had an Opium Refuge, and recently he has baptized the first Si-gan convert. West of the capital, Mr. and Mrs. Botham and their fellow workers are diligently evangelizing, and for some years past this has been one of the best-worked parts of the province.

The third district, to the south of the Peh-ling Mountains, is that in which our oldest work is found. In this district our friends had the joy of receiving twenty-seven converts by baptism in 1892, while the number of communicants reached 216. The inhabitants of the valley of the Han more resemble those of Shih-juen, both in character and language, than those of the two northern districts. The climate is more moist, and a good deal of rice is produced. While there has been cause for encouragement, there is still need for much prayer that the Spirit of God may work with power, and that both Missionaries and native helpers may receive a fresh anointing for their trying, though blessed, service.
in the spring and summer hindered this work for a time.

Mr. Lagerquist has done much to gain the good-will of the people by his medical work. Besides this a very thorough and wide-spread evangelistic work has been done from this centre.

To the North-east, the Lung-chau district has been worked by some of the Scandinavian brethren, and for some time two were residing in an inn in the city, studying and evangelizing. Since the close of 1892 a house has been secured, and a station opened.

Mr. and Mrs. Botham have been able to spend some time in Kien-chau, an important city to the East of Feng-tsiang; and previously Messrs. Bland and Lagerquist had done three months' valuable work in the city and district.

The city of North and North-east, our brethren Bland and Söderström spent six weeks, and in the Pin-chau district every market town has had an offer of the Gospel. Mr. Bland speaks of this work as the happiest journey he has ever taken.

The district has been worked by some of the brethren to the city and district.

The market towns have had an offer of the Gospel. Mr. Bland speaks of this work as the happiest journey he has ever taken.

The classes of various kinds have been opened in this part of the province.

The Capital of the province, of course, has not been overlooked; nor the district around it. In all, twenty cities and sixty market towns have been visited—many of them repeatedly—during the past year. This work is pre-eminently sowing in faith. Thousands have heard the Gospel. The seed has been cast upon the waters in the assured confidence that it will appear after many days; and when it does appear, we trust it will be both abundant and extensive.

4. HAN-CHUNG.

There has been much sickness and death among the members of the native Church during the year. From various claims, both Dr. Wilson and Mr. Easton have had to be much away from the city; so that the brethren have felt very much the need of reinforcements.

When at home, daily preaching has been maintained by Dr. Wilson and the young evangelist, Yang. The Examinations took up several months, and great care was necessary for the time being. The officials had much trouble with some of the students; and at one time it appeared probable that there might be serious difficulty; all, however, passed off quietly.

The classes of various kinds have been continued; but Mr. Easton says: "We are not moving as we should do. We want the power of the Holy Spirit. Oh, that the Lord's time would come to bless these provinces!" Five persons have been baptized during the year, and at its close the number of communicants in the station and out-station was 76 men and 58 women—total 134.

As to the valuable medical work so long carried on by Dr. Wilson, we extract the following paragraphs from his report:

"The daily dispensary work has been continued as usual throughout the year, which (I am glad to be able to add), means also the daily preaching of the Gospel in the waiting-room.

"As regards numbers of patients we had a very considerable falling-off, and this surprised us at first, as, I am told, those more in need of the favourable surgical cases to account for any lessened confidence in us.

"It is now quite evident this falling-off in numbers is largely due to the wide-spread character of the evil reports regarding foreigners which have prevailed over the whole empire, and we, in even this Hitherto peaceful country, have had a widespread and widely believed in. The calumnies as to poisoning wells have been specially personal about them. But above and beyond these rumours, I find there is a widespread belief which has a very direct bearing on medical work, namely, that although foreign medicines are very good and efficacious, anyone partaking of them has his constitution so far changed that should he subsequently be ill and no foreign doctor or medicine at hand, he may seek in vain for native remedies; they will no longer exert any influence on his system, and he will at once become the prey of his disease, and surely die.

"The number of patients being less has not been, however, without its compensations, as it affords a specially suitable place for the preaching in the waiting-room. We always get enough patients to make a nucleus of hearers; this attracts passers-by to the door of the hospital, and so, though patients are few, hearers of the Gospel are not.

"Two weeks ago, we had the honour of a very handsome tablet presented to the hospital by the Tao-tai. Although we had previously received eight of these tablets, we had never had one from a Mandarin in office.

"All the available space on the front of the hospital being already occupied, I made a slight alteration to the house, raising the centre 'hut' into a kind of porch, which affords a specially suitable place for the tablet of so high an official.

"The tablet was in recognition of our services in saving the life of the son-in-law from the effects of suicidal opium-poisoning.

"As the man himself is a Hien Mandarin, though without office, and his father a Fu Mandarin, and his father-in-law a Tao-tai, the case attracted a good deal of attention.

"I think in days like these, when such damaging rumours and riots are rife, we may indeed be thankful for such a public testimonial from the highest official of this part of the province of his appreciation of our services and hanging as it does over the front entrance to the hospital, seen by all who pass by, it may well have some influence in making men hesitate in giving credence to such calumnies as were so widely circulated about foreigners and their doings and objects in this land.

"As has always been our custom on such occasions, we gave a small packet of Christian books to each guest, and 'in addition I sent a well-bound New Testament to the Tao-tai.

"We expect another tablet in about three weeks' time from a wealthy family in the city, in recognition of the help we were able to render through instrumental aid, whereby life of mother and infant were saved.

"These cases are gratifying and encouraging, and for them we cannot but be thankful; but our longing desire goes beyond them, and our prayer continues to be that through the medical work, and the opening that it affords for the preaching of the Gospel, many hearts may be touched, and many in darkness may be led into the glorious light of the Gospel of Christ.

5. CH'ENG-KU.

The year's work began at this station with much promise. In April six persons were baptized, and there were fifty promising candidates. After moving into new premises, there was increased interest in the preaching, and the out-station work also was specially cheering. Further encouragement was given later on.

But, as our readers will remember, reports that the Missionaries were poisoning the wells were circulated, with a very injurious effect, and in October a riot occurred, of which full accounts were given in China's Millions. Since then the enemy has been trying to hinder the work in many ways. But our friends work in faith; and God is with them, and will enable them, we trust, to live down these vile slanders.

Altogether twenty-two persons have been baptized during the year; and at its close the number of communicants was eighty-two; of men, fifty-two, and of women, thirty. One interesting feature in the work is, that of nine native helpers, six are unpaid.

Mr. George Huntley's medical work was very well attended until the riot. There were 1,962 persons treated in the dispensary and sixty visits paid to patients in their own homes.

Mr. Albert Huntley rather sadly closes his account of the work of the year: "A cloud heavier than outside persecution is hanging over us. The enemy has entered into the Church, and on the 1st January, 1893, we had to suspend three of the oldest members for opium smoking. Outside we are hated and oppressed. Inside is coldness. Oh, for a fresh outpouring of God's Holy Spirit! I believe that we are not far from this, and from greater blessing."

We shall all heartily join in the prayer that our brother's anticipations may be fulfilled.
China Inland Mission.

Dr.

GENERAL SUMMARY OF CASH ACCOUNT FOR 1892.

By Expenditure, as per Accounts following:

<table>
<thead>
<tr>
<th>Description</th>
<th>£  s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>On China Account:</td>
<td>18,255 17 11</td>
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<tr>
<td>&quot; Candidates Account...</td>
<td>788 13 1</td>
</tr>
<tr>
<td>&quot; Outils and Passages Account</td>
<td>1,503 10 11</td>
</tr>
<tr>
<td>&quot; Home Department:</td>
<td>2,382 4 0</td>
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<tr>
<td>Office Account</td>
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<tr>
<td>Miscellaneous Account</td>
<td>703 13 0</td>
</tr>
<tr>
<td>&quot; Publications Account (see per contra, £51.7s. 6d.)...</td>
<td>1,126 3 6</td>
</tr>
<tr>
<td>&quot; Building Account</td>
<td>100 8 3</td>
</tr>
<tr>
<td>&quot; Superannuation Account</td>
<td>432 8 0</td>
</tr>
</tbody>
</table>

Note.

To Receipts in England, as opposite.

Receipts as per "Abstract of China Accounts":

Donations in China and Receipts from America and Australia... 9,739 14 3
From Rents, Exchange and Interest Account... 120 7 1

24,496 3 8

Gross Income... 34,356 5 0

Balances:

<table>
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<tr>
<th>Description</th>
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<tbody>
<tr>
<td>General Account, to meet Accounts not presented at date...</td>
<td>148 4 10</td>
</tr>
<tr>
<td>Special Accounts: Missionary on Furlough...</td>
<td>42 10 0</td>
</tr>
<tr>
<td>Outils and Passages Account...</td>
<td>17 5 0</td>
</tr>
<tr>
<td>Building Account...</td>
<td>108 19 3</td>
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<tr>
<td>Superannuation Account...</td>
<td>60 19 8</td>
</tr>
</tbody>
</table>

310 13 11

467 18 9

£24,959 15 6

We have examined the above Accounts with the Books and Vouchers and the Bank Pass Books, and find them correct.

We have also verified the Investments held by the Mission.

1 Finsbury Circus, London, E.C., 14th June, 1893.

(Signed) Arthur J. Hill, Vellacott & Co., Chartered Accountants.
The Work at Ho-k'eo.

The work of the C. I. M. at Ho-k'eo, Kiang-si, was commenced by Rev. J. E. Cardwell, of Ta-ku-T'ang, who placed an evangelist of the name of Lo, in charge of the new out-station. Dr. Jas. Cameron visited Ho-k'eo in 1880, and spent a very happy time in preaching and in fellowship with the lonely evangelist. Dr. Cameron again visited the city in 1883; and, subsequently, the work was carried on under the oversight of Mr. H. Randle, of Kiu-chau, in the adjoining province of Cheh-kiang.

In 1886 the work of the China Inland Mission in Kiang-si was placed under the superintendence of the Rev. J. McCarthy, and in July of the same year, Miss Gray and Miss Webb went to Ho-k'eo to take charge of the work, and seek to reach the villages between Ho-k'eo and Kwei-ki with the Gospel. After four months these ladies returned to Ta-ku-t'ang, and Miss L. McFarlane was in charge of the station until March of 1887, when she was relieved by Miss Gibson, who has continued in charge of the work up to the present time.

For a short period she was assisted by Miss Rogers, and the Misses Mackenzie and Gardiner were also at that station for a time previous to the opening of the work at Hsi-yang in 1890, where they now are. Miss Gibson is now assisted by Miss M. Gould, from Australia, and four Scandinavian lady associates of the Mission. Our illustration was taken at a time when Miss Gibson was away from home; and the picture shows Miss Rodgers in the second row, Miss Mackenzie at the right, and Miss Gardiner at the left of the lower row. The man wearing a black coat, in the middle of the front row, is Ah-ho, who was for years a faithful servant to Miss Faulding (now Mrs. Hudson Taylor), and who accompanied the first lady Missionaries to Ho-k'eo. He was afterwards appointed Pastor of the church, and was much used of God in leading his countrymen to Christ. The Lord called him home last year; and his dying exhortation to the Christians was to be very loyal and steadfast to God's Word. The photograph from which our engraving is made was taken about four years ago, and during the intervening period the little church has grown very considerably in numbers.

This church is one of a series of six stations of the C. I. M., on the river Kwang-sin, in which the work has been carried on by lady missionaries, in association with the native pastors and evangelists and their wives. The native pastor, in such a case,
Addresses Delivered at the Annual Meeting
Held in London, May 30th.

Work Among the Thibetans.

Mr. Cecil H. Polhill-Turner.

When my wife and I went to the little town of Si-ning, in the west of Kan-suh, there were no Missionaries among the Thibetans, from the Chinese border to the Cashmere border, sixteen hundred miles to the west of us; there the Moravians were bravely working away. The Moravian station there was opened in 1855, and they have now nine Missionaries, and, I believe, forty converted Thibetans. We went up in 1888 without knowing anything of their language or of the people. Our first object was to get a teacher, and very difficult we found it; but God was working for us, and near by Si-ning, within twenty miles, there was a large monastery called Kum-bum, with 2,500 lamas, as the priests are called. In this monastery there are five large annual fairs, to which lamas and laymen and women troop in from all directions to worship the idols at the shrines.

It was our custom to go to these fairs and preach the Gospel in Chinese; for a great many Chinese were there, and we distributed Thibetan and Chinese Gospels. But in vain did we look out for a teacher amongst those proud, haughty lamas. They were too jealous of us, and feared us too much.

A Providential Opening.

But one day my wife and I were walking in front of the house of one of them, when a young novice ran up to us and asked us in to see his superior. We went in and found an old gentleman of seventy, with white hair; and he was very kind and courteous to us, asking many questions about our country. He told us that he had made some friends among our people at Pekin, that he liked them, and was very much interested in their arts, sciences and literature. Finally, he asked if we would go to his monastery to stay. Well, of course, we were delighted to accept his offer. There were many enemies in the Kum-bum monastery who urged him to have nothing to do with such dangerous people as the foreigners; but he persisted that we were good men, and came to do good; and repeated his invitation to us.

In the course of five months the way was opened for my wife and me to go there. On the third day we reached our destination, the little monastery of Ma-ying-si, 10,000 feet above the sea, in a little grass valley, prettily situated, with a pine forest opposite, and a little brook running through the centre. But there was a difficulty. The lama could not receive us, for at that time they were engaged in reciting prayers for forty days; so he kindly put up a little tent for us, in which we lived for three weeks, and very pleasant it was, except when the rain came. The lama kindly gave me daily lessons, and wrote them out for us, which I took home to my wife and explained to her; we sat in our tent or reclined under the trees, and spent a very happy month there, because God had given us the desire of our hearts in getting to work on the Thibetan language.

A Second Visit.

I paid another visit of a month to that monastery, and my old friend was kindness and hospitality itself; and gave us several presents. He was very much interested, too, in the Gospel. He told me that he thoroughly admired Christianity, and we had many a conversation about it. But his difficulty was the fear of man. He dared not become a Christian. On the second occasion, which I visited that lama, he had a living incarnation of Buddha as his guest and pupil, and he could not break away from that man or his companions. Will you pray for him? He may be living now, though he is an old man. He has a New Testament in Thibetan that I left with him, and he is able to read it fluently, and to explain it as well as any unconverted man in England, or nearly so.

Thus the Lord opened our way to commence a study, and later on we were further helped. I have not time now to tell you how we stopped in a little Thibetan village, lived in a Thibetan house, and how a soothsayer taught us daily, and we learned to cook and do our own work according to the Thibetan fashion there. We spent six weeks in that village. And again, later on, the Lord opened the way into a Thibetan village on the border of Kan-suh, where we lived right amongst the Thibetans away from the Chinese for a time, which was all the better for learning the language; and we had these dear fellows in and out all day, and we were in and out amongst them all day. Five months we stopped in the last village, and during that time we had every facility for learning the language, while three men were more or less interested in our Mission.

Deliverance from Peril.

Later on I was led to Sung-p'an, and was prospered in getting a house there, and I returned to Kan-suh for my wife. One incident occurred on this journey back. As I said, the Lord at special times raises up special people, even amongst the heathen, to aid His workers. I was riding along, with my coolie behind bearing a small bundle, when we were overtaken by a young Mahometan; and after a short while two Thibetan lamas, also riding, overtook us. They entered into conversation with the Mahometan and then with me; and I was able to tell them a little about the Lord Jesus, which they were very pleased to hear. The elder, who proved to be the abbot, said: 'Will you come and stop at our monastery to-night? It is close by the town at which you wish to put up.' I gladly agreed, and they received all our party — myself, the Mahometan, my coolie, and all our ponies, and they would not hear of my going off the next day.

I told them 'It is Saturday, and we cannot travel on Sunday. If you put me up to-night you will have to put me up three nights.' They said, 'You will offend us all if you go. You must stop till Monday.'

While I was there they treated me with the utmost cordiality and hospitality. It was New Year's time, and they brought out all the delicacies which the Thibetan cuisine is capable of; and, on my leaving, presented me with many valuable little tokens of their friendship. A young lama escorted me the first six miles, so that I had breakfast at the next monastery.

Now for the sequel. That road was infested with brigands. The road led through a dense forest, and for thirty miles there was no village; the Chinese, in passing through this district, usually go in large parties. At that time, which was the beginning of the New Year, there were no parties going, but I determined not to wait, but to push on. At the monastery some of the lamas said, 'We will go with you to help you;' but I thought that it was hardly consistent with the profession that I had been making of faith in a living God, to rely for safety upon Buddhist priests; and so we said 'Good-bye.'

On the second day we emerged from the forest untouched, having seen nobody and met nobody; but in the first village after we had passed the forest, we saw a coffin lying beside the road at a little inn, and in the inn there were twelve muleteers. This was the coffin of their dead companion. They had been passing through the forest on the day that I had been stopping at the monastery; and were met by a number of brigands; one of their number was killed, and they had brought the body back. They had been coming in an opposite direction. It is good to trust in the living God! It is always safe to do so.
The Joy and Privilege of Service.

MRS. HUDSON BROOHALL.

Every time that I speak of the land that I love so much I long to get back again amongst the people. I went out to China more than six years ago, and the Lord privileged me to go to a place in Shan-si called Ta-ning. This little town has been the scene of many wonders of the Lord. When I think of the dear people there who have accepted His love, I feel it has been one of the greatest privileges to see what He can do amongst the heathen.

Not many weeks after we arrived in our station, when we had very few words, the Lord sent some people to us, and they carried home a message which, we heard afterwards, was accepted and received.

EARLY ENCOURAGEMENT.

An old lady came to visit us one morning. We spoke a few words to her, and she seemed as if she could not take anything in, except just the ordinary words, the Lord has used some members of a class of girls in our station, when we had very few words, the Lord sent some people to us, and they carried home a message which, we heard afterwards, was accepted and received.

We always had prayers in the chapel, so we said, "I am an opium-smoker, and you have been speaking about sin, and I know that using opium is a sin. I want to give it up."

At that time we had no conveniences for receiving him; but after we had had a little prayer, the Lord seemed to put it so plainly on our hearts that this man should come, that we consulted our cook, who was a Christian man, and he said, "If you will allow him to come into the kitchen, he can stay with me, and I will look after him." That was our first opium patient.

He was in the kitchen for quite a month; and when he went away he knew a great deal of the Gospel, but showed no signs of conversion.

SAVED AS WELL AS CURED.

We prayed for him very definitely day after day; and in three months' time, when we were almost giving him up, one morning he came up to the yard with a face bright and beaming, and greeted us with a Christian greeting. Our hearts were so joyful to see him once more. There was no need to ask whether he had gone back to his opium again, because his face told us he had not done so.

He not only came back to see us, but he showed a very substantial proof of his conversion to God by bringing with him sufficient fodder for our cows to cover all his expenses during the time he had been with us, though we had not even asked him for anything. He said that this was a small matter, considering all that God had done for him.

He contributed towards the church expenses, and for several years has proved himself to be a true disciple of Christ. We have had many cases at Ta-ning like that.

We have had many women who have turned to the Lord, and proved to their neighbours and others, by their lives, that they really were the Lord's children.

And a thing about the work there has struck me so much. Not only has the Lord been working by His dear native servants, but He has magnified His written word.

In that district there have been several conversions through simply reading the Word of God. The Gospel of Mark got into the hands of the dear native pastor at Ta-ning, when he was a Buddhist priest; and he dwelt upon it for many months. Nay, I believe that for years he was reading that Gospel of Mark.

After a time he got a copy of the New Testament, and his friends gradually came into the light, merely through reading the Word of God. Since I have left that district I have heard of another case of a man in a city some three days' journey away, who has also been brought to the Lord (and is showing to his neighbours that he is truly a saved man) through reading the Word of God from another Gospel.

The Word of God is the very life of our work in China, and of our own souls also, for we have nothing else to rely upon but the Word of God. God has made the Word a great blessing to many souls in China. The dear native pastor, who was such a father to us during the time we were there, lived on it, and grew on it, day by day. I owe to him many, many lessons that God taught me there.

Pray for that work; and pray also that when we go back to China, He will guide us where we shall go to work, and how my dear husband and I shall labour for Him in the land we love so much.

A Remarkable Conversion.

MR. G. GRAHAM BROWN.

I CAME from the north-west of China, from the city of Lan-chau, two thousand four hundred miles from the coast, and I want to tell you, in as few words as possible, how it is that God has used some members of a class of girls in Belfast to do His mighty work in the heart of one man in China. There was a little Y.W.C.A. class for mill-girls. They were very poor. They had very little money of their own, but they felt that they could well afford to give their
time, and to do some work, and then have a Missionary sale and send the proceeds to China.

Part of the proceeds of their work was sent to us to get a Bible-woman to be employed in the place where we were; but we could not find a Bible-woman, the money lay in my hands unused, and we felt a difficulty. At last we determined that since a woman could not be found, we should attempt to use it for a colporteur, and our Lord sent the man we wanted. We had him for some little time, and then when he proved his fitness, he went out into the street, but not to preach—his mission was to sell books in this enormous city, with two hundred thousand people in it, full of the mandarin class and of the literati, men with bitter feelings, and men who hate foreigners.

One day he went out to sell his books in a temple where there was a great idol theatrical performance; it was the temple of the god of the city of Lan-chau. When he was selling his books in this temple courtyard, an old man passed. You know that our idea of the Chinese is that they are short and square, and have a continuous smile, and are anything but like ourselves. But this man was a great, tall fellow, nearly six feet high, with broad shoulders, eyes like a hawk, and a face that meant command and power. He stopped, and listened to the little man as he was selling his books, and he said, "Give me one of those books," and he bought it.

GENERAL MA DEFENDS THE COLPORTEUR.

The colporteur met this man again, not in the temple courtyard, but in the outer court of the Governor-General's official residence; and, as he was standing there, there was a great crowd round him, and he was rather abused. People came running out, and they said to him, "What are you doing—selling that vile stuff here? If you do not go out we will beat you." And the colporteur said, "I know my business as well as you do. When the other men who are huckstering here go, I will go too; but not till then." Then again they came out several times, each time getting more angry and more abusive, until at last they said, "The great man himself, the Viceroy, has sent out a message that if you do not go, he will have you publicly beaten." The little colporteur stood up, and said, "Very well, tell him to beat me." But just as he said that, this old man was standing there, and he sprang forward,—and I have seen the flash in his eyes as it must have been then,—and he said to the messenger, "Go back to your master, go back; and tell him that I will stand responsible for this man; and if he asks you who I am, say that General Ma is my name." He was not only Treasurer of the province, but also the General commanding the forces of the city. The men went back, for there was no man in the city but knew and feared the name of this general—one of the greatest officers in China of the rank of brigadier-general. He had fought in the Man-chu rebellion.

What else can I tell you about him in the time I have? It would take half-an-hour nearly to tell you that man's history, but it is connected with that class of mill-girls over in Belfast, and connected in the way I have told you.

That man had been a most religious man, and he has told me himself that he had been seeking after God for twenty-six years. Long ago, at the commencement of his career he had met one of his friends from the south, and this man said to him, "What do you worship Mr. Ma?" "I worship so and so, and so and so," he said, and he ran off a string of idols. "Well," said his friend, "you should worship the God of the foreigners. He is a very powerful God." The old man said to me as he told me the story, "Instead of putting God here (first), I put Him here (last)." Then he said to me, "I have worshipped Him."

After twenty-six years this general held the second button of rank in the empire—the red button; he determined to throw up all his rank, all his position, and he never attended the levees of the Governor again. He stayed in his house and his desire was to be a holy man as they call it, to sit down and become contracted through sitting in one position, never moving, never speaking, doing nothing but eat, and in his case, alas, eat opium. He had three years of that. Think what the man's three years of isolation in his own house must have been! After three years he determined that it was not possible to continue it, and he gave it up, and a day or two after, as he was returning to his old haunts again he met the colporteur.

Is he baptized? No. What keeps him back? Opium. He used to smoke an ounce a day, and when I was speaking to him about it he told me how, after he had become a disciple of the Lord Jesus as he said, he had spent days alone, trying to break off the opium. He said to me, "Teacher, you do not know what the craving for that is, when it is in your bones." No, we do not. We never can.

Shall I tell you one thing before I sit down, to show what a proof of devotion to the Lord this man has given, this unbaptized believer in the Lord Jesus Christ? It is this. He had been at service in the chapel attached to our house, and as he came away from it and was walking along the road, he was astonished at being met by a runner or messenger from one of the yamen. The man gave him the salute of a servant, and said, "Is it possible that I speak to the great man Ma?" "Yes," said Mr. Ma, "that is my name." The messenger said, "I have been charged by the Governor of the next province to invite you to come up to his capital. He sent me down specially to invite you, and I have travelled fifty-four days' journey, and have been seeking you for three months, and as I could not find you on the Governor-General's register, I was just going back again. My message is in this letter."

RANK DECLINED FOR CHRIST'S SAKE.

The message was that he should come up and take command of the right wing of the guards of the Governor. The highest rank that a brigadier-general can obtain is to command this right wing.

He came to my house and said, "I want to talk over this matter with you." We talked it over; and of course before very long we got upon our knees, and prayed to the Lord that the way might be made clear. Mr. Ma's answer was this: "I cannot go."

I said, "Think what it means." "I have been seeking Jesus for twenty-six years," he said, "and I am an old man now, and I have found Him. If I went to that place there is no one there to teach me." So he stayed where he was, and he is there to-day.

Now, is not this something to give God thanks for? These mill-girls little knew what they were doing—as little as I knew; but knowing what they did know, they gave this money. They may well give thanks to God to-day because He put it into their hearts to send the money to China for a colporteur.
Real Missionary Work of Various Kinds.

MISS SARAH ELLEN JONES.

I AM reminded to-day of one Lord's Day evening about eight years ago, when, among others, I stood here telling how God had called me to go out to China for Him. It is an unspeakable joy to stand here once more to sound one long note of praise to Him, and also, as it were, to hide behind the cross of Christ as a voice to piccad for poor darw China.

Shortly before my sailing a child of God gave me these blessed words: "I am that I am," and said: "There, I have given you a fortune. I have given you a large blank cheque. Fill it up as you think fit, and preach the Gospel to the heathen." Well, I thought it was, and I should have answered at once, "Learn the language as quickly as possible, and preach the Gospel to the heathen." I would say a great deal more than that to-day, and the first and most important thing would be, "Learn to live Christ." I know a dear China-mom who was converted without ever hearing the Gospel; he was converted through the late Mr. Stott, of our Mission, when the riot took place in Wun-chau, bearing the persecution so patiently. He said, "I should like to belong to the people who believe in Jesus, because a religion which enables a man to bear as that man did is worth having." He was baptized by another Missionary a long time ago. Yes, the power of a Christ-like life goes a long way further among the heathen than all the preaching can do without it.

I have not lived in the same place all my time in China, and cannot speak of special work in any one station, but it has been a great joy and privilege to have to go from place to place, and thus to meet with many of God's people; and in travelling through many cities, towns, and villages, have been able to preach the Lord Jesus Christ to hundreds who had never heard a word of Him before.

SERVICE IN THE SICK ROOM.

When I had been in China about a year, Mr. Taylor wrote and asked me to go to nurse a friend who was very ill. I stayed at that station three months. To nurse God's people is real missionary work.

I have felt the nearness of my Saviour as much by the bedside of a suffering child, as by preaching the Gospel to the heathen. And I believe I have never suffered in the least with the language or in any other way because I have given part of my time in obedience to God's call to look after His suffering children.

When my nursing work was done, I again began to study the language, and to go out with dear Miss Mackintosh, to visit the women. At last it was arranged for me to return to my station, and I had two dear old Christians with me. The first three days of our journey were down-stream, but after reaching Yen-chau, we were going up stream, and needed extra men to pull the boat. The captain hired five; and as I looked at their miserable faces, I offered prayer to God and asked that they might reach their village through some message or other.

The old Christians and myself used to have prayers twice a day on the boat; and in the evening sometimes those men would come and listen. One evening, after we had finished, the youngest of the five came and asked this question, "Do you mean to say that those words which you have been speaking are true?"

I said: "YES, THEY ARE PERFECTLY TRUE."

"Oh," he said, clasping his hands, "I have never heard words like those: if they are true, how is it that you have kept them so long to yourself and left us in the dark?" "Oh," he said again, "if they are true, I must hurry home to tell my father and mother, for they are very old, and I am afraid that they will die before they hear of the Saviour of sinners."

My beloved friends, at that second question I had to hang down my head in shame for myself, and in shame for my fellow-Christians in this country. Why, why, have we kept the light so long, and left the Chinese to die without Christ? In the name of the Lord Jesus Christ, and on behalf of poor China, I ask you to take home that question with you—take it to your knees, and ask honestly before God, and before the world, what would the Lord have you to do to send the Gospel to the Chinese?

THE WAY-SIDE INN.

Another time I was travelling overland from Pao-ning in Sin-ch'uen to Wun-bien. As I lay in the little inn at night, the first thing that met my eye on the wall, written in large letters, was the name of Mr. Horsburgh, of the C.M.S. I thought to myself, "The Gospel surely has been preached here." I was very weak that night. One of the speakers had already referred to the time when our Lord Himself sat weary by the well, and yet talked to that poor woman. That has been a comfort to me many times. I just thought, "The Lord Jesus, I am sure, would have spoken to the poor woman at the well, and left the Chinese to die without Christ?"

When will you come back again? Will you come back? Oh, promise to come back." The words of those women kept ringing in my ears for weeks after that. As the voice of those heathen women in China, my dear Christian sisters, I should like to ask you to consider what claim that voice has on you. I would specially ask your prayers for such work done by the wayside. I do believe that many have found Christ, and I do sincerely expect to meet many in heaven who have heard the Gospel only once or twice like that. I shall never forget once when in Ho-nan I was called to see a young woman who was very ill. She was suffering very much. I did not know that she had ever heard the Gospel before; but in her agony she broke out, saying, "Jesus loves me; this I know." Oh," I said to her, "who told you that?

"Oh," she said, "Kin Ku-niang" (Miss Guinness). That was fruit of sowing the seed beside all waters. Will you remember the seed that is sown here and there in the cities, towns, and villages of China, and remember that, perhaps, from the day it was sown no other Missionary would ever pass there to teach the people any more? There may be many here to-night who have been trained as nurses, Ask the Lord very specially what He has given you that training for? Lay it at His feet and ask Him to take it up, and use it where and for whom He will.
For the Children.

A LITTLE GIRL'S GIFT.

A LITTLE girl, just four and a half years old, sat one evening on her mother's knee, with bare feet held out to the fire, just before the good-night kiss.

Her father read aloud the story of Mrs. Hsi, the Chinese lady who brought all her beautiful jewelry to her husband, saying, "I can do without these ornaments; let Hoh-chau city have the Gospel."

Looking up she said, "Mamma, what is it all about?"

So her mother told her simply the beautiful story, and added, "Is there anything my pet can give up for the poor Chinese who have never heard of Jesus?" "Yes, mamma," she answered, "I can give all my pennies."

"Anything else, dear?" mother said, "Could you not give your amber beads?" Hanging her head, she replied, "No, mamma, I could not give my dear beads."

"Very well; mother does not ask you to do so, only think about it," and her father added, "Think about it, dear."

Papa then got his good-night kiss, and the little feet ran away to bed, while mother followed to tuck the little one in and say the evening prayer. When all tucked in snug and warm, the usual request came, "Now, mamma, my prayer." But mother, lowering her head, said, "Dearie, how can mamma pray to the dear Lord when her pet loves her amber beads best?"

Without replying to this, she said, so earnestly, "Mamma, tell me about the poor Chinese." So mother told her how the little children in China had no one to tell them about Jesus, and how He had died to save them. Hearing of this, she seemed full of sorrow, and lay very quiet while the battle was fought out in the little heart.

Soon a little voice said, "Mamma, let me talk to myself a little," so mother waited, and then asked if she were ready yet for her prayer. "No, mamma," she answered, "not yet." But in a short time the little one said, "Now, mamma, prayer." Very lovingly the prayer went up to heaven that the little daughter might some day hear the "well done" of the dear Master.

When the prayer was finished a trembling voice said, "Mamma, I would like to give my amber beads, but let me see them just once before they go." The box was put into her hands, and papa was called, and when he came, he saw her sitting in bed with the beautiful beads in her hands. "Papa," she said, "take my beads for the poor Chinese and give them to Mr. Frost."

Gently taking them from the little hands, he asked her what they were for. "To send Missionaries," she said. "And to whom do you give them?" "To the dear Lord," she answered.

She was then told how glad she had made the Lord Jesus, and how very happy father and mother were, while tears of joy stood in the blue eyes and a sweet smile lighted up her face.

In a simple prayer together the gift was consecrated to the Lord, who died for the Chinese boys and girls, and with a very happy heart the dear child lay down to sleep.

English Notes.

REV. J. HUDSON TAYLOR.

DURING the month of September we expect (D.V.) three parties of Missionaries to leave for China, to be followed, if the Lord open the way, by two parties in October.

Steamers in which Missionaries are travelling are very rarely wrecked, but last year several Missionaries proceeding to Gibraltar and India lost their lives through shipwreck, and Satan would doubtless delight to see many others lost in the same way. We were led some months ago to ask special prayer for Mr. Moody, then on the Atlantic, in two congregations at the same time that, as it proved, he and his son were in great peril; and we now ask the continued prayers of our readers for all Missionaries who may be crossing the deep this autumn.

We are convinced that many of the people of God have little idea of what they are losing because their hearts are not in true sympathy with the Lord's purposes of love for a sin-stricken world. Many a parent might be filled with the Holy Ghost, if his children were not withheld from missionary service; many a steward would be filled with the Spirit, were he giving more of his Master's time and money and thought to the missionary work for which Christ emptied Himself.

Souls are dying daily in ignorance that there is salvation to be had through Christ, yet but few young men offer themselves whose worldly prospects are bright; and many Societies are lacking—some men, others means, to send those who have offered. Very soon the Lord Himself will come; and oh, how sorry and ashamed some of His servants will be! How few of us do all we can!

A minister filling an important post in a British city was led, with his wife, to offer themselves for missionary service, proposing to take their family (D.V.) to China. Finding themselves unable to go from medical reasons, he wrote the following touching letter:

July 12th.

"MY DEAR Mr. TAYLOR,—As we cannot go to China ourselves, we are anxious to do all that we can to help others to go... My wife and I have gone through our house as if we were able to go..."
Inland Mission. Had we been allowed to go to China, our hearts would have been filled to overflowing with joy. As it is, we feel devoutly thankful to the Lord for giving us the desire to go; and as we shall be obliged to stay and work for Him at home, we have entered into covenant with Him to do all that we can to further the interests of foreign Missions by prayer and advocacy, as the Lord favours us with opportunities.

“We are sending you on behalf of the C.I.M. two tin boxes, the contents of which will realize, we trust, the best part of the passage money of a Missionary to China. They are all but new. If they could be disposed of privately perhaps the proceeds would be more satisfactory to you. We give them to the Lord, and you are at liberty to dispose of them as you think best. Please acknowledge them as follows: ‘For Christ’s sake.’ For the most part they are things which we have kept as ornaments. Now we feel that they should be for real use, and we want the Lord to have the benefit of them. In future we shall seek to order our home as a ‘missionary home,’ spending nothing upon it that is not needed, so that we may have the joy of taking part in the Lord’s work abroad. I enclose a list of the things. We hope everything will reach you safely. . . . They are sent by passenger train, carriage paid.”

Missionary Support.

The following letter which appeared in a recent issue of the London Christian is reprinted here as containing valuable testimony, from an independent source, upon the subject of missionary support in China.

In thinking of comparative amounts of money, it should be remembered that, although expenses differ somewhat in different localities, yet in the interior, and for the purchase of native products, the purchasing power of each dollar is, on an average, from three to four times as great as in America or England.

The Annual Meetings of the Mission in Australia were held on Tuesday, June the 6th, in the Congregational Church, Collins Street, Melbourne. The Ladies’ Meeting was held in the afternoon, presided over by Mrs. Bird, wife of the Rev. Alfred Bird, M.A., the Honorary Secretary of the Mission. Mrs. Nichol, of Chung-king, gave an account of work in that city during the past fourteen years. The Misses Ethel Reid, Fanny Sedgwick and Hetty Fleming, who were expecting shortly to go to China, testified of the Lord’s leading them to offer themselves for work in China. These ladies are now in training for work in China.

The C.I.M. in Australia.

The C.I.M., which is classed among the so-called cheap missions, and I would, like, through the medium of your columns, to express my admiration of the way in which it is conducted. Its organization, from a business point of view, is remarkably good. God seems to have provided the needed men for the different positions. A spirit of harmonious unity and prayer pervades all sections of the work; and no one can come in contact with the members of the Mission without being convinced that the God in whom they trust will honour their efforts in His cause. Yours, etc.,

A. Stewart.

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A. Stewart.
A Glimpse at Our Letter Files.

We find much encouragement and deep cause for thankfulness in the contents of the letters that come to us from day to day. One of our most pleasant experiences is to receive a letter from near relatives of some of our Missionaries, expressing their prayerful sympathy with the work in such terms as the following:

"Our Lord will provide work where He thinks best. Mission fields are large and wide, and oh! how few are the labourers! My interest in China is very great, especially since my dear son and his wife are members of the China Inland Mission. I do most thoroughly agree with the methods of this Mission."

This is from the mother of one of our Missionaries, whilst the following comes from the sister of another Missionary:

"Mr. A—- is to give a talk on the C. I. M. in our Missionary Prayer Meeting, Friday evening, and is trying to get all the interesting matter he can. We do pray for the Mission and helpers, of whom two are very dear to us, and we hope this coming year to give more substantial aid than before."

The following letter is peculiarly pleasing, as it bears the signature of a large manufacturing company, and the loving Christian words, as well as the gift, come to us, not from an individual only, but from the firm as such:

"Dear Brother: Enclosed please find New York draft for the sum of $50, which we wish you to apply to the work of the China Inland Mission. Put it where you know that the want is greatest. We are pleased to be able to forward you this amount, in these exceeding troublesome times, and only hope to be able to do more for you in the future. With our prayers and well wishes for the blessing of God upon you all."

Facsimile of a scroll sent home by some native Christians.

Extracts from Letters and Journals.

MR. LAGERQUIST,
writes in a private letter from Fung-siang:
"I have just received your letter, and by the same mail I have Mr. A—l's letter, telling me of his purpose to provide for my support during the coming year. I have been asking the Lord, my Jehovah Jireh, to put it into the heart of one or more of His servants to minister to my individual support in this land; but that I doubted my Father's ability to supply my every need without any earthly promise, for His past loving-kindness has proved that beyond a doubt, but I wanted another and special love-token from Him, as a sign that I was in the place where He would have me be. I could only read a few lines of Mr. A—l's letter before thanking and praising my loving Father for this answer to my prayer. Only about an hour before the postman came, I was pleading with the Lord to send me some answer to my prayer, and also to send me some money, as my purse was about empty— for I had spent a good deal of money lately on medicines for my patients. Then, when the postman arrived, I had my answer. What a loving Father cur's is. Oh, for more of His love and power! The more we get, the more shall we desire. Sometimes, when I look upon this people, I think of them as of a piece of stony ground which we are seeking, by God's help, to break up and prepare for the seed sowing. It is our work to labour on faithfully, and it is His to save souls."

WHAT HINDERS THE YOUNG MEN.

In a more recent letter Mr. Lagerquist says: "I have often wondered why the young men at home are so slow to offer themselves wholly to the Lord for this joyful service. Is it that the men are less consecrated to the Lord than women? Do the young men at home think more of the dollar, and of ease and pleasure than of doing the will of God? Surely He is able to give us an abundant return for all that we may give up for Him. (Matt. xix., 29.) I am afraid that there are many who say, 'Lord, what wilt Thou have me to do?' but when He tells them, as He told the young man in Matt. xix., 20-22, they turn away sorrowful, and, instead of taking up the cross and following Jesus, they lay it down and draw back, and to such apply the words of Christ in Matt. x., 37-38. The devil tried very hard to keep me at home, and I am full of praise that he did not succeed, but that Christ prevailed and led me out to China. I have found in China that amid many hard and disagreeable, things one's heart and life may be full of joy and peace in the Lord. Christ's yoke is easy and His burden is light. His service is not a sorrowful but a very joyful one. Yet, I would say to any who would like to come to China, 'First of all, be sure that God wants you here; secondly, count the cost and expect a great many disappointments and trials; and, on the other hand, expect a great many things from God, and remember that His promises are true, and He faileth never.'"

MRS. B. RIRIE,
writing on board a house-boat, in which she and her husband were journeying towards their station at Kia-ting, says: "We stayed with Mr. and Mrs. Beauchamp, at Chungking, for a week. They are an especially
helpful family, being so fully given up to the interests of God's Kingdom. Mr. Beau­champ is unceasing in his efforts, and insists on constant daily preaching on the streets. In the end of May there was a riot in Kiang-king, an out-station of Chung­king. Miss Anderson and Miss Ramsay, and a lady of the Friends' Mission, were living there, and they withdrew into a neighbour's house. The evangelist lost all he had, but the mandarin afterwards made it good to him. The ladies of the C. M. S. were recently obliged to leave T'ong-ch'uan because of evil reports circulated by the literary men. They had many friends in the place, and some influential people received their goods for safe keeping, and they quietly left the city for a time.

A HOPEFUL CONVERT.
Just at this period, a young man from that city, who was visiting friends in Chen-tu, was converted under Mr. Granger's preach­ing, and, on his return home, he bought a large package of books and tracts to carry with him that he might proclaim the good news to his numerous friends. Thus defeat and victory seem to be strangely mingled in Si-chuan this year. Will you join us in prayer for some Missionaries from America for the aboriginal tribes and the Thibetan border lands? These could be reached from Kia-ting, and the Thibetan speaking tribes on the border land will supply an ample field for many workers."

A POST BOAT.

Gleanings from Mr. Stevenson's Letters.

We observed May 26th (our anniversary day, dating from the sailing of the Lammermuir) as a day of fasting and prayer, as usual, and realized much of the Lord's presence.

You will be glad to learn that Mr. Lutley, who has been ill, is improving in health.

I am concerned to hear from the Rev. A. Bird (our Hon. Sec. at Melbourne) that the financial collapse in Australia has locked up all the C.I.M. money (of the Australian Branch, which was in the Bank, owing to the reconstruction schemes). Most of the members of that Council, and not a few of our supporters there, have suffered; but it is very beautiful to see the happy and trustful spirit in which Mr. Bird writes. The Lord will not allow his children to suffer more than He sees is good for them.

June 16th.—From Australia we have just received one-half of the usual quarterly remittance. Our eyes are towards the Lord; and He, who has so wondrously helped us in days gone by, will not leave us now. We are quite sure that God has some special lesson to teach us by these trials.

As to the famine in North Shan-si, Mr. Stewart McKee and Mr. P'Anson are managing the distribution of famine relief splendidly. Quite a number of local subscriptions have come in, and I believe we shall receive as much in China as we shall be able to distribute, and probably more.

On June 19th Miss Edith Broomhall and Miss Clough left for Kiu-kiang. Miss Clough, who is unable to bear the climate of North China, is improving.

You will be glad to hear that rain has fallen in North Shan-si, and the farmers were putting in the seed, so that, with God's blessing, there is hope of a harvest in the autumn. In the meantime, however, typhus fever is rampant.

You will be sorry to hear that Mr. and Mrs. David Thompson lost their baby soon after reaching Kiu-chau. [Our dear friends will feel this all the more as they lost their last little one in England.]

On June 20th Mr. Peter Rijnhart left Shanghai per French mail steamer Saghalien, for Marseilles. I have very distinctly given him to understand that I am not at liberty to open the question, but had simply to execute the instructions received from you and the Home Councils, directing his summary dismissal.

Mrs. William Cooper has had a relapse, but is somewhat better again. Mr. Cooper fears that it may be necessary for him to take her home after the summer if she survive. We are praying very much for our dear friends.

I am glad to hear from the Si-gan Plain that two new stations have been opened, Lung-ch'ai and Cheo-chih Hien; these added to Mei-hien (recently opened), and Feng-tsiang Fu, make four permanent centres to the west of Si-gan.
I am glad to hear that Mr. and Mrs. Talbot, with Misses Wallace, Cream and Daring, have safely reached Shen-k’i-ten.

I believe that when once the Gospel begins to take hold of the Si-gan Plain, we shall have a large number of converts; meanwhile we praise God for the progress our friends are making. Messrs. Hendriksen and Soderstrom are at Lung-chau; Messrs. Lagerquist and Haggquist are at Cheo-chih Hien.

Mr. Lewis Jones and Mr. Webb have safely reached Ch’ung-k’ing.

In the Plain generally he found the attitude of the people much more favourable towards Christianity; they now distinguish between Protestants and Romanists. At Wei-nan Hien (Shen-si), however, Satan seemed to be doing what he could to injure the work, and there were difficulties.

Pastor Hsi has recently visited Si-gan and others of his opium refuges. At Si-gan he found that four or five men had given up idolatry, one of whom, a man named Chang, had been an enquirer for three years. Finding him earnestly desirous of baptism, and that his life was worthy and consistent, Pastor Hsi, after fasting and prayer and seeking the guidance of the Holy Spirit, baptized him.

In Wen-shui Hien (Shan-si), Pastor Hsi found an enquirer named Chen, who had put away his idols two years before, and he baptized him also.

On May 25th Mr. B. Ririe, of Aberdeen, Scotland, and Miss M. Bee, of Toronto, were united in marriage by the Rev. W. W. Cassels at Pao-ning Fu, Si-ch’uen.

The King’s Bounty.

(Continued.)

ANOTHER similar instance of special guidance occurred a short time ago. We were gathered one day in the Home at our noon prayer meeting and were speaking amongst ourselves of the need of funds for the house, which were about exhausted. Just before we knelt in prayer, in order to ask the Lord to minister to us, I saw passing upon the other side of the street, on his way up town to dinner, a gentleman whom I had desired for some days to see. My first impulse was to leave the meeting and go across the street to meet the friend; but I did not do so, hoping to see him on his way down town. A few moments afterwards, while the man was still passing the house, we knelt in prayer and offered petitions for funds as for other blessings. About an hour later I was called to the door. The friend whom I had seen passing, and whom I had wanted to meet, stood there. As soon as the first greetings were over he said, “I have come to bring you this” ($5), and added, “While I was passing this noon, on the opposite side of the street, something said to me, ‘Go and give the China Inland Mission $5;’ so here it is.” I enquired of the friend what he would like the money used for; “For the Home,” he replied, and asked, “Do you need it?” I could not help but exclaim, with a heart full of thanksgiving to God for such a speedy and marked answer to our prayer, “Indeed we do, and the Lord has certainly sent you to us.” I then explained the circumstances, of our having been at prayer for funds at the very time he had been passing the house. The relation of the fact not only greatly delighted but also greatly solemnized our friend, and he went on his way praising God that he had been so particularly used to minister, in the name of the Lord, to those who were in need. We ourselves, also, were greatly solemnized by this event. As never before prayer became to us a real and mighty power. If God could pick up a passing person upon the street, and turn a comparative stranger into our house to minister to us like this, what could He not do? We felt as never before how careful we should be to ask only such things as would be well-pleasing to Him who was so ready to respond, and renewed our petitions before the throne of grace, not now for funds, but for grace to ask for that only which would be to our Father’s praise and glory.

(To be continued.)

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM REV. J. W. STEVENSON.

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<th>Kiang-su</th>
<th>Cheh-kiang</th>
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<th>Ping-yao</th>
<th>Hiao-tu</th>
<th>Hsing-tung</th>
<th>Ning-hai</th>
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<td>Tai-chau</td>
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Autumn Sailings from England.

The following is the list of those leaving for China, as far as arranged. All the steamers named belong to Peninsular and Oriental S. Co.

Per Parramatta, August 18th.
* William Key. C. H. Stevens.

Per Britannia, September 1st.
* Edward Pearce. Miss Agatha Simpson.
* Miss Eva French. Rachel Galway.
* Alice A. Welsman. Anna Watr (Sweden).

Per Massilia, September 14th.
* A. Hudson Broomhall. Miss Grace Brown.
* Mrs. H. Broomhall and child. M. Moore.
* Miss A. Gertrude Broomhall.

* Those marked thus are returning. The remainder are going for the first time.
Editorial Notes.

We have found it necessary to print four extra pages this month in order to provide space for the valuable addresses delivered by returned Missionaries at the Annual Meetings in London. We trust that the extra matter will be appreciated by our readers and bring blessing to many hearts.

We heartily thank the friends who are interesting themselves in the increase of our circulation, and we ask that others of our readers who value China's Millions for themselves will give a little thought and prayer to the matter. We believe that the spreading of such information as the paper contains is one of the best ways of helping the growth of a practical missionary purpose among the Lord's people.

Will our readers kindly give attention to the alterations on the second page of this issue. An important change is made in the form of bequest to the Mission. It is to be noted, however, that the law differs in the various states of the union; friends therefore, who desire to bequeath money to the Mission should inquire what form of bequest would be valid in their state.

During the month we have twice had the privilege of entertaining Mr. Wellesley C. Bailey, of Edinburgh, secretary of the "Mission to the Lepers of India, etc.," and we have been deeply interested in his account of the good work being done at over thirty places in India, Burma and China. The Mission does not send out agents of its own but assists the efforts of Missionaries on the field by giving grants for the erection of leper hospitals, and toward the support of the inmates. We ask prayer for our brother and his important work for the souls and bodies of these poor outcasts.

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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.

PRAYER UNION.

In addition to the Prayer Meeting mentioned above there are similar weekly meetings in connection with the "C.I.M. Prayer Union" held at the following places and times:

<table>
<thead>
<tr>
<th>City</th>
<th>Place of Meeting</th>
<th>Time</th>
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<tr>
<td>Buffalo, N.Y.</td>
<td>Miss Quadrant, 177 Cedar St.</td>
<td>Saturday, 7.45 p.m.</td>
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<tr>
<td>Lockport, N.Y.</td>
<td>Mr. S. W. Brown, 67 Tryon Place</td>
<td>Saturday, 8 a.m.</td>
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<tr>
<td>Jamestown, N.Y.</td>
<td>Mission Thomas, 668 Prendergast Ave.</td>
<td>Friday, 8 a.m.</td>
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<tr>
<td>Hamilton, Ont.</td>
<td>Mission Station, 673 Byam Ave.</td>
<td>Tuesday, 8 a.m.</td>
</tr>
<tr>
<td>Galt, Ont.</td>
<td>Dr. Cameron's, and three other houses</td>
<td>Monday, 6 a.m.</td>
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</tbody>
</table>

We trust that the friends of the Mission who live within reach of these prayer meetings will avail themselves of the opportunity of uniting with others in prayer for China and the workers there.

Kindly send us a postal card when you change your address.

Please let your copy of China's Millions be circulated when you have read it. We can supply the bound volume cheaper than you can get your copies bound.

If friends send us a list of names and addresses we will gladly send a specimen copy of China's Millions to each address free.

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., Mission band, etc.

We will make a large reduction in the price of China's Millions when several copies are ordered to be sent to one address.

For free distribution we can supply a dozen copies monthly of China's Millions for $3.50 per annum.

China's Millions bound volumes for 1892 cost 75c. in cloth gilt, and 40c. in paper boards.

Volumes for previous years, 1886 to 1891, 50c. cloth, and 30c. plain. "Days of Blessings in Inland China," cloth, gilt, 40c.

Donations received in Toronto during August, 1895.

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Total: $13,685.07

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