China's Millions

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China Inland Mission
632 Church St., Toronto, Canada.
General Director—Rev. J. Hudson Taylor.

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

Council for North America.

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.

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 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 18th, 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 labourers, 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 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 standing 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.

Photography Work has also been taken up in the cities, the work being done, as far as possible, by the native labourers, who are sent out without salary. The first print taken has been a large military group, printed at Shanghai on a hand press, and now in the hands of the Hon. H. W. Frost, Esq., who is on his way to North America in the Hope.
CHINA’S MILLIONS.

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.

(Continued from page 132)

REV. J. HUDSON TAYLOR.

"The LORD bless thee, and keep thee:"

"The LORD make His face shine upon thee, and be gracious unto thee:"

"The LORD lift up His countenance upon thee, and give thee peace." - Numbers vi. 24-26.

We considered the first clause of this wonderful blessing—the bountiful overflow of the Father’s love—in our September number; and last month our hearts burned within us as we dwelt on the second clause, and felt the glow of the love of the Son, the Bridegroom of His Church. And now, as we take up the third clause, may the Lord, the Spirit, reveal Himself to us through these holy Words, which were written by His inspiration and which can never be fully understood and enjoyed save by His own illumination in the soul. The Bible is a supernatural book, a divine revelation: the Holy Spirit is the supernatural Guide to its meaning. From the “wise and prudent” its teachings are hidden;—hence the questionings of some of the learned only confirm its truth; but to “babes” to all those, whether learned or unlearned, in whom the Holy Ghost has wrought the child-like spirit, it is an opened book: they love it, and feast upon it, and grow thereby.

It is very important to have clear thoughts about the third person of the Trinity. Many Christians fail in this respect, and lose much in consequence. He has as distinct personality as has the Son of God; and we must not think or speak of Him vaguely, as though He were an influence merely and not a person. Our Saviour teaches us that we should know Him, “for He abideth with you, and shall be in you.” But are there not many of the Lord’s people to whom He is not yet “a living, bright Reality”?

So important are the presence and the work of the Holy Ghost, that our Lord assured His disciples that it was expedient for them that He should go away, in order that the Comforter should come. And we see the mighty change that was wrought in the disciples when the outpouring of the Spirit actually took place at Pentecost. The timid became courageous; the scattered and persecuted disciples went everywhere preaching the Word; the Holy Spirit wrought conviction of sin, and revealed the risen Saviour as the object of faith; and many were added to the Lord. The same Spirit is still present with us; may we too be filled, and largely used as channels of blessing.

November, 1893.
III. THE BLESSING OF THE SPIRIT.

"Jehovah (the Spirit) lift up His countenance upon thee, and give thee peace."

The blessing of the Spirit is essential to the completeness of the benediction. We are struck, however, with the similarity of this blessing to that which precedes it; nor is the similarity surprising. For, as the Son came to reveal the Father, so the Spirit has come to reveal the Son. Christ was a true Comforter; but His personal work on earth being finished, He ascended on high to minister for His people as their High Priest in the presence of God. The Holy Spirit is the other Comforter, sent by the Father in Christ's name, that He might abide with the Church for ever. Christ is the indwelling Saviour; the Holy Spirit the indwelling Comforter. On whomsoever Christ makes His face to shine, the Holy Spirit will surely lift up.

His countenance.

"Lift up His countenance upon thee." We dwelt, in our last paper, on the significance of the face or countenance (the same original word), as revealing the emotions of the heart. We see from these words that it is the purpose of God that the presence and the love of the Spirit should be made known to those in whom He dwells. When He lifts up his countenance upon us, we walk in conscious security and freedom; but if the Spirit be grieved, the light of His countenance is hidden from us and we walk in darkness. And, oh, how dangerous is this walking in darkness, how surely we shall wander from the way and fall into some of the snares of sin that has grieved Him, and take no rest till communion is restored; and this may always be done most easily by immediate confession and turning to Him, who is our Advocate with the Father, and whose shed blood cleanses from all sin. When sin is put away He again lifts up His countenance upon us, and peace fills the heart.

"And give thee peace." The Lord Jesus, when on earth, said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." But here it is the Spirit who is spoken of as bestowing peace: why is this? Because the Spirit of God makes real things real to us, and enables us practically to enjoy the blessings procured for us by the death and resurrection and priestly ministry of the Lord Jesus. Man a believer to whom Christ has left peace, knows little of it; but those who are filled with the Spirit are filled with peace. They have peace with God; they have also heart-peace in the midst of conflict and turmoil; and the peace of God, which passeth all understanding, guards their hearts and thoughts. The fruit of the Spirit is love, joy, peace.

Are we practically enjoying this blessing, and experiencing this peace which passes all understanding? Are we finding that when He makes quietness, none can make trouble? And if not, what is the hindrance? Is there any known sin unconfessed or not put away? Has wrong been done, and restitution to the extent of our ability not been made? Is there any matter in which God has a controversy with us? Or are we indulging ourselves in anything about which we have doubt? Are we withholding anything from God which is His due—ourselves, our property, our children; or, it may be, our testimony? Or, if none of these things are hindering us, are we failing to accept, by faith, the filling of the Spirit; perhaps only asking, but not receiving also? Is it that we are neglecting the prayerful study of God's Word, and thus grieving the Spirit by whom it was inspired? Paul asked God to give the Ephesian Christians the Spirit of wisdom and revelation in the knowledge of Christ, that they might know the hope of His calling and the exceeding greatness of His power toward them that believe. We do well to note the words, "that believe," for unbelief lies at the root of every form of hindrance.

As the Spirit reveals Christ, so does Christ bestow the Spirit; and by faith in Christ and in His Word we appropriate the gift. We shall never forget the blessing we received through the words, "Whosoever drinketh of the water that I shall give him shall never thirst," now more than twenty years ago. As we realized that Christ literally meant what He said—that "shall" meant shall, and "never" meant never, and "thirst" meant thirst—our heart overflowed with joy as we accepted the gift. Oh, the thirst with which we had sat down, but oh, the joy with which we sprang from our seat, praising the Lord that the thirsting days were all past, and past for ever! For, as our Lord continues, "the water that I shall give him shall be in him a well of water, springing up—overflowing—unto everlasting life." Perhaps, however, we should draw attention to the words of Christ, "whosoever drinketh"; not drank—once for all—but "drinketh," that is habitually: as in chap. vii., where, after promising that out of Him shall flow rivers of living water, it is added, "this spake He of the Spirit, which they that believe"—i.e., keep believing—were to receive.

Is it not sad that so free a gift should be so little esteemed, and so often neither enjoyed nor sought after? It is intended for each one of us—"lift up His countenance upon thee, and give thee peace." Would that each reader would accept the gift now, and evermore enjoy it, to the glory of God.

(To be continued.)
**The Eleventh Hour Labourers.**

**REV. F. L. CHAPPELL.**

The following article is one of a series which is at present in course of publication in the Watchword, edited by Dr. Gordon, of Boston. The writer is the Superintendent of the Boston Missionary Training School, and is engaged in preparing young Missionaries for the foreign field.

**LESSONS FROM THE CHINA INLAND MISSION.**

Enthusiastic and uneclesiastical Christian efforts, such as we are considering in these articles, if they are not in response to the Providential call of a waning age, are apt to take one of two courses. Either the zeal that prompts them wanes, so that they come to naught; or else they crystallize into some conservative, denominational or party form and take rank among the regular and permanent religious organizations which do not anticipate a speedy termination of the age. And the question is often asked, "Is this to be the fate of all the movements, which we have spoken of as coming under the head of the Eleventh Hour Labourers?"

Perhaps this question cannot better be answered than by referring to the China Inland Mission, which, on the one hand, is distinctively of this sort, and, on the other, has been before the world long enough to fully test its real animus and vitality. For more than a quarter of a century it has been at work in the interest of pure and simple evangelization. And does it now show signs either of weakening and dying, or of crystallizing into a distinct denomination, or something akin thereto?

To the first an easy and emphatic negative can be given. This Mission grows continually in every element of strength. In true spirituality, in administrative ability, in consecrated zeal, as well as in numbers and extent of operations, this Mission shows a steady increase. No one can read annual reports and addresses, and not be convinced that, after nearly thirty years of effort, there are absolutely no signs of weakening and failure. It has entered the largest and hardest field upon the whole earth; and, according to human view, encountered the most potent elements of discouragement any where to be found, and yet it steadily thrives.

But, as to the second alternative, does it show any signs of forming a sort of new denomination or organization to further divide Protestant Christendom? Is there beginning to be in it a selfish, or egotistical or a party spirit, that will prove foreign to the spirit which originated it? Such a trend may be pointed out in many of the movements of the past. Various existing denominations are now far enough away from the spirit and methods in which they were conceived, as they voiced some neglected truth or emphasized some neglected duty. But, so far as we have been able to discover, nothing of this sort appears in the China Inland Mission. If we understand its methods, churches of various denominations may arise as the fruits of its Missions. But in all of its reports the question of denominationalism does not appear to emerge at all. Those thousands of converts—who asks or knows to what denomination they belong? Is there not a significant lesson here?

And, then, what is the attitude of this Mission to others not of it that come to do the same work? Does it say, "Hands off! We are going to evangelize China and you must not encroach on our field?" Not at all. But it welcomes, shelters, assists, directs, whoever comes in the Saviour's name to execute the Saviour's command. The recent helping hand it has extended to the Christian Alliance in placing and overseeing its fast arriving heralds, is a marked example of its spirit in this respect.

While the old denominations have much to say about missionary "comity," and resent infringement on each other's territory, these informal evangelizers have little to say about mine and thine, but rather rejoice in whatever may spread the glad tidings. Is there not a very significant lesson here?

We do not urge that the China Inland Mission has a monopoly of this precious attitude. Far from it. It is beginning to be found in many quarters in these days. But this Mission is a conspicuous example of it by reason of its age and extent. It is the lesson of the time that we are calling attention to. The Eleventh Hour Labourers probably have just as much of human nature in them as do the All Day Labourers, and yet it is possible that they may be more impressed with the fact that the sun is fast setting, and that the adjustments of one hour are not so important as those of twelve hours.

Still further, what is the hope and expectation of this Mission as to the evangelization of all of China? None know better than those workers how vast and difficult is this work. And do they say that centuries will be required to do it? No; but rather it can, it must be done in the brief hour that remains of this age. This, too, is a lesson that should be heeded. In short there are many object lessons in this Mission, that might be pondered with profit by those who seem blind to the Scripture doctrine of the ages. God speaks to us in many voices. It is not that one class of men are so much better than another class, as it is that this truth is taking a firmer hold on some than on others. "He that hath an ear let him hear:"

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**Recent Baptisms.**

**REPORTED IN VARIOUS LETTERS FROM MR. STEVENSON.**

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<thead>
<tr>
<th>Location</th>
<th>Names</th>
<th>Date</th>
<th>Number</th>
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<tbody>
<tr>
<td>Ho-nan</td>
<td>Shek-chian</td>
<td>June 11</td>
<td>5</td>
</tr>
<tr>
<td>Shan-si</td>
<td>Lu-ch'eng</td>
<td>June 11</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Hung-fung (station)</td>
<td>July 18</td>
<td>1</td>
</tr>
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<td></td>
<td>Gan-k'ing (sub-station)</td>
<td>June 20</td>
<td>1</td>
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<tr>
<td>Si-chuen</td>
<td>Pao-nung (Sin-tien-tu)</td>
<td>June 25</td>
<td>3</td>
</tr>
<tr>
<td>Ch'eh-k'iang</td>
<td>Fung-hwa</td>
<td>July 17</td>
<td></td>
</tr>
<tr>
<td>Shao-hung</td>
<td></td>
<td>Aug. 6</td>
<td>3</td>
</tr>
<tr>
<td>Kiang-si</td>
<td>Kwang-fung</td>
<td>July 27</td>
<td>3</td>
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Report for 1892—The Northern Provinces.

(Continued.)

V.—SHAN-TUNG.

Population of Province, exceeding 19 millions; Area, 65,104 square miles.

MISSIONARY SUPERINTENDENT—REV. A. W. DOUTHWAITE, M.D.

Stations, 4; Missionaries, 26; Native Helpers, 7; Baptized in 1892, 15 Converts; Communicants, 83.

Our presence in this province is due to the fact that Chefoo affords the healthiest site for a mission sanitarium, and for our English schools for the children of Missionaries and other foreign residents. A few Missionaries unable to remain in the malarious south have also been moved to this province. The stations are Chefoo (opened 1879), T'ung-shin (1889), and Ning-hai (1886).

1. Chefoo.

At this station we have a general hospital and dispensary, in the chapel connected with which the Gospel is daily preached. The hospital and dispensary have been open during eleven months of the year: besides which out-patients have been attended every day at the Douthwaite Memorial Hospital, except when storms hindered. The statistics for the year are as follows:

HOSPITAL AND DISPENSARY.

<table>
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<td>In-patients</td>
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<tr>
<td>Out-patients (attendances)</td>
<td>9,023</td>
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<tr>
<td>Minor surgical operations</td>
<td>193</td>
</tr>
<tr>
<td>Operations requiring chloroform</td>
<td>99</td>
</tr>
<tr>
<td>Deaths: Surgical case</td>
<td>1</td>
</tr>
<tr>
<td>Medical cases</td>
<td>4</td>
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</tbody>
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Dr. Douthwaite also takes medical charge of the sanitarium, the schools, and attends the Missionaries of the American Presbyterian Mission, etc.

EUROPEAN PATIENTS.

<table>
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<th>Category</th>
<th>Number</th>
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<tbody>
<tr>
<td>Patients treated</td>
<td>117</td>
</tr>
<tr>
<td>Consultations and visits</td>
<td>980</td>
</tr>
<tr>
<td>Operations (minor)</td>
<td>28</td>
</tr>
</tbody>
</table>

The entire cost of the medical work, including wages, has been about $600, of which the C. I. M. supplied $270, the remainder was received from European patients or friends.

EVANGELISTIC WORK.

Two services are conducted every Sunday in the chapel, and a short daily service for the servants on the compound and the in-patients has been maintained with the help of brethren staying at the Sanitarium. The out-patients have the Gospel preached to them every morning by a native evangelist, kindly sent by Dr. Corbett, of the A. P. M.

Five converts, three men and two women, were baptized early in the summer; and two young men have been examined and accepted as candidates for baptism. Two former members have been excluded, and several have left Chefoo in search of employment. Several in-patients have professed faith in Christ, but having returned to their homes cannot be counted.

THE SCHOOLS AND SANITARIUM.

The schools have maintained their former efficiency, and the efforts of the teachers for the spiritual good of the children have borne fruit. In the girls' school the results of the recent examinations have been most gratifying. A number of the girls have taken honours, and the general average reached was higher than ever before. The report of the boys' school has not reached us, but we hear it is very encouraging also.

The Sanitarium, as usual, was very full during the summer, and the invalids all returned refreshed and strengthened.

Mrs. Schofield has superintended two day schools for native boys and girls respectively, besides assisting the work in other ways.

2. T'ung-shin.

Dr. Randle reports more progress during 1892 than during the three previous years. The medical work has increased, the out-patient attendances being 6,917, of which 3,644 were new cases; to all these the Gospel was preached. Sixty-eight in-patients were treated, the average stay being twenty days. The surgical operations were 116, thirty of which were under chloroform.

Besides a daily service on Sunday morning, there is a service for men and women, the attendance varying from thirty to sixty. In the afternoon separate meetings are held for men in one room, and women in another.

In September, three young men were baptized, and there are eight native communicants in the church.

Mrs. Randle's day-school affords her much encouragement, as also her Bible class for children on Sunday morning. Twice a week she holds a mother's meeting. Several of the attendants show decided interest in the Gospel, and three profess faith in Christ. One widow has asked for baptism, as has the eldest girl in the school.

FUH-SHAN.

This place has been worked as an out-station by Mr. Tomalin, and visited from time to time. His day-school was opened in February with eleven pupils, and closed with eighteen. The progress of the children was very creditable.

3. Ning-hai.

NOTWITHSTANDING feeble health, Mr. and Mrs. Judd have toiled on, and God has blessed their efforts.

Seven converts have been baptized during the year, and no doubt is felt of the conversion of some others. Mrs. Judd, as usual, has been "in labours more abundant."

Mr. Judd has brought out a second Gospel, John, in Romanized colloquial, and feels encouraged in this effort. The coming of Mr. Eyres has been a great cheer, and as his acquaintance with the local dialect increases, he will be still more helpful.

On account of ill-health Mr. and Mrs. Judd paid a visit of three months to Japan. We have heard of much spiritual blessing following this visit, but fear our brother had more change than rest.
VI.—HO-NAN.

Population of Province, exceeding 15 millions: Area, 65,104 square miles.

Assistant Superintendent—Rev. J. J. Coulthard.


We have every reason to praise God for His blessing on the work in this province. Two new churches have been formed, and there have been baptisms at each of the stations. In the years 1890 and 1891, eight converts were baptized; in 1892 the number was twenty-five. Not a little evangelistic work has been done which cannot be tabulated, the results of which will doubtless appear in days to come.

Our stations in this province are three: Chau-kia-k'eo, opened in 1884, has now two out-stations connected with it, in which there are organized churches: Sha-ki-tien, opened in 1886; and Siang-ch'eng, opened in 1891, in which the first converts have now been baptized.

1. Chau-kia-k'eo.

Mr. Coulthard writes of the work in this station and its out-stations: "We have been delighted by the advance made by some of the native Christians this year. One who lives twenty miles away in the country, is so bright and earnest that every one knows he is a Christian; he conducts a service in his own home each Sunday for the benefit of his neighbours, and intends building a small chapel next year."

"Our street chapel in Chau-kia-k'eo, opened this year by the native Christians, who pay the rent, has been successfully worked: one man who heard the Gospel there, returning to his home on the borders of the HuPeh Province, abolished idolatry there, and is seeking to lead the members of his family to Christ. Two Missionaries of another Province passing through the district were invited by him to visit his home, and were much pleased by what they saw there."

"God remarkably answered prayer in the case of a persecuted Christian. The unjust judge who accepted bribes against him has been removed from the district and cashiered on account of other glaring acts of injustice. Many have recognized the hand of God in this."

2. Sha-ki-tien.

God has given blessings in this station, though the work has been much hindered by the sickness and absence of workers. Nine converts have been baptized—five women and four men. One of the women walked a distance of seventeen miles, carrying her year-old baby all the way from her distant village home, that she might publicly confess her faith in Christ. Miss Leggat tells us that the attendance at the meetings on Sabbath and Wednesday afternoons is very encouraging indeed. She has twenty-three names on her class roll as regular comers; as there are always a few heathen women present, the average attendance is twenty-eight. A reading class for the women and children has also proved no small attraction to them.

Work Among Children.

Miss Marler writes of her class among the children: "I have proved a great help both to the children and to their mothers. The latter being relieved from the care of their little ones, have been able to enjoy their own service more. The children's meetings are held three times a week, with an average attendance of eighteen. The work of the Holy Spirit in the hearts of some of the children has been manifest. On several occasions we have been pleased to see their eyes filled with tears, as they have expressed the desire to follow Jesus. I am confident that some of them are seeking the Lord."

They have studied the lives of Moses, Joseph, David, Samuel, and Daniel, etc., and are now going through the life of the Lord Jesus. They can answer intelligent questions on most fundamental truths, and can repeat from memory the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and a number of Scripture verses, together with twenty or more hymns."

3. Siang-ch'eng (or Hia-hien).

The work in this recently opened station is very cheering. The first six converts were baptized in July, 1892, and Mr. and Mrs. Gracie have been greatly encouraged both in the city and in the villages round about.

Miss Lloyd has been associated with them in this work, for which larger and more convenient premises are much needed. At the close of the year, there were a number of enquirers and candidates for baptism, eight of whom have since been baptized (10 May, 1893)."
The Central Provinces.

VII. SI-CH’UEN.

Population of Province, 20 to 50 millions; Area, 166,800 square miles.


Stations, 12; Missionaries, 55; Native Helpers, 34; Baptized in 1892, 56 Converts; Communicants, 211.

THERE has been abundant cause for thanksgiving in this large province also. Difficulties there have been, and sufferings for Christ’s sake; the persecution through which our brother and sister, Mr. and Mrs. Cecil Polhill-Turner, passed will not be forgotten. Nevertheless, the work has been prospered; just twice as many converts were baptized as the year before, and in other respects the work has been deepened and consolidated.

This province is so large that it has been found convenient to divide it into two districts, eastern and western. The former is worked by clergymen and lay workers of the Church of England. The latter and older part of the work is carried on by members of Dissenting churches. But the utmost loving harmony exists between all the workers and converts, as also between our own workers and the members of other Missions.

I. WESTERN SI-CH’UEN.

Senior Missionary—the late Rev. James Cameron, M.D., of Chung-king.

In this district we have seven (or including Tan-lin, eight) stations. Enumerating them from N. to S., and W. to E., they are Sung-p’an (1892), Kwan-hien (1889), Ch’en-tu (1881), Tan-lin (1888), Kia-ting (1888), Sui-fu (1888), Lu-chau (1890), and Ch’ung-king (1877).


THIS city was first visited by our late devoted brother Mr. Gray Owen, who felt much drawn to it as a suitable centre for reaching not only Chinese, but also Tibetans. Mr. Cecil Polhill-Turner, having first made a preliminary visit, and succeeded in renting premises, took his wife and family there. Leaving Ts’en-chau in March, 1892, and resting in Kwang-yuen, after seventeen days’ travelling, as Mrs. Turner was not well, twenty-two days’ further journeying brought them to Sung-p’an on May 15th. There they remained until July 31st, when they were compelled to leave after the serious riot of the 29th July, an account of which was given in our December number last year. Mrs. Turner had been ill all the time up to the 25th, and was just getting about a little when the riot took place in which their lives were so seriously threatened. Mr. Turner left most of his property in the house, which was protected by the magistrate’s seal until Mr. Cormack of Ch’en-tu was able to go there with Mr. Knipe of Mr. Horsburgh’s (C.M.S.) Mission.

They found Mr. Turner’s things unmolested; and, after a short stay, Mr. Cormack was able to get possession of a better house for which Mr. Polhill-Turner had negotiated before the riot. Not having ourselves men at hand to occupy this post, by Mr. Horsburgh’s kind arrangement, Mr. Knipe and another of the brethren are holding the fort. May the stormy begin-

2. Kwan-hien.

THIS station, forty miles to the north-west of the capital Ch’en-tu, is in a healthy, hilly district that, compared with the hot and malarious capital, is quite a sanitarium. It has been worked by Miss Fosbery, and our Scandinavian sisters, Misses Hol and Ness. Short visits have been paid by Dr. Parry and Mr. Cormack. Not a few of the women have gained a considerable knowledge of Christian truth; but, as yet, no church has been formed. Miss Fosbery has also done some itinerant work, especially in the city of Mao-chau; but the hostility of the officials prevented this. It will be remembered that when Mr. and Mrs. Polhill-Turner attempted to rest there, on their way from Sung-p’an after the riot, they were not allowed to do so by the hostile authorities. There had, however, been some effective testimony for our Lord before Miss Fosbery had to leave, and we trust fruit will be found after many days.

3. Ch’en-tu

(the Capital of the Province).

The work in this city, and district, and that in Tan-lin and Mei-chau (which are practically out-stations) is so united that it will be convenient to refer to it all under one head. Writing of the whole work, Dr. Parry says that “it has passed through varied experiences of gladness and sorrow, of progress and seeming defeat.” They have had to rejoice in the addition of twenty-three persons by baptism (nine were baptized in 1881), and the total church membership of the district is now eighty-four, forty-seven men and thirty-seven women. Seven church members have been removed by death during the year, and the losses from removal and suspension or exclusion have been eleven, two of whom, however, have been restored to church fellowship.

Referring more particularly to

Ch’en-tu itself,

the health of the missionaries has been well sustained through a year of almost unprecedented sickness, from the awful cholera visitation in the summer, which carried off several of the native Christians, as well as large numbers of the people generally.

The medical work has been a good deal interrupted by the frequent absence of Dr. Parry from the city. Beside a considerable number of very poor people who were attended gratuitously, about 300 outpatients (who each paid a small fee) were treated when Dr. Parry was in the city; and between twenty and thirty men were in-patients in the little hospital, the ward of which has been renewed and improved,
CHINA'S MILLIONS.

Not a little itinerant work has been done by Dr. and Mrs. Parry, Mr. and Mrs. Grainger, Mr. Cormack, and the sisters.

Among the deaths of the year, the removal of Elder Wu, at Ch'en-tu, is a great loss to the church. His faithful life and testimony have been invaluable. He had had the joy of leading several to Christ. Another severe loss was the removal of the first baptized convert, Mrs. Long. The Tan-lin work commenced among her relatives, after a visit she paid with Mrs. Gray Owen, then Miss Butland. Dr. Parry says of Mrs. Long: "We praise God for such a life, and for such a truly triumphant passage home as hers. We rejoice that her daughter-in-law is following worthily in her mother's steps, and is among her relatives, after a visit she paid to whom she had preached Christ years ago."

TAN-LIN AND MEI-CHAU.

In Tan-lin there has been a good deal of blessing during the year, as also in Mei-chau. The majority of the baptisms have been in connection with the Tan-lin church, five women and seven men having been received. In Mei-chau six women and one man have been received, and a more suitable place for meetings has been obtained.


Mr. Ririe writes of the work carried on by him and his colleague Mr. Vale: "The supreme work of preaching the Gospel has been carried on steadily in the city and county; but the prefecture is seven days' journey long, and three broad; and on account of salt and coal mines, wax, silk, and other industries, the population is very great. The work done by two persons is nothing as compared with what ought to be done if more help could be obtained." During the year 1892, Mr. Ririe has given most of his attention to the city, while Mr. Vale, with occasional help from brethren in Ch'en-tu, has worked in the country places. Speaking of the city work Mr. Ririe says:

"Medicine has been dispensed, and the Gospel preached to the poor; the former at least has been appreciated. Some have come three days' journey for a little quinine or ointment. The demand varies with the season; but we have had as many as 800 visits a month. A few opium smokers have stayed in our house to break off the habit. Some still return on Sundays to the services which makes us hope that they have been spiritually helped."

"The evening meetings in the chapel have been most encouraging. For months, night after night with no exception the attendance and the attention have kept up."

In June we enclosed a number of Martin's 'Evidences of Christianity,' and other tracts, and sent them to the leading merchants and scholars in the city; a class difficult to reach. Cases occur incidentally showing that many of the books have been thoughtfully read.

"Mr. Vale has been much encouraged in the cities, towns, and villages to which he specially devotes his attention."

"We have infrequently received visits from people who have heard the Gospel in distant places, some recently, others three or four years ago, who come enquiring the way of God more perfectly."

The first convert, a native doctor, was baptized in the autumn. He is a very bright Christian, and instead of worshipping his god of medicine he now tells his patients they should believe in Jesus, who, he tells them, has the power of life and death. A few candidates have applied for baptism, and at the close of the year the prospect for 1893 was a cheering one.

5. Shu-fu

The work during the year has been carried on by Mr. and Mrs. Faers to the extent of their ability. We regret that we have been unable to send reinforcements. There have been, however, now for some time workers connected with the American Baptist Missionary Union, for whose labours and our own there is ample room; the city containing 180,000 inhabitants, and the prefecture containing thirteen counties with their capitals, and market towns and villages innumerable. With the exception of the eastern part of the prefecture, inhabited by aboriginal tribes, from which at present the missionaries are shut out, the Gospel has been everywhere scattered by books and by itinerant preaching.

Early in the year the rumours of baby-eating became very alarming, and but for a timely proclamation put out by the authorities, would probably have resulted in rioting.

Soon after this trial had passed away, still more painful internal sorrow arose. One of the members, who had been baptized three years before, and had been useful as a preacher of the Gospel, fell into grievous sin, and had to be excluded from church fellowship. Then a little later a very promising enquirer, who had been cured of opium smoking, and appeared to be growing in grace, fell again under its power. While still under a cloud, he was suddenly removed during the cholera visitation.

A Dying School-Boy.

This visitation was a terrible scourge in this prefecture; thousands were carried off by its ravages. One of the first cases seen by Mr. Faers was that of a youth, a member of his Sunday school class. He was sent for, and found the poor boy writhing in agony, while the perplexed and baffled parents were being advised to try a hundred and one things by the neighbours. Mr. Faers administered medicine to him, which relieved the cramps and restored the boy to consciousness.

"When he recovered a little, I spoke to him: 'What a joy it was to me to see his face bright up as he recognized my voice. Putting his little hand in mine, he thanked me warmly for coming; I reminded him of the solemn time we had had together the Sunday before, when I had appealed to the lad and asked who was willing, then and there, to follow Jesus as their own Saviour; and I pressed him to look up now, for Jesus was very near, and was coming to take him home soon—which fact he seemed fully to grasp. He answered me with a bright, resolute smile, his speech falling him: 'I thank God for leading that one lad to our school, for although he was only with us four short months, I fully believe he trusted in Jesus, and is now enjoying the fullness of blessing in that Home of Light and love.'"

OTHER CONVERSIONS TAKEN HOME.

"Mr. Vale's school-teacher was the next to be taken from our midst. On his deathbed he testified to the power of the cleansing blood of Jesus, and rejoiced that he was called to be a disciple of the Master, though only, as he himself put it, 'a very little one.'"

"One after another of those interested in the Gospel were called home, until six had gone to be 'for ever with the Lord.' In the midst of our sorrow we could but rejoice and we had scarcely got over the strain of these removals when we heard of the falling asleep of our beloved brother and fellow-labourer, Dr. Cameron: a loss indeed to us all. And our hearts were well-nigh broken when we thought of the Doctor's widow and little ones and the work he had left behind."

The Evangelistic Work was prosecuted diligently through the year in the city and surrounding districts. One member was baptized, two received as pro-baptisms, and four as enquirers. The first part of the year Mr. Faers was much troubled by the Roman Catholics, who waylaid everyone they saw regularly attending the meetings, telling them that the Protestants were not really the disciples of Jesus, but of Luther. This petty persecution, however, was over-ruled for good. It led many who would not otherwise have come near us, to come and enquire what it was that we preached, among whom were not a few Roman Catholics.

The two native helpers have given Mr.
Faers great pleasure by their zeal and industry. In the street chapel a large number daily hear the Gospel, and read the striking texts on the wall. The preaching and conversation with the passers-by who come into this chapel, was carried on for 1,540 hours during the year. The triennial examinations were improved, large numbers of students visited our friends and heard the Gospel. Many professed to believe who do not at present venture to publicly confess Christ.

The work in the village of forty scholars has been kept up throughout the year, and many boys have had to be declined as there was not room or strength to receive more. We have already mentioned the death of the teacher and one of the boys. Another boy also was removed by death, and several had to leave through their parents removing to other places; so that during the year about sixty lads altogether have had the Gospel fully put before them. Mr. Faers believes quite a number are trusting in the Lord. Mr. Faers' hope was to divide this school into two, a senior and a junior school, during 1893, should funds permit.

The girls' school, opened during the year, had to be given up in the summer, and was not resumed in the autumn. Mr. Faers' colporteurs visited ninety-eight cities, towns and villages during the year, travelling 1,730 miles, and selling over 4,500 books.

The women's work has not been as encouraging as that among the men. One widow woman, the mother of three children, our friends believe to be fully trusting in Christ; but she is prevented by the opposition of her relatives from coming forward for baptism. Six or seven regular attendants at Mrs. Faers' classes give some encouragement, but our friends feel it wise to see how they will bear the opposition before receiving any of them into Church fellowship.


Mr. JAMES wrote: "We commenced the year very hopefully, having just had baptisms, and having several candidates. Most of these remain with us, but are not yet baptized, as we want to exercise special care.

"During the first months of the year, I visited the villages on an average four days a week. This work was very hopeful, if only it could have been followed up systematically. There are nine large market towns, all within a day's reach of this city, and the people are most friendly. In one of them we hoped we had secured a permanent footing by the professorship of one young man, but after a few months he lost his interest. Now again the Lord has given great hope by the earnestness of a man from another village. He is a farmer in comfortable circumstances, living some six miles from our house. His first interest came from the study of a Gospel, and Dr. John's Catechism, bought of me at a market town.

"Our nightly preaching at the front door has been continued during the year, with but a break for one week. This has been an immense help in disseminating Christian truth. We cannot trace any direct case of conversion; but from the interest maintained, believe God has been giving blessing. Our native helper, Mr. Hwang, has been lately blessed in his soul, and is taking up this work very heartily. We post tracts and appeals on all possible prominent positions. In many cases they are torn down the same day, while in many others we have seen them continuing the year through. Often has it been our joy in passing the streets to see the interest sufficient to gather a crowd to stand and read them.

Itinerant Work.

"During the year I have taken but three journeys for Gospel work: One of ten days, visiting the salt wells; one of three days, visiting four market towns; then, in December, I was away sixteen days, visiting two Hien and two Ting cities, and a great number of towns by the way.

"During the sixteen days I was glad to find our Hall and our object so well known. Though no foreigner, so far as I know, has ever been that way for preaching, still it was a joy to find there was a certain preparedness for us. This I believe is largely due to the colportage as carried on from here. I could wish I had sixteen weeks to do the same trip again.

"Often was it urged: 'Stay with us for a time, and erect a preaching stand, that we may know more clearly the doctrine you preach.' Often, in quietly dealing with individuals, was one forced to hear sorrowful expressions such as were uttered by a young man late one night in a tea shop. 'Foreign teacher, these things I knew not till now, and if on the morrow you leave us, how can we know? Do stay to teach us.' My colleague on the Kwei-chau border, and it was a joy to find the grateful mention made of the Ch'ung-k'ing and Kwei-yan dispensaries and opium refuges.

Sunday Services.

"On Sundays, the natives have a prayer-meeting at 8.30 p.m. Our Christian meeting for worship at 10 a.m. is usually cheerful and helpful. At 11 a.m. we have an outside meeting, when usually great crowds gather to hear the Gospel. The fruit from this has not yet been seen, though at times there have been those who were deeply impressed. But God is faithful, and the first day of the year He gave us the joy of one repentant soul. The man lives near us, but had never before been in. Since then he has been in nightly. He first sought for me, saying that during his whole life he had not known peace of mind. He had long wanted to meet with someone who would point him out a means of deliverance; first, from the many sins of his heart, and second, from the evil works of others.

"On Sunday afternoons we go out in a good band and have usually some grand times in street preaching, and at night we have a meeting for praise and testimony.

"My wife's long illness kept back the women's work. Numbers of women have been here, and there has been kept up a Sunday class for any interested. The women partly employed in Gospel work is very earnest, and leaves no opportunity unmet. The homes of the people are very accessible, and since the coming of Miss Roberts there has been a considerable amount of visiting done. Earlier in the year, monthly meetings were held in the homes of some of our people. There was also a good deal of dispensing of simple medicines to women and children.

"During the year we have scattered many books and tracts, both personally and by means of colporteurs of the British and Foreign Bible Society.

7. Ch'ung-k'ing.

We regret that we have no report of the work at this station and its out-stations. The removal of our devoted brother, Dr. Cameron, in August, has made the carrying on of the work a heavy task, and we miss the report that he would have prepared had be been spared. Mr. Hardman, too, who was his colleague, was obliged to leave the station later on owing to his wife's ill-health. Residually Mr. and Mrs. Beauchamp were able to step in, and agreed to fill the gap, until a permanent appointment could be made. The great enemy seems to have taken advantage of these circumstances and Mr. and Mrs. Beauchamp have passed through a time of great trial, full particulars of which have not reached us, but which show the need for earnest prayer, that before our brother and sister have to leave the post a God given successor may be found who will wisely and well shepherd the flock.

The brightest part of the work has been evidently that in the out-stations, in some of which Mr. Beauchamp has been much cheered. It will be remembered that at one of the out-stations, Kiang-tsin, a riot unexpectedly occurred during the stay of our sisters, but through God's goodness no life was lost, and no serious injury other than loss of property was sustained.
The last incident we will give will illustrate not only the fact that God abideth faithful, but also, in connection with the incidents already given, that He has seemed to delight in taking ever new ways of supplying our wants in order that our eyes might not be fixed upon any given source of supply but upon Himself alone. We had come in our Mission Home to a place of almost greater extremity than we had ever been allowed to reach before. Our money was entirely gone and the food in the house was all but exhausted, while our family was a large one and a hungry one. While we did not understand why our gracious Father should allow us to be thus in want and to stand so close to a still greater want, we remember that our faith was greatly strengthened, and that we were permitted to trust and to confidently rest in the perfect love that works no ill. Believing that the promises of God would be fulfilled, we made known our needs to no one outside of our Home, but individually and as a family continued to wait in prayer upon the living God. We had finished breakfast one morning, at which we had eaten almost the last article of food in the house, and had had our morning prayer service, when a lady friend, who had given her son to China, was shown into the parlour. I was surprised to see this visitor in the Home at that early hour of the day, knowing that she lived a long distance from us; and I was still more surprised when, having seated herself, she told me the following story in about these words: ‘I have come this morning to give you $10. Last night I was sitting up with a sick friend, and during the hours of the night had much opportunity for thought and prayer. While sitting alone, I began to wonder what I could do for the Mission, and the Lord seemed to remind me of ten dollars which I had, and to say to me, ‘Go and give the China Inland Mission ten dollars.’ I immediately remembered that I had laid the money aside for a cloak which I wished to buy, and I answered, ‘But, Lord, I have put the money aside for a cloak, and I need it.’ Again the Lord seemed to say to me, ‘Go, give the China Inland Mission ten dollars.’ Again I answered, ‘But, Lord, I need the cloak.’ Still again the Lord seemed to answer, ‘Go, give the China Inland Mission ten dollars.’ There was a real and prolonged struggle, but at last I replied, ‘Yes, I will do so.’ I went home from my friend’s house, got the ten dollars, and have come directly here.’ I must confess I was almost startled at such a revelation of the Lord’s direct dealing with one of His children. I could not doubt the story, however, as the friend who was before me was a most devout and sober-minded child of God.

However, I was not quite sure that the gift of the money was really an answer to our prayers and a provision for our need, as the lady, in offering the amount, had not designated it for us. In order to make certain of this, I asked, ‘And how would you like the money used?’ The friend replied, ‘For your home expenses.’ If I was startled before, I was much more so now, for it was plain enough that the Lord had indeed spoken to His child and had sent her to us in answer to our prayer in this remarkable manner. But still I hesitated; remembering about the cloak, I had no heart to take the money offered, and asked our friend if she would not reconsider the matter, reminding her at the same time, that the money had been first of all designated for the purchase of that garment, and that she undoubtedly needed it. ‘Oh, no,’ she said, ‘I will have no peace until I give the money to you.’ I could hesitate no longer, and accepted with grateful thanks that which the Lord had so evidently sent. This gift, made under such peculiar circumstances, gave us the assurance, as few other answers to prayer have done, that we were indeed being accepted in Christ in the service which we were offering to Him. I may add also, that the dear friend who was thus used of God to minister to us, felt that she had obtained, through her gift, one of the largest blessings of her life; for though she had lost the cloak which she had intended buying, she felt that she had obtained from the Lord’s own hand that “garment of praise” which gives the true-hearted followers of Christ such joy to wear.
English Notes.

REV. J. HUDSON TAYLOR.

The articles printed some time ago in China's Millions on The Song of Solomon have been frequently asked for as a separate publication, and are now being reprinted as a little book. Particulars will be given later on.

We continue to receive testimonies to blessing received through the first volume of The Story of the China Inland Mission. The first edition of 3,500 copies was exhausted, but the second edition is now ready, and may be had from the offices of the Mission, 632 Church Street, Toronto. Price $1.25, post free.

We are glad to hear from Miss Geraldine Guinness that the second volume is nearly finished, and we hope that it will be in the press by the time that this paper is in the hands of our readers.

PRAYER ANSWERED.

During the month of September it was laid on the hearts of some of our number to ask the Lord to specially give $1,000, and, early in the month, one of our brethren was led one morning to ask for a donation of £500. That very morning a gift reached us of that amount from abroad, filling the heart, especially of the brother referred to, with joy when he heard of it.

Inclusive of that amount, however, on the 29th the total contributions to the general fund were considerably under £1,000. That day was Friday, the mail day for China, and being the French mail, letters could be posted till a late hour. A little after nine our last letter was completed, and very wearily we lay down on the sofa, and noticing the date tablet, thought, "There is now only to-morrow's post to bring in gifts for this month."

We looked up to our Heavenly Father, and reminded Him of the prayers that had been offered, asking in the name of our Lord Jesus Christ that He would yet supply the deficiency, and encourage the hearts of His servants.

A few minutes later, five letters were brought by the last post. We noticed that one of them was not closed, and remarked half playfully, half seriously, "I should not wonder if it contained a £100 note!" It proved, however, not to be a donor's letter; nor was the second, nor the third.

Opening the fourth, however, it was seen to contain a half-note, and before seeing the amount we remarked, "I do believe there is a £100 note after all." When opened, however, it proved to be the other £500 that had been first asked for! Great is the joy and thankfulness that such experiences bring.

LIBERALITY IN CHINA.

Our readers will notice in the list of recent baptisms that sixty-six persons had been baptized in Hung-tung; the conference at which they were received seems to have been a time of much blessing, and the liberality of the native Christians was conspicuous. Mr. D. E. Hoste reports that the gifts were partly in money and partly in kind. They amounted altogether to the value of about 151 dollars. The cash contributions were 81,970 cash; besides which pastor Hsi contributed thirty-five taels of silver, elder Shih gave 5,500 cash worth of wheat, and pastor Hsi 1,100 cash worth of wheat. As compared with the value of money in China, these gifts were equivalent to at least the contribution of £150 in England.

A Fortnight at Dien-tsi.

An out-station of Tai-chau, Cheh-kiang Province.

GRACE B. RUDLAND.

Most of the Tai-chau out-stations lie to the south of the city, and, as Dien-tsi is about the most central, father generally makes it his head-quarters when he visits those stations. This journey he took mother, Rosa, and myself with him, as we had not been out of the city for a change for over a year.

We left Tai-chau at about 5 p.m. in a long narrow boat, where we remained until noon the next day. We sat on the edge of the boat, enjoying the scenery until the moon was shining quite brightly and the tide turned, when we had to anchor beside some other boats till the tide ran down the river again. After covering up the boat we laid down to sleep. One boat never anchors alone for fear of robbers and pirates, so all through the night the boatmen seemed to keep up a busy chatter among themselves, and shouting to those who were passing up the river with the tide.

After having our breakfast we uncovered the boat and had prayers together, and then again enjoyed the lovely views around us. The river is so pretty, winding in and out between hills and mountains, varying in width from 300 yards near this city to about one and a quarter miles near the sea, where we left it to turn up the Wong-ngaen river, which joins it some miles before it reaches the sea. The boatmen where very lazy; one of them had been smoking opium during the night, and looked as if he must drop down asleep while sculling, so our two men took a turn at the scull, which is worked from side to side at the back of the boat.

At one part of the river we saw three small stone towers, which our cook told us were "smoke-towers." When the rebels were ravaging the province the people built these towers in thousands every few miles, and filled them with something which made volumes of smoke when burning, and this served as a danger signal.

All along the banks of the river we passed small villages where no one is preaching the Gospel, as far as we know. The people in this part of the country seem so ready and willing to listen to the Gospel, although they are so wild and violent as a rule. If only there were more workers here they would be willingly received. Father has not time to do more than follow where the Lord has already opened up the work, though that is in most cases a day or two's journey away.

At noon we left the river, and, after a few minutes' walk, we reached the canal, where we found the native helper from Dien-tsi, with a nice boat, lined with clean straw-matting, waiting for us. We started as soon as all our things were in the boat, and, after eating
we had a walk along the banks of the canal.

All that part of the country is intersected with canals, very winding as a rule, as though there had been many small lakes joined together. It is a great "rice-growing" district, so they need plenty of water. The boats are either sculled or pushed from behind with a long bamboo by a man walking on the bank. We prefer the latter way as we then glide along without rocking.

About 6.30 p.m. we reached a bridge which was too low for the boat to pass under so we walked the rest of the way. It was only a short distance; but it was dark, and our path was a very narrow one, running between the canal and muddy rice-fields; and often the stones slanted down to the canal so that it was almost impossible to stand on them. But the Lord preserved us each from falling, and brought us safely to the house, where we found the old chapel-keeper and his wife coming out to meet us.

It was so nice to see their delight at having us with them; they are such dear, true Christians. The house was formerly an idol temple, belonging to the first wife of the old man, who gave it to the Mission. The large part where the idols stood is now the chapel, holding about 200 people; but now it is not large enough, so the members are collecting money among themselves to have it enlarged. One of them, who is well-to-do, has already set men to work to prepare stone slabs for the floor at his own expense, instead of the present wooden floor, which is breaking away. Another has promised to build a stone gateway, with the words "Jesu Hall" on it, to attract the passers-by, instead of the present bamboo fence.

The first Sunday happened to be market day in a town near us, and crowds of people came to see us, as they had heard of our being there, and also to hear the musical instruments, as we had Rosa's melodia and mother's book-harmonium.

Father wished first to examine the candidates, and then have the morning meeting, but the crowds and the noise were so great that both were impossible, and the native Christians said that if we would come down and just let them see us they might go away quietly. So we went down, and mother spoke a few words to them, followed by a native evangelist, and then we went upstairs, keeping away from the window till most of them had gone.

When only a few were left father began to examine the candidates, and accepted thirty-seven; while we sat with the other people singing and playing hymns, mother, helped by our cook, telling them the Gospel in between. Father also had a short meeting with the crowds before they dispersed, so that although it was a very tiring day to him, many heard the Gospel who would never otherwise have come.

On Monday morning father baptized thirty-seven, and in the afternoon we had a "Communion Service" together. We then went out for a walk; all the country people seemed so pleased to see us. Dien-tsi is not a town, but consists of small farms scattered over a large plain. Our "walks" were always on narrow footpaths, from twelve to twenty inches wide between the fields. On wet days they are very slippery.

FURTHER BAPTISMS (TWENTY-THREE).

The next day, Tuesday, twenty-one candidates whom father had previously accepted but not baptized walked over from Wong-ngan, and father baptized them with two others who were absent on Monday. Dien-tsi is the only station there which has a baptistery, so that all come there to be baptized.

On Wednesday father left early for Ta-bing, and returned on Friday afternoon, after having examined and accepted candidates there.

The Christians were very kind to us, bringing us quantities of eggs, and some of their best kinds of cakes and sweetmeats, and one old man brought a fowl. Two of his little grand-daughters are Christians. On Sunday afternoon they came up to our room and mother taught them a verse. After which they repeated four hymns off by heart. They are learning to read the Romanized books which father has printed.

On Saturday father went off early to Lu-gyiao, where he received forty-eight of candidates whom father had previously accepted but not baptized walked over from Wong-ngan, and father baptized them with two others who were absent on Monday. Dien-tsi is the only station there which has a baptistery, so that all come there to be baptized.

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On Saturday father went off early to Lu-gyiao, where he received forty-eight of the candidates, and returned in the evening.

Sunday was a much quieter day. The chapel was well filled, but mostly with members. Father gave them a message from the first Psalm in the morning. They only have the New Testament, as the Psalms are not yet printed. Most of the converts are young men, and if only there was someone to teach them and lead them on after their conversion, many of them would soon become useful workers.

As most of the members who were to come and be baptized could not arrive till Tuesday, we accepted an invitation from Mr. Lu, who is going to floor the chapel, to come and dine with him on Monday. Tulu was the first time I had ever been to a Chinese meal; but we had had a dinner once or twice at home for the sake of trying the chopsticks. A shallow, square-ended boat was sent to fetch us, with a row of chairs in the centre.

When we reached the low bridge, men-
tioned before, we each stepped out of the boat on to the bridge, and into it again as it glided from underneath. We found a small room upstairs had been prepared for us, and to our surprise and comfort, we were left alone to eat our dinner, the crowds which had assembled being shut downstairs.

We each had a basin of rice and a pair of chopsticks, and in the centre of the table were other basins containing pork, fish, fowl, cockles, shrimps, and vegetables. Of course there was no table-cloth: the scraps go on to the table, or, most often, on to the floor (Mark vii. 28). The basin of rice must be held in the left hand, and not allowed to rest on the table, and the chopsticks in the right. When one has finished the basin must be left empty, and the chopsticks lying beside it, not on top, and the basins in the centre must not be empty, as that would show that enough was not prepared. Fruits and sweetmeats followed.

The Bible-woman came with us, and spoke to the people as they had opportunity, but father was not able to do much, as his throat was troubling him.

After our return we held an evening meeting with some of those who had arrived to be baptized, as they had to leave directly after their baptism.

SEVENTY-SEVEN CONVERTS BAPTIZED.

The next day father baptized sixty-six, and one of the native evangelists eleven, making 137 during our stay there. It was so interesting to see about six or seven little boys among them, and a blind woman, with such a happy face, and an old man nearly eighty years old. We meant to start for home early the next morning, but it was very wet, so we waited another day. One of the Bible-women is to stay there to teach the people how to read, and to visit among the women in the country round.

We started soon after 7 a.m., leaving the canal for the river at about 3 p.m.

We reached home about 10 a.m., next morning. The journey was more lovely than before, as the hill-sides were covered with azaleas, mostly red, and other flowers. There are so many different kinds of birds, some with such beautiful feathers and long tails. The fresh green wheat looked so pretty, too, planted in terraces up the sides of many of the hills.

It made us sad to see so many people there in all the lovely surroundings, yet knowing nothing about God, or about our Saviour, the Lord Jesus Christ. But we are praying the Lord of the harvest that He will send forth labourers into His harvest. Will all of you who read this join us in prayer, and do your utmost towards its fulfilment?
Gleanings from Mr. Stevenson's Letters.

I am sorry to say trouble has arisen in Kan-chau, in South Kiang-si. Mr. Horne bought a house of a native Christian, the gentry became greatly excited, and put out a proclamation against him. He was seized and taken to prison, and the house of the teacher who drew up the deed of sale was looted, and his son carried off. The officials profess to be unable to help, saying the gentry are too powerful for them.

[Mr. Horne has since been down to Kiu-Kiang to confer with Mr. Orr-Ewing, and has returned to Kan-chau.—Ed.]

We have also trouble in Wu-ch'ang (opposite Han-kow). We rented the house in which we lived for so many years to Mr. Simpson's Mission. They opened a door from the kitchen (which is a lean-to, and rented to us), and intended to use it as a street chapel; but this appears to have annoyed the authorities. The magistrate came with fifty underlings, entered the house, and ordered the door to be closed; put the landlord of the lean-to in prison, and only released him on paying a heavy fine.

August 11th. —I am glad to hear better accounts of the famine in North Shan-si. Mr. Stewart McKee says that the people expected to gather in the wheat crops about the first week in August, and that oats and millet would soon follow. The brethren have a surplus of several hundred taels of famine-relief money which they will distribute later on.

I am sorry to hear from Mr. Hwang, our native helper in Shih-sheo, who is a Hu-nan man, and he tells me of several enquirers at his station. He hopes to get the help of another Hu-nan Christian; but strongly urges the need of a foreign Missionary. They have had none since Mr. Dugald Lawson left, over three years ago.

I regret to hear that typhus fever (famine fever) was raging at Ta-t'ung and neighbourhood. Mr. McKee's helper was recovering from it; but his cook was down with the disease.

August 25th. —Mr. Geo. Miller paid us a short visit, and gave us a very cheering account of the work in the Ning-kwoh district.

We are praying to God specially to send us many men to occupy stations already opened, and to engage in extension work around these stations.

I am rejoiced to hear from Mr. Hoste of the baptism of sixty-six native Christians in Hung-t'ung on July 10th.

Miss Michelsen continues to improve, and the sisters in Yang-chau generally are in remarkably good health.

Last Monday, August 7th, was observed as a day of fasting and prayer in many stations in China, to seek God's blessing and guidance in the present crisis, and to ask greater blessing than ever before on the labours of His servants all over the empire. In Shanghai both the Missionaries and the native Christians observed the day.

Mr. Archibald Ewing and Miss Lucas were married on August 9th at Chefoo, at the British Consulate, the religious ceremony being performed by the Rev. George Hunter at Tung-shan.

We have had a visit from Mr. Hwang, our native helper in Shih-sheo, who is a Hu-nan man; and he tells me of several enquirers at his station. He hopes to get the help of another Hu-nan Christian; but strongly urges the need of a foreign Missionary. They have had none since Mr. Dugald Lawson left, over three years ago.
In February we rented a couple of shops close to the north gate. . . . Here we are, on the busy street where people are constantly passing. At morning and evening prayers, one and another of the neighbours come in. During the day the chapel, or the women’s room next to it, is open, and we have abundant opportunities for preaching the Gospel, with the additional advantage of living among the people, and by our lives and example slowly breaking down the prejudice they have against us and our religion.

One member of the little church that we found here has, I grieve to say, backslidden. He was ill and hard up, and his wife’s relatives persuaded him to call in the Taoist priest to perform ceremonies to drive away evil spirits. His real motive was pique and covetousness, and he is still unrepentant.

In July we baptized three men. All had attended worship for some time, but, until early this year, each had some one thing which he had not given up. Chen lao-pan, an innkeeper; Mao sien-seng, a country schoolmaster, practiced vegetarianism; Wu sien-seng smoked opium. The baptisms took place in the river. Wu sien-seng has an official position in connection with one of the Yamens. His duties require his attendance at the Taoist priest to perform ceremonies to drive away evil spirits. His real motive was pique and covetousness, and he is still unrepentant.

In the next February. While here he was a regular attendant at worship and a most attentive listener. When any scholar had attended worship for some time, and his wife’s relatives persuaded him to call in the Taoist priest to perform ceremonies to drive away evil spirits. His real motive was pique and covetousness, and he is still unrepentant.

The other night, K—— and I walked a little way along the Yang-keo road, and came back across country toward the north gate. We met an old man drying grain, who told us he was seventy-five, and had five sons and four daughters. “I have not drowned one,” he said, “my mother drowned four, and when she was old she was very sorry, and cried about it very much. I would like to drown some of my grand-daughters; I have more than ten, and only eleven grand-sons. Unluckily, the magistrate has put out a proclamation lately forbidding the practice. It is a great pity.” We spoke to him of God and of the selfishness of the practice. He could understand our words and appreciate the goodness of our intention, but how much he apprehended I do not know.

There is a great deal of prejudice to be lived down here. They still think we tear out people’s eyes and hearts, and often, if they meet us suddenly, they will spit on the ground and call back the spirit which they think they have lost by their fright. The Taoists seem to have a strong influence in this place. By day they mix with the people freely and find out their secrets, and, as occasion arises, in the form of sickness of some member of a family, they pretend to make the spirits of the dead give oracular responses based on this information. For instance, over the way is an inn. The landlord is a young man who looks consumptive. He was taken ill a few weeks ago. His mother wanted to come to us for medicine, but the son, in the meantime, called in the Taoists. They chanted in the city gate close by, burned crackers and paper, waved around the burning paper a garment of the sick one. The next day he was worse; so in the night (two nights in succession, I think), the Taoists came and chanted, rang at intervals a little bell, blew a sort of cow horn, and ended up by rushing out of the house with several others, all firing off crackers and shouting like madmen. The young man being no better, they hired somebody to be long-tzu, or medium, to say where the spirit of the sick man had got lost. He said 20 li (7 miles) away, crossing a bridge on the Yuh-shan road, and five or six of them had to set off on a hot day to seek it. They probably brought back some shg or spider to do duty for the spirit. The young man was no better. This time the Taoists said he had done something improper to his father’s grave. Fresh ceremonies were had at the grave; then the father’s spirit revealed to the Taoists that he could not rest quietly in his grave because the sick young man and his younger brother, who has an inn a short distance away, were not on good terms. This was a fact, and even our Bible women, when they heard this oracle, said there must be something in it after all.

The people are largely in the hands of the Taoists. Illness is prevalent; Chinese doctors and medicines are quite unreliable; the ordinary resort is to call in the Taoist priest, and, if the elders refused to do so, the neighbours would be quite ready to accuse them of murder in the event of death. If some one, in illness, has resorted to our medicines, the Taoists are pretty sure to find it out, and to give them no peace until they have propitiated the angry spirits. All these ceremonies cost money, of course, but they get a quid pro quo. The Chinese enjoy the Taoist chanting and music, and tests of skill (they sometimes erect a pyramid of tables, seven, nine, and even thirteen in height, climb to the top and perform with burning paper, crackers, cloth, and a crowing cock on top), and they also enjoy the sense of security it gives them of having done all in their power to avert calamity.

Of God, they seem scarcely able to form a conception. One may converse with them for some time, and they will say, “Oh, yes; the Gem Emperor;” or, “Oh, yes; worship heaven and earth.” There is need of much patience and prayer. They are all their lives subject to bondage, and yet they love to have it so. Opium smoking, quarrelling, gambling and immorality abound on every hand, and no wonder they love to worship gods who do not rebuke their sins.
CHINA'S MILLIONS.

Editorial Notes.

In the table of statistics of the C. I. M., on page 135 of our October issue the number of persons baptized at Yuh-shan in 1892 should be 15, not 51 as printed.

Thirty-seven adults and eleven children have left England for China, in connection with the Mission, this fall, and others are expected to follow soon.

It is expected that three young ladies will leave Toronto for China in December, and we hope to send another party forward, D.V., in January or February.

Rev. J. McCarthy has received a warm welcome and has many openings for meetings as the representative of the C. I. M. in Virginia.

Mr. Frank McCarthy and Miss E. Webb, of the China Inland Mission, were united in marriage on Oct. 20th, at the residence of Mr. J. D. Nasmith. Rev. Elmore Harris, B.A., conducted the service, and was assisted by Rev. John McCarthy, father of the bridegroom.

A son—Walter Tapscott—was born to Rev. F. A. and Mrs. Steven at the Mission House, Toronto, on Oct. 29th.

PARCELS FOR CHINA.

We have decided to make shipments by freight to China at intervals of about three months. Goods for the next shipment sent by friends in Canada for enclosure to any of our Missionaries should reach Toronto by Dec. 20th. Friends in the United States should send their goods to Miss Quadlander, 177 Cedar St., Buffalo, for enclosure, in order to avoid passing each parcel through the Customs. A statement of contents and value must accompany each parcel. After shipment we will notify friends what their proportion of the total freight amounts to.

Perishable goods should not be included in parcels.

Special Notices.

Kindly send us a post 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.

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

We will send China's Millions for three months as a trial subscription for fifteen cents. Readers who desire in this way to bring the paper before the notice of their friends, may send us ten names for one dollar. This will pay for three months.

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 Blessing in Inland China," cloth gilt, 40c.


A MISSIONARY CONVENTION

is being arranged for in Toronto, about the 16th of January, to continue for four days. Dr. Gordon, of Boston; Rev. A. B. Simpson, of New York; and the Bishop of Huron, hope to be present. Rev. J. Hudson Taylor and Miss Geraldine Guinness have been invited and may be able to come. Several other speakers are expected. Will our readers pray for the Holy Spirit's preparation for this Convention.

Donations received in Toronto during October, 1895.

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