China's Millions

1894.

EDITED BY

J. HUDSON TAYLOR,
M.R.C.S., F.R.G.S.

Illustrated.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS.

CHINA INLAND MISSION, 4, PYLLAND ROAD, LONDON, N.
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China's Millions.

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI, VII.

By J. Hudson Taylor.

LAST year we were considering Numbers vi., and learning from that chapter God's requirements of those who desire to take the privileged position of separation to Himself. We found also in the conclusion of the chapter the overflow of God's love in the rich and comprehensive blessing which so appropriately follows, and forms the connecting link between Nazarite separation and the princely service set forth in Chap. vii.—one of the longest in the Bible, and one full of repetition. We now propose to consider more fully why this service of giving finds such full place here.

Is it not that just as separation to God issues in blessing, so does blessing from God constrain to service, and especially to the highest form of service, that which is God-like, that of giving? God so loved the world that He gave; Christ so loved the Church that He gave; the Holy Spirit so loves the Church that He gives; and redeemed ones, created anew in Christ Jesus unto good works, when led by the Spirit, first give themselves unto God, and then delight in such other free-will offerings as the Lord may enable them to offer. This we believe is the reason why the chapter is found here, and is the true connection between its subject-matter and that of the preceding one.

But why is it so long, so repetitious, and so tedious? The Bible is a wonderful book; it not only gives the history of the past, and guidance for the present, but in prophecy we have the history of ages yet to come—the course of events until the grand climax when God shall be all in all. Why, in a book so marvellous in its comprehensiveness, is so much space given to this record? Is it not just to reveal the heart of God? to show His delight in the loving offerings of His servants? The record is not tedious to Him; and it becomes marvellously interesting to us, when we get the key, and are brought into sympathy with the heart of Him who finds infinite satisfaction in each gift of His children, which is the outcome of gratitude and love.

In the days of our Lord's life on earth, when the shadow of the cross was already upon Him, one only amongst all His followers—a woman, Mary—had understood and really taken in His repeated declaration of the sufferings that awaited Him; and when she came to anoint Him beforehand for the burial, and broke the precious alabaster box she had reserved for this very purpose, the thief who kept the bag had only angry words of criticism and reproach. How sweet to her wounded spirit was her Master's commendation, "She hath done what she could!" And He added, "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

On an earlier occasion, likewise, as He sat over against the treasury, many that were rich cast in large sums of silver and of gold, but He turned from them and their gifts to draw attention to a certain poor widow who brought two mites and cast them in. She had gladdened the heart of Him who was the Creator of all wealth, and the real Owner of it all.

January, 1894.
She said He, had given more than they all; for she of her want had given all that she had! And of her, as of Mary, it is true that in whatsoever language the Word of God is translated, in whatsoever clime it is read, the Master’s commendation is made known.

"And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it...and all the vessels thereof, ...that the princes of Israel; heads of the house of their fathers, ...offered."—(Numbers vii. 1, 2.)

When the Lord gave the plan of the tabernacle and of the vessels, He likewise gave to the people willing hearts to offer, and skill to execute. There was no need to press them; the workers and contributors were those whose heart stirred them up, and whose spirit was made willing. The people brought more than enough for the service of the work, and Moses had to make proclamation throughout the camp to restrain them from bringing more.

Is there not a lesson to be learnt here? Let the work only be one of God’s planning, and executed according to His mind, and the hearts that are in sympathy with Him will gladly respond with suitable and abundant offerings. For is not the willingness to give as much a part of His working as the skill to use that which is given? Then, in the givers and in their gifts, in the workers and in their work, the Divine heart finds infinite complacency. "For of Him," as the great Designer, "and through Him," as the effectual Power for the carrying out of His purposes, "and to Him," as the real Object of all service, "are all things: to whom be the glory for ever. Amen."

But divine service requires not only initiating, but also maintaining worthily of God. It was not sufficient that the tabernacle and the vessels of ministry were according to the divine pattern, both as to material and workmanship, and that they were made by divinely qualified workmen, but when all was completed and fully set up, both the tabernacle and the vessels needed anointing and sanctifying; and when that was done the offerings needed to carry on the service could not but be freely poured in. In like manner in all life and work, individual or organised, only let God have His right place, and let there be the anointing of the Holy Ghost, received by faith, as well as consecration to Him, and everything will follow, as needful, for the carrying out of God’s plan in the life or work.

"And they brought their offering before the Lord, six covered wagons, and twelve oxen;...and the Lord spake unto Moses saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites."—(Numbers vii. 3-5.)

It is interesting to note that the first offerings recorded were for the purpose of assisting in moving the tabernacle; it was not God’s purpose that it should be stationary. Nor is God’s work ever intended to be stationary, but always advancing.

The offerings themselves were remarkable: rude bullock-wagons, probably rough both in material and workmanship, much like those we now are familiar with in the unchanging East; they must have presented a striking contrast to the beauty of the skilfully prepared vessels of ministry. We may well imagine the thought to have passed through the mind of Moses, Can such rude offerings be acceptable to the glorious God? But God Himself dispels all doubt, by saying, "Take it of them."

God is not hard to please, nor is true human love, for it is a dim reflection of His own. We do not estimate our love-gifts by their intrinsic value, but rather by the love they express. Well do we remember a little incident which occurred more than twenty years ago, and which illustrates this truth.

My little daughter, then about five years old, came to me on the morning of my birthday with a curious little birthday gift in her hand,—"Papa, I haven’t bought you a birthday present," said she; "I thought you would rather have something I made myself." How my heart went out to the little darling, and how glad I was that she should think that something she could make would be more precious to me than any purchased gift! But what the curious little gift could be intended for I was quite at a loss to divine, and I engaged her in conversation, hoping she might let some clue slip that would help me to find out for what she meant it, for I feared she would be disappointed if I did not recognise it. The little pet had found a small piece of wood, and had bored a hole in it with her scissors, in which she had inserted a peg, and on the top had hung half a cockleshell—certainly an uncommon birthday present!

At last, unable to guess what it was supposed to be, I took my dear child on my knee and kissing her said, "Papa is so pleased to have a birthday present of your own making; what is it my darling has made for me?" "Why, don’t you know, papa? I thought you would like best a ship to take you to China!"

The dear child was right; probably no gift I ever
received gave more pleasure, or was as carefully
Treasured, and as often thought of. When that dear child
had become old enough to engage in missionary work
in China herself, and was able to introduce me to the
first two women to whom she had been spiritually help­
ful, I remembered the little ship; and when the women
were gone reminded her about it, and told her that the joy
of finding her now used of God in the blessed work itself
was a greater joy than her gift had been. She was sur­
prised that I should remember it; but it had never
1 passed from my memory, and the recollection of it is a
pleasure still. It is not hard to please those who love us.
God wants our love; “My son, give Me thine heart.”
He wants our sympathy: He wants the gifts and offer­
ings that are prompted by love. Shall He look to us
in vain? Our David still thirsts, not for the waters of
the well of Bethlehem, but for the souls for which He died.
Shall He not have them? He specially needs willing,
skillful young men, ready to break through the enemy’s
camp to deliver the captives of the mighty one. Who
that can will go? Who that cannot go at present will
help others to go?

(To be continued.)

Like Thee.

BY THE LATE MISS C. P. CLARK.

“I doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is” (1 John iii. 2).

LIKE Thee, O precious Saviour!

What bliss untold to be
From every taint and shadow
Of sin for ever free!

In Memoriam.—Miss C. P. Clark.

DEAR Miss Clark came to China in January, 1886. Shortly after her arrival she came to Yang-chau, and had remained there ever since. Physically she was far from strong, and it was felt that she would not be able to bear a long journey or expo­
sure to cold, so it was thought best for her not to go
further inland.

She lived with us in the Home for four years, and it has been a great privilege to know her intimately. The Great Day will declare her work among us, as well as
among the people. Her unselfish and devoted life was a rebuke, and many times it humbled us. She was so
diligent, too, although often, as we thought, unable for
work. Always full of joy, of praise, and of thanks­
giving, her room was a place of refreshment and
blessing.

The Chinese women knew that they would always
find her ready to receive and welcome them, and many
of them were helped. She had no family ties, and yet
her heart was full of sympathy with each one of us in
all that affected us in our absence from loved ones. If
she was poor in any sense on this account, it was “as
making many rich.” She often led us in Bible study;
and God used her much among us by her words as well
as by her life.

But the longing desire of her heart was to bring the
Gospel to the Chinese.
with two other sisters. It was a very great joy to her, because this part of the city had not been worked before. The people were not at all friendly—indeed, it is still hard ground; but this dear servant of God lived there, and her life and words have borne fruit.

In the month of March of this year, three were baptized from there—one man and two women—whose testimony was very clear and plain. The joy this was to our dear sister, those of us who saw it will not forget.

During last winter many of us thought her more fragile than we had ever seen her before, and in June it was judged best for her to spend the summer in Chefoo. But she did not gain strength there as we had hoped; to us who knew her, it seemed that the frame was quite worn out.

In the beginning of September she left Chefoo, intending to stay at Chinkiang till she was stronger; but God had arranged otherwise. She arrived at Shanghai, but not to go further. After a month of greater weakness, and more or less suffering, early on Sunday morning, the 1st of October, our beloved sister Christians, we realise that another worker is gone, and that the labourers are terribly few.

"There are lonely hearts to cherish,"

and some of them she would have sought; but she is gone! I know well that tears will fall and hearts will be sad in homes where she used to go, because she will not come again with words of life and comfort.

Does not this life, lived in a heathen city that she might bring weary ones to Jesus, working often, as I have seen her, in much weakness of body, and almost beyond her strength, speak to those who are strong?

Will you not, dear servant of Christ, give your strength to God for China, and bring these poor Chinese the message that has brought peace to you? May the love of Christ constrain you, and may you thus judge, that One died for all, and that He died for all that they which live should not henceforth live unto themselves, but unto Him.

"Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

A FAREWELL MESSAGE

FROM OUR BELOVED SISTER: GIVEN TO MISS HANBURY.

"I should like much love to be sent to Mr. and Mrs. Taylor, and say that in case the Lord should be going to take me to Himself very soon, I should like to tell them that when all else beneath my soul gives way Jesus is my all in all. He is unspeakably precious to me; I rest in His love. I know that His way is perfect, and that He makes my way perfect, and that is enough. Oh! that either by life or death He may be glorified in me.

"Assure them that, from beginning to end, my connection with them in our loved Mission has been esteemed one of the highest privileges that God could have granted to me; and I feel their prayers and love are beyond all thanks.

Quarterly Statistics.

The following statistics, for the quarter ending September 30th, were reported to the China Council, held in Shanghai, October 3rd to 10th:—

ARRIVALS.

Mr. Ernest J. Piper (Bible Christian Mission), from Australia, on Sept 15th.
Mr. Wm. Key (returned) : Mr. C. H. Stevens, on Sept. 29th.

DEPARTURES.

J. F. Drysdale ... for England ... July 22nd. Mr. J. A. Heal ... for England ... Sept. 30th.
D. M. Robertson ... " " " " 29th.
Miss M. J. Brown ... " " " 29th.

DEATHS.

Mr. H. G. Upham, from Australia, at Kih-chau, Shan-si, June 16th.
Miss C. P. Clark, at Shanghai, October 1st.

MARRIAGES.

Mr. A. Ering
Mr. G. W. Clarke
Mr. S. F. Whitehouse (of the National Bible Society of Scotland)
Mr. Wm. Taylor

to Miss E. M. Lucas, at Chefoo, Aug. 9th.
to Miss Rhoda J. Gardiner, at Tientsin, Sept. 12th.
to Miss E. G. Legerton, at Shanghai, " 14th.
to Miss J. D. Gardiner, at Shanghai, " 26th.

PROBATIONERS.

Miss Fowle was accepted as a Junior Member of the Mission.

ACCEPTED IN CHINA

Miss Warr. Yang-chau | Dr. and Mrs. W. Millar Wilson, Shan-si.
Ten Days' Itinerating in Si-ch'uen.

BY MISS F. M. WILLIAMS.

ON July 17th, Miss Garnett, of the Church Missionary Society, and I left Sin-tien-tsi for a short itineration through some of the small market towns on the banks of the river.

Our first stage was ninety li (nearly thirty miles) through a most beautiful mountainous district to Mao-ri-t'iao, which we reached about 7:30 in the evening. The Lord had gone before us and provided a nice, large, and fairly airy room in a small inn. A few women came in while our evening meal was being prepared. We told them our reason for coming, and invited them to come and listen to our message the next day. No lady-missionary had been in the place before.

The next morning, while having prayers after breakfast with our chair-bearers, the room began to fill with men and women, and we had a good time of preaching until 11 o'clock.

The next market town on our route was distant fifty li (about fifteen miles), and our intention was to go by boat. Finding Sin-tien-tsi. He very nearly got angry along with the rest at being over and over again directed wrongly, but suddenly I heard him say, "No, it is not the devil's doing, our Lord is leading our path," and on he went quite happily.

Ere long we reached a farmhouse where the people were willing to boil us some water for tea, and prepare us "mien" for the whole party for dinner. We all welcomed the rest and the good meal, and afterwards we had an opportunity of telling the people the way of salvation. One man from this house volunteered to lead us to our destination, Ten-ki-keo; and it was well we had him, for the road was very rough and difficult, so much so that we could not remain in our chairs.

At dusk we reached the river-side. As we had still twenty li to go, we engaged a boat, and had a lovely spin down stream in the cool of the evening. Our tired chair-bearers greatly appreciated it, and it was good to hear them reading and talking about the Bible. We reached Ten-ki-keo about 1 o'clock.

More people wanted to hear than the room would contain, so we went out on the street and had a large audience. For about an hour the people listened well. Miss Garnett had a scroll on which were written elementary truths of the Gospel. The people were greatly interested as she explained them. The theatrical performance began again, but still the people listened, although the beating of gongs almost drowned our voices. One old lady remarked:—

"I cannot understand the words of this theatre, but I can understand the good words in these books."

This old lady, as well as others, was struck with our remark that we did not need to go to theatres to get happiness, as the Lord Jesus made us happy every day.

That same afternoon we set out again, for Siao-chan-ho, distant thirty li. Just before starting we were informed that a boat overladen with firewood had sunk in the river, a man and woman being drowned. This often happens, they say! Where are their souls? Is there not need for the Gospel to be preached in these villages and markets a little more quickly than at present? This district is so vast and the workers so few. "How shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?" (Rom. x. 14). "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest" (Luke x. 2).

It was market day at Siao-chan-ho. We arrived about 3:30, and our little room very soon filled with guests. Amongst others were an old gentleman and his son, who interested us greatly. The old man had smoked opium for forty years, and in no little quantity daily. He wished to break off, and asked us to help him. Listening well to the Gospel, and asking intelligent questions, he also bought one of each of the books we had for sale. He promised to come up to Sin-tien-tsi to a Sunday service in order to consult with Dr. Parry about breaking off his opium habit.

Two and a half years ago Miss Hanbury and I visited this place, and the people remember us still. We had evening prayers with the chair-bearers and the inn people before going to bed.

We left early next morning by boat for Ts'ang-k'i, which is about sixty li down stream. Travelling thus by boat was a
pleasant change in the hot weather, and a
rest to the chair-bearers. Our woman
servant, Ts'ai-ta-sao, was such a help to
us. She really delights to tell the Gospel.

On the boat there were many passen-
gers, and Miss Garnett's scroll again did
good service. One man was touched, and
asked what "being saved" meant. Where-
ever we went there were some apparently
seeking souls.

We asked what "being saved" meant. Where-
ever we went there were some apparently
seeking souls.

From the way to Tong-u-miao next day
we called at the home of our present
teacher. His wife and other relations re-
ceived us very kindly. Their home is a
large farmhouse, and the family are fairly
well off. First the customary cup of tea,
and then the women assembled. The
Gospel was not altogether new to them, as
they had already heard it from our teacher.

One woman asked Miss Garnett how she
knew the plan of salvation was true—
"had it been revealed to her in a
dream?"

Our friends insisted on our making a
mid-day meal of poached eggs and newly-
baked cakes; and they prepared rice for
our chair-bearers. They pressed us to
stay the night, but as it was our motive
to preach the Gospel to the people in the
market town, we thought it better to go on.

At four o'clock in the afternoon we
reached Tong-u-miao, and found it was
market day. Our room was filled with
women until the evening closed in, and
men stood at the doorway. The Lord
helped us to speak and our hearers to listen.

Some seemed to take in the Truth.

One dear woman sent out and bought
us an apronful of plums. She seemed
loath to leave us, and although her house
was some distance away, she stayed as
long as it was light. Another, a lady
named Kia, had a fair knowledge of the
Gospel. She is the elder of the two wives
of a gentleman living near. The younger
spent a month with us at Pao-ning, eighteen
months ago, in order to break off opium.
But she has gone back to it, and we did
not see her.

Soon after daybreak (on Saturday) we
set out for Pao-ning, but as the day was
hot our progress was slow. At Chien-klap,
which we passed, we paid a visit.

At Hsia-ko-tsi, a village ten li from
Pao-ning, we were met by fifteen of the
school-boys, who ran by our chairs, and
escorted us home in grand style. Arriving
at Pao-ning about three o'clock, we
received such a welcome from everybody,

On the next day, Sunday, we had such a
good congregation. I enjoyed having the
boys' class once more. Both the boys' and girls' schools have increased in
numbers. It was only six months since I
was last in Pao-ning, but it might have been
six years, judging by the welcome I had.

Seven of the older school-boys have
come back with me to Sin-tien-tsi, to stay
for five or six days. I trust they will be
made a blessing to our scholars here.

This is Keswick week, and we are hoping to have some special meetings, both
amongst ourselves and with the natives.

Please pray for the work here, and for
the seed sown on this itineration.

"Let him that heareth say, Come."

HOW THE WORK SPREAD IN A VILLAGE.

MISS CLARA LITTLER.

(THIS, AND THE FOLLOWING PAPER, "FIELDS WHITE UNTO HARVEST," WERE CROWDED OUT OF THE REPORT FOR 1892. GIVEN IN THE DECEMBER NUMBER, BY LACK OF SPACE.)

A TAILOR named Hung Yu-hsiang, who has since been called
out into definite work for God in a neighbouring district,
lived in the village of Chin-ts'un. He is a relative of some Chris-
tians living in the city of Ch'ang-shan, five miles distant, and he
and his mother had been interested in the Gospel for some years.

When he made a confession of his faith last year, a relation, Mrs.
Hung, jun., who had previously heard the Gospel from his
mother, and through a dream had been awakened to see her need
of it, came to see him baptized; she stayed the whole day and
would take nothing to eat; the Holy Spirit evidently sealed
her as God's child that day. The distance is far for a woman
with little feet to walk, but she came again occasionally on other
Sabbaths. She, the tailor's mother, and anyone who would join
them regularly, kept the Sabbath by meeting to learn hymns
out of the one hymn book they possessed.

On one of her first visits I gave her the Gospel of Luke. She
is now able to read it pretty well; two years ago this dear woman
did not know a character.

On my return from Shanghai with Miss Baumer, dear Mrs.
Hung came over for a Sunday, and we had a most interesting
time with her, hearing how others were coming to hear the
Gospel, and learning the hymns.

Miss Baumer and Miss Schnuttgen went over there for a few
days in November, and found seven or eight women regularly
keeping the Sabbath with the two Mrs. Hungs. In December
they went again and spent a Sunday there; the number now is
thirteen who are meeting on Sunday to pray, sing hymns, and read
the New Testament.

They have quite a set service; on Sunday they all kneel to
pray (on other days they stand up), then they sing or read, praying
six times altogether. They are very anxious to know more of
the Gospel, and are very earnest in learning to read; one old
lady comes every day for a lesson, one day to Mrs. Hung, sen.,
and the next to Mrs. Hung, jun. The work of the Holy Spirit
is most manifest in this blessed movement in Chin-ts'un.

The Lord has answered the prayers of these dear women in a
most marvellous way—for health, for breaking off wrong habits,
such as excessive wine drinking, also in their learning to read.
Miss Baumer hopes shortly to go over more regularly for the
Sunday work.
WORK is opening up in a cluster of villages from ten to twenty li south of this city (T'ai-ch'au), where we have already a dozen or more members and many inquirers. Another work is opening up about the same distance to the east, where we have also several members. There are many people in both these districts who want to hear the Gospel; but my time and strength are all needed here; and our one Evangelist is fully occupied in the chapel here. Mrs. Rudland's Bible-women visit now and again, but their small feet prevent their walking far. We much need another Evangelist to follow up work begun in the dispensary.

Only a few weeks ago two old men came forty li to ask me to send some one to their village to preach the Gospel. They had met one of our colporteurs, bought a book, and taken him home with them for the night; now they want to know more, but up to the present no one has been able to go.

We have plenty of young men who, with a few months' teaching, would be useful as itinerant evangelists; but these are mostly living in our country stations, and so cannot be reached by evening classes. Four of these are already chosen as students by their respective churches to come here for three months, their rice money to be provided by our native missionary society. But we have no funds to go beyond that, and I cannot send for them until Mr. Stark returns, as I cannot attend to all the other work, press included, and give them the time they need.

Sien-kyii needs to be a separate station so that aggressive work may be begun all round the city. There is greater readiness to hear the Gospel in that district than ever before, and such an opportunity should not be lost.

The dispensary has been and is doing good. Our native doctor Liu is no doubt an able man, but my being unable to attend much has been a great drawback, as the natives have so little confidence in their own people as doctors. We hope to try a new plan next year which may work better. We intend also having dispensary days in some of our out-stations, and as our hospital is now going up, we shall hope to take in some who come from a distance, and who can thus have more thorough Christian instruction than can be given in a visit or so to a dispensary.

I do trust that ere long you will be enabled to reinforce us with foreign and native workers that the doors now opening round us may be entered, and the opportunity now offered for gathering in the lost ones may not be allowed to pass by until interest has cooled down and become indifference.

A S we enter on another year of the few remaining in the century, every thoughtful mind must be deeply impressed by the shortness of time, and the rapidity of its flight.

The work to be done is not appreciably lessened; nay, may we not say that it is appreciably increased? for while the converts of 1893 may be counted by thousands, the increase of the world's population must be counted by millions, and the increase in the number of missionaries is very small.

Well may our workers in China appeal for a hundred new workers to be sent out. Will you not, dear friends, join us in prayer that the Lord may speedily thrust them forth. May the power of the Lord be so present in the churches and in the conventions, that His people may offer themselves willingly; and, clad in raiment of beauty and holiness, may be used as the dew to fertilize the arid fields of the world, while they refresh the heart of our Lord.

We mentioned in our December number that we had begun to build a missionary home and prayer-meeting room, etc. We have since been very thankful to receive a donation of £4,000 to put up a training-home for lady-candidates. This work, at present carried on in temporary premises, is being much blessed of God, and souls are being saved continually. For some time past it has been limited for want of larger accommodation, and the Lord is graciously providing.

The series of New Year's Day pictures, by Miss Geraldine Guinness (see page 8), entitled, "These Forty Years," will, we are sure, be read with interest.

Her second volume of "The Story of the Mission" is nearly ready; but unexpected delays have made it impossible to get it out in time for Christmas.
A

OTHER New Year's Day—laden with blessing, bright with possibility. What memories it brings! To the individual, the family, the society, the nation, such seasons have a voice:—"Thou shalt remember." And to us of the China Inland Mission they speak with the rest.

"He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." These forty years? Yes! For though as an organization the C.I.M. is only twenty-eight years old, it is linked in the person of its Founder and Director with a missionary experience of a far longer period.

In weaving together memories gathered to recall the story of these years, we would do so to the praise of His faithfulness Who has led us hitherto.

It is New Year's Day, 1854. The good ship Dumfries, outward bound from Liverpool to Shanghai, is sailing through tropical seas amongst the lovely islands of the Malayan Archipelago. Three and a half months she has been on her long voyage, and still nine weeks must elapse ere she can enter the yellow waters of the Yang-tsi. Among the passengers on board is one young Englishman, going as a medical missionary to the great Empire of the East. Six years before, Hudson Taylor had given his life to China, that vast unreached Continent of heathen darkness. He knows that at five points and five only, on the mainland, Protestant missionaries are permitted to continue to correspond and send home his journals as usual. Deeply feeling that the command "Owe no man anything" condemned the Society that had sent him to China was consequently to resume missionary activities, he had been led to take up work in this important centre in connection with two other members of the Chinese Evangelization Society. With the language learned and initial difficulties conquered, he found himself faced by a fresh problem, upon whose right solution more depended than he then could know.

The Society that had sent him to China was considerably in debt, and the quarterly bills which Mr. Taylor and his colleagues were instructed to draw were often met with borrowed money. Deeply feeling that the command "Owe no man anything" condemned such a position, Mr. Taylor was obliged to resign official connection with the Committee, although continuing to correspond and send home his journals as long as the Society existed.

Thus, early in the New Year, he was entirely cast upon God for daily provision and supplies, and commenced that life of faith which so many have been inspired to follow.

Five years have now elapsed, and on January 1st, 1862, Mr. Hudson Taylor is again in London. The crowded streets of Ning-po are exchanged for the busy
thoroughfares of the great East End, and the well-loved Chinese Christians for home-friends and old familiar faces. In a quiet neighbourhood, not far from the London Hospital, Mr. Taylor, with his wife and children, have found a temporary home, and there, while waiting slowly-returning health, he still is living and working for China. Unable, himself, to return at present, his earnest desire is to send out five others to reinforce the Ning-po Mission, and as the New Year dawns, much prayer is being made about the subject.

But little known in England, with no Society at his back, or visible resources, the young returned missionary scarcely seems in a position to obtain or provide for five fellow-labourers. But the needs of China are very great, and God's hand is not shortened, nor His heart unmindful of His servant's faith. Thus, little more than three years later, the five had not only been given, but were already happily at work in Ning-po and the surrounding districts.

* * * * * * * * * *

It is again the depth of winter—New Year's Eve, 1865. Turning out of the broad thoroughfare of the Mile End Road, a quiet street leads to some small semi-detached houses, at one of which people are gathering as for a meeting. Following them into the well-filled room, one is conscious of an unusual spirit of earnestness and intense reality pervading that little assembly. Prayer to these men and women is really meeting with God, and they are called to it by a sense of utter helplessness and need. Mr. and Mrs. Hudson Taylor are there, and with them a band of fourteen others, who, within a few months' time, hope to be on their way to China. For God has been working wondrously, and before the last of the five given for Ning-po could reach their journey's end, He had led to the formation of a new Mission for the unentered provinces of inland China, which is shortly to be inaugurated by the sailing of its first party.

Out of more than forty volunteers, sixteen have been chosen to accompany Mr. and Mrs. Hudson Taylor, and the last day of the old year has been set apart for prayer and fasting, to seek a way from God for them and for the work. With no influential committee behind them, no reserve funds, and no promise of supplies; with no home to go to upon landing in China, and almost insurmountable difficulties involved in the task before them, theirs is indeed a venture of faith. But it is faith in a great God, inspired by a certainty of His call to the work, and founded upon the sure promises of His own Word. With a ground-work of definite though simple principles, and a well defined straightforward plan, this first band of the China Inland Mission commits itself to the unknown future, confident that God, who has laid upon their hearts the great need and darkness of those eleven unentered provinces, will open their way to penetrate this long-sealed land, will supply all their necessities, and will give them souls for their hire.

* * * * * * * * * *

Twilight is falling over the great city of Hang-chau, and in Chinese dress, in a Chinese dwelling, the same little band has gathered for another New Year's Eve. 1866 has been eventful to them all—a year of mercies; and its last hours are spent in praise and prayer.

Arriving in Shanghai three months before, after a long and dangerous voyage, the first party of the new Mission found themselves homeless and strangers, truly, in a strange land. Week after week went by, and winter began to come on ere any permanent quarters could be obtained in exchange for the native boats by which they had started inland. But just as the need grew pressing the way was opened, and the closing days of the year saw them settled in their first home, on the Sin-k'ai Lung.

Around them surged the busy life of the great city; beyond them stretched the million-peopled province in which only two or three mission centres had as yet been opened; and away, westward, thousands of miles, lay the vast interior, all utterly unreached. Well might they spend that New Year's Eve in prayer.

* * * * * * * * * *

It is January 1st, 1869. Out on the turbid waters of the Yang-tsi river a native junk is making its way slowly up the mighty stream. Two members of the Inland Mission are on a pioneering journey, bound for the hitherto unentered province of Gan-hwuy.

During the two years since the arrival of the Lawermuir party, much progress has been made in the older centres of the work. Twelve C.I.M. stations in Cheh-kang and Kiang-su are now occupied by a band of more than thirty labourers. Having thus obtained a firm basis near the coast, the first forward movement is being made towards the real sphere of the Mission—the unevangelized Beyond.

Three hundred miles inland from Shanghai lies the great province to which Messrs. Meadows and Williamson are journeying. Almost as large as England, and peopled by nine or ten millions, Gan-hwuy at that time was utterly unreached by the Gospel. In their native boat, out on the rapid river, these were its first pioneers; leaders also among C.I.M. evangelists, destined to enter within the next decade every one of the remaining inland provinces, equally dark, equally needy. Contrary winds and stormy weather detained them on the river, fit emblem of the difficulties and dangers that lay ahead in their pioneering work; but early in the New Year they safely reached Gan-king, the first capital city of the eleven unevangelized provinces to open its gates to the Gospel.

Not easily nor just at once was the great task thus commenced to be accomplished; but in face of all
hindrance and opposition, God was about to set before His people an open door of access to the millions of inland China.

Six years later we pause again, at January 1st, 1875. Critical days of trial and difficulty have come in the unfolding story of the Inland Mission. Injured by an injury of the spine, Mr. Hudson Taylor is confined to his room in London, unable, for months together, to do anything but rejoice in God. Bereaved and weakened by recent losses, with but few friends, a restricted circle of influence, and no voice to plead its cause, except with God, it almost seemed as if the C.I.M. must be forgotten amid other and more prominent claims constantly pressing upon the Church.

And yet, out on the field, forty-three stations and out-stations had to be cared for, with a band of thirty-five missionaries, and over sixty native helpers; while beyond them, far, stretched the vast interior of China, still unreached, still in darkness, waiting for the Gospel. In the districts longest evangelised, and nearest the coast, missionaries of all societies numbered only one man to a million, but inland, one hundred and fifty millions, in nine great unentered provinces were dying without God.

"Ye see your calling, brethren, not many wise, not many mighty ... God hath chosen the weak things of the world to confound the things which are mighty ... and things which are not, to bring to nought things that are."

And so as the New Year dawns, far from being cast down or discouraged, the leaders of the C.I.M., in spite of all seeming impossibility, are planning for advance. It is God's purpose that inland China shall have the Gospel. We are weak and helpless it is true. And yet, can He not use a worm to thresh mountains? Two men at least are needed for every unreached province. We must appeal, then, for prayer for Eighteen—assured that they will be given.

Thus, early in the New Year, a little paper, dictated from the invalid couch to which Mr. Taylor was still confined, made its way into the leading Christian journals, calling forth sympathy and interest.

Before the close of the year ten of the eighteen brethren had been given, and very shortly sixteen others followed.

But meanwhile, far away on the western frontier of China, a dark tragedy had been enacted that threatened to involve another war. An English official, Mr. Augustus R. Margary, leading a British expedition from Burmah into China, was treacherously murdered in the province of YUN-MAN, and for a time it seemed as though inland China were more firmly closed than ever against the Gospel.

Prayer, however, had not failed; and the same hand that gave the eighteen pioneer evangelists, as soon as they were ready, set before them an open door.

The last day of the Old Year, 1877, is dying slowly over the populous plains of Western China. Beyond the white peaks of the Snowy Mountains the sunset light still lingers as a solitary traveller makes his way to a little town not far from Yung-chang Fu. Although clad in Chinese garments, weather-beaten and travel-stained, there is something about the tall figure of the wayfarer that betrays a foreigner from distant lands. Climbing those interminable hills, his face towards the mountainous frontiers of Burmah, is the thinking of the well-loved home far off in bonny Scotland, and of his last New Year's Eve spent there, three years ago?

Behind him lies China, the continental country his pilgrim feet have trodden from the shores of the Yellow Sea to the boundaries of Thibet. And now he is crossing the dangerous border-land where Margary was murdered, nearly three years before—a pioneer journey of seven months almost completed.

Wonderful changes have come for Western China, and for the Inland Mission since the death of Margary in 1875 had threatened war. The eighteen men given in answer to prayer had all gone out to China, and had acquired the language sufficiently to be of use, before any termination appeared to the weary negotiations consequent upon his death. At last, in September, 1876, matters came to a crisis. The English Ambassador left Pekin, and war was imminent. But before Sir Thomas Wade could reach Shanghai, the great Chinese statesman, Li Hung-ch'ang, followed him to the coast, and together they concluded the memorable Chefoo Convention, which finally secured to foreigners the right to travel freely throughout the eighteen provinces of China.
CHINA'S MILLIONS.

Thus instead of war, an open way into the whole vast interior was given, in answer to prayer; and C.I.M. evangelists, ready and waiting to take advantage of it, were the first to enter many of these regions with the Gospel.

During the sixteen months that followed the signing of the Chefoo Convention, fifteen of the brethren specially set apart for this work, travelled throughout all the nine hitherto unevangelised provinces, widely scattering Christian literature and preaching Christ in hundreds of towns and cities where no missionary had ever before been seen.

Alone on the Burman frontier, this New Year's Eve of 1877, James Cameron, the rugged Scotchman from the borders of Thibet, has accomplished the longest and most difficult journey of them all. And as he nears the border-land, leaving behind him the hardships and dangers of his long sojourn among eternal snows, he is the first who can stand where Margary fell, and say, "God has opened inland China to the Gospel. Every province in the vast interior has heard the name of Jesus."

Far away in western China where the mighty Yang-t'si river rushes down 400 miles of rapids to the borders of Si-ch'uen, a little group of missionary travellers find themselves belated one Christmas evening—wrecked on the river and homeless on the shore.

It is the closing week of 1879, just two years since Cameron crossed the province of Yun-nan. At that time, although men had been enabled widely to travel throughout inland China, no women evangelists had ever penetrated its dark depths to tell of a Saviour's love. Now, however, a new day has dawned. Already in two interior provinces missionary ladies are settled; and our travellers stranded by the Yang-t'si rapids are Mr. and Mrs. Geo. Clarke, and Mr. and Mrs. Nicoll, en route for the far west.

Brave is their venture of faith! Never in any of the regions they have to traverse has a foreign woman yet been seen. Never in the great cities they go to dwell in has any missionary lady lived and laboured. Nine vast provinces, larger than Germany three times over, and with a population exceeding that of the United States, are still without a single woman-worker. Such are the needs that have called forth these sister-friends; such is the sphere to which their lives are given.

Their Christmas Day is spent in little tents, rigged up by the boatmen on the shore; and amid cold, discomfort, and weariness, they cheer themselves with hymns of the homeland, and thoughts of God.

New Year's Day, 1880, finds them safely at their destination, welcomed to the Mission House in the great city of Ch'ung-k'ing.

Pioneers of woman's work in the west, their position is significant—the only missionary ladies in three provinces, nearly six times as large as England, and containing a population of twenty-nine millions.

"Others will come after us," was their faith. Thank God, it has not been disappointed!

Again two years have passed away, and the homeward-bound mail is nearing the shores of Old England on New Year's Eve, 1881. From the great city of Wu-ch'ang, far in the heart of China, one memorable letter is on its way to the headquarters of the C.I.M. in London. Penned by Mr. Hudson Taylor's hand at the close of a conference recently held for members of the Inland Mission, it bears a stirring message to the friends of the work at home—outcome of the faith and prayers of that little band in China.

Wonderfully has the Mission grown since the arrival of its first party fifteen years ago. Now seventy stations in eleven provinces are occupied by almost a hundred missionaries, with a large band of native helpers. But great as is this advance, the need is infinitely greater. And after much prayer and consideration these workers feel that they require immediate reinforcements to the number of "other seventy also." For twenty-eight women and forty-two men they plead. They have asked them in faith from God, and believe they will be given within the next three years.

Was this faith disappointed? "Above all that we ask or think" is the measure of God's giving. Seventy-six new workers were actually received in China before the close of 1884; and widespread interest was awakened at home, which continued growing until early in the following year it culminated in the departure of the well-known Cambridge Band.

Two years later, in January, 1887, Mr. Hudson Taylor, also homeward-bound, carried the record of another prayer. The seventy had indeed been given, but on all hands the rapidly developing work needed more labourers. A few weeks before he left the shores of China, the leaders of the Mission, assembled at Gan-k'ing, had registered a definite request in heaven—uniting to ask for a hundred new missionaries to reinforce their ranks during the following year.

The tidings caused a thrill of surprise at home. Surely the men must be very bold or very foolish who would make such a request. A faith Mission that had already almost doubled its numbers since 1881; that had no guarantee funds to fall back upon in case of emergency; a Mission that would not go into debt, or Beg for money under any circumstances...
—such a Mission to ask for a hundred new workers in one year! What could they be thinking of?

Ah, they were thinking of the vast needs of China; of the shortness of the time; of the Master's great command disobeyed and unregarded by the Church; and of the boundless resources of their God. One hundred at any rate were needed, and for one hundred they would pray.

Upon Mr. Taylor's arrival in England he found, to his deep thankfulness, that already thirty of the number had been given, and almost half the money they required was in hand! Thus once again God honoured His people's faith. And New Year's Day, 1888, saw the last party of the hundred well on their way to China.

Six years have passed since then, and we stand on the threshold of 1894.

Great and cheering has been the progress of these forty years.
THE WOMEN'S CLASSES maintain their number and interest, and I thank God for a band of hearty co-workers in my Christian women. About ten of them live outside the south gate, and not only conduct a prayer-meeting every Wednesday afternoon, which I never attend, but arrange and conduct their own evangelistic work. They take turns in going into the villages, escorted by an elderly Christian man, who has little else to do, and gladly spends his time in helping them. Two or three have been baptized this year as the direct fruit of their labours. They also take upon themselves visiting the sick and of the poor, etc.

Romanized classes for women are taught by Miss Whitford and the elder school-girls (ditto for men by Miss Bardsley). Miss Whitford has lately begun a weekly Bible class at Lao-djia, a village twenty li away, the attendance averaging nine Christian women besides a few men.

It is this systematic teaching of our Christians that brings forth the best results; we can teach the Christians, while they can teach the heathen better than we can.

GIRLS' SCHOOL.

The numbers are always kept up, as we have more applicants than vacancies. At present there are twenty-six. During the year two have been married, one expelled for bad conduct, and five received.

The progress during the year has, on the whole, been satisfactory. Two or three of the elder girls have manifestly grown in grace, although there have been no conversions. One of the elder girls is now married and doing a good and quiet work; four of them conduct women or children's classes, either in their own homes or at the chapels.

DOVES' SCHOOL.

This was begun two years ago with the definite object of training some Christian lads in Scripture knowledge, as well as teaching them to read. There are six converted lads, boarders, and fifteen day scholars, nearly all sons of members.

The Christian boys have wonderfully grown both in grace and knowledge, and one can hardly believe they are the same as the ignorant, though converted boys, who came to us two years ago. Miss Bardsley has earnestly taught them Bible subjects, Romanized reading and writing, so they are now able to write an intelligent letter, and take notes of her addresses. Their two years are almost completed; three of them return to their homes and farm work, and three learn trades. One of them is to be apprenticed to the silversmith, and one other two have chosen to be tailors. Their places will be filled up by others—one or two from O-dzing, two from Si-l'ae, and one or two from other places. They are trained for two years on the distinct understanding that when they return home they are to give their Sundays to the preaching of the Gospel without money and without price. This is a branch of the work which I feel God is specially blessing. The school teacher is an earnest Christian man, a former student of my husband's, who seeks above all things the souls of his pupils. In looking at the work all round, I see that the best work done in this station has been accomplished by former students, who had instilled into them the truths and obligations of the Gospel.

MEDICAL WORK.

During the year the medical work has been well sustained and increased. Miss Bardsley had a little hospital training before coming out, and has been particularly useful in surgical cases, eye diseases, etc. She has an average of ninety patients per month, and she is seldom without one for two in-patients, who live too far away to come often, and are frequently as much in want of medicines as of medical advice. In this work Miss B. has been greatly helped by her father, who has sent a liberal supply of useful medicines, medical books, instruments, etc. But to prevent anything like pauperising, a uniform charge of twenty cash as an entrance fee is made. If expensive medicines are needed, they pay extra. This does not include quinine, of which a great deal is sold, and for which they gladly pay full value.

During the year 48.50 dols. have been received for medicines alone. A Christian woman is in attendance upon the patients, teaching them the first principles of Christianity. In this way many hear for the first time. I would like to put in a strong plea for a qualified medical man; Miss B. has continually to send people away because their cases are not beyond the doctor's reach. A doctor would find a grand field here, and we should have little difficulty in getting a hospital, without in any way drawing upon the general funds of the Mission.

We would ask prayer for God's blessing on all the different branches of the work, manifested in deeper spirituality in the lives of the Christians and in their testimony among the heathen.

Gleanings

FROM MR. STEVENSON'S LETTERS.

It has been arranged that Mr. William Key take up the work at Ping-yang, Shantung, and that Dr. W. Millar Wilson, who has recently joined the Mission here, be asked to begin medical work at that station.

OCT. 13th.—On the 7th instant Dr. Baederker arrived here, also Miss Horsburgh, who is shortly leaving for America on account of health.

On the 9th instant we had the pleasure of welcoming Mr. and Mrs. Pearson and family and the six sisters who accompanied them, all in good health.

Five of the sisters left on the 11th for YANG-CHAI. Miss Welsman leaves to-night with Dr. Baederker as Mr. Pearse's two little girls, for Chefoo.

OCT. 20th.—Mr. and Mrs. King left with Mr. Burrows for T'ai-ho Hien, in North Gan-hwuy.

It has been arranged that Mr. Pearse shall take up Mr. Miller's work at NING-KWOH FOO. The work is very interesting, and I have no doubt Mr. and Mrs. Pearse will help it much.

Some time ago I referred to the difficulties which Mr. Horow had in South Kiangsu, when two men were put in prison. He
CHINA'S MILLIONS.

has now given up the house, the men have been released, and the matter has been amicably settled.

I am sorry to hear that Mrs. Cassels is still in very weak health.

I am sorry to hear from Dr. Stewart that a native, in whom he reposed much confidence, has stolen many of his surgical instruments. He feels the loss very much, as there is not a day in which these very things are not needed for use.

On the 23rd Mr. Entwistle left to escort Miss Wilkins to Chi-chau, and Misses Thringood and Gambell to Kien-teh.

Mr. Mills reports that he has succeeded in renting a house in Gan-tung.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM MR. STEVENSON.

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The American Missionary Alliance.

Our friends will be glad to see from the following paragraph that the Missionary Alliance is thoroughly evangelical, and has no sympathy with the loose and false teaching of the present day:

"Mr. Howard Malone, of China, has resigned from the Missionary Alliance. Mr. Malone's views were not in sympathy with the Alliance on the subject of the Future Life. He objects to the doctrine of the everlasting punishment of the wicked, and has wisely withdrawn from our mission, without any pressure whatever, but with the consent of the Alliance Board.

"No one should offer himself for service under the Alliance who is not in full sympathy with what is known as evangelical truth. And we hope that all candidates will read, prayerfully, our simple statement of principles before offering themselves for service in connection with our Board.

"The Alliance is unsectarian, but is thoroughly evangelical, and has no sympathy whatever with any form of doubtful teaching in regard to the Inspiration of Scripture, Higher Criticism, and the Future Life."

Arrivals in England

Mr. and Mrs. Thomas King reached England on Nov. 14th, with their afflicted babe, and, after a stay at Tonbridge, came on to London for medical advice. The dear little one, who had suffered from his birth, was taken from them on Dec. 7th.

Mr. and Mrs. George Miller arrived in London on Dec. 6th, and went on to their friends in Scotland without delay.

Alterations of Address.

Our friends will exceedingly oblige us if they will kindly notify us of temporary or permanent change of address.

When friends close their houses for the summer months, we could either suspend sending, or alter the address for the time being. When notifying a change, both the old and the new address should be given.

China's Millions.

We have a considerable number of bound volumes of CHINA'S MILLIONS, which we shall soon be seeking to dispose of. Any friends wishing to complete their sets can do so at reduced rates.

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

We suggest that friends should let their copy of CHINA'S MILLIONS be circulated when read. We can supply the bound volume cheaper than binding a single volume would cost.

We shall be glad to send a specimen copy of CHINA'S MILLIONS free to any address to which any of our friends desire one forwarded.

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 readers could do service for God by arranging for a copy to be regularly sent to their local Y.M.C.A., or Y.W.C.A., etc.

We send CHINA'S MILLIONS, post free, from the Office, for twelve months, at the following rates:

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THOUGHTS ON NUMBERS VI, VII.

(Continued from page 3).

"And the L O R D spake unto Moses, saying. Take it of them . . . and thou shalt give it unto the Levites, to every man according to his service."—Numbers vii. 4, 5.

T H E princes brought their offering to the Lord, and the Lord accepted it. Having accepted it Himself it was His to give to whom He would; and He chose to give it to the Levites, for they in a special manner were His, and devoted to His service.

The tribe of Levi was in one sense the poorest in Israel. In dividing the land among the tribes, no territory was allotted to them. They will have territory by-and-by, when the Lord comes (see Ezek. xlviii. 12-14), but never have they had any yet. Cities to dwell in, and suburbs, were given them here and there, in all the tribes of Israel, but of earthly portion that was all.

And yet they were the richest tribe in Israel, for the Lord Himself was their inheritance. When one of the other tribes was taken into captivity, he had to leave his inheritance behind; but the godly Levi was as rich in Babylon as in Palestine: death itself could not rob him of his portion. Happy indeed are they who share the Levi's lot! When the Lord Jesus comes again, those, surely, who have stored most in heaven, and have least to leave behind on earth, will render their account with the greatest joy.

"To every man according to his service." The Lord did not say, divide it equally among the families of Levi. There were six wagons, and three families of Levites; but four wagons were given to Merari, two to Gershon, but unto the sons of Kohath he gave none. At first sight this division appears unfair; but it was and still is the Lord's plan to give "to every man according to his service." It fell to the lot of Merari to carry the heaviest materials of the tabernacle: the boards, the bars, and the pillars with their heavy sockets of solid silver,* and all the instruments; the pillars of the court, likewise, with their brazen sockets and pins, and their cords,—these formed Merari's weighty burden.

The duty of Gershon was to convey the curtains, hangings, coverings and cords of the tabernacle, and the hangings of the court; for this service, two wagons were as sufficient help as the four were for Merari.

But what of Kohath? His burdens were not light: the ark, with its covering the mercy-scant, and the cherubim of gold overshadowing it, the table and the candlestick, the altars and the vessels of the sanctuary, and all their coverings, these were entrusted to his sons. Heavy they were indeed, but no help had they, "because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."

Sometimes the children of God are tempted to murmur when their service seems heavy and but little help is forthcoming: they may perhaps compare their lot with that of others for whom larger provision has been made. But God makes no mistakes; according to their service He divides the help, and those who are called to the holiest service are those who can have least assistance. Such are privileged to carry upon their own shoulders sacred burdens that may not be shared with less privileged ones. There was One Who trod the winepress alone, and of the people there was none with Him; and one who was very like to his Master tells us, "At my first answer

* Weighing more than one cwt. each: the hundred sockets therefore alone weighing over five tons of pure silver.

February, 1894.
CHINA'S MILLIONS.

no man stood with me, but all men forsook me. . .
Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear." Those who would be near the Master in the glory must here drink the cup of sorrow with Him and be baptized with His baptism.

The burden-bearing of the Levites was not to last for ever: once in the Promised Land that service ceased. Nor will our opportunity of burden-bearing be for long: the glorious appearing of our great God and Saviour will soon summons the watchful and waiting ones to meet Him in the air. A million a month in China are dying without God; now we may seek to win them; now we may suffer to win them. May none of us lose the opportunity of self-denial and service while it lasts.

"A little while'—He'll come again!
Let us the precious hours redeem;
Our greatest grief to give Him pain.
Oh! let us in His footsteps haste,
Our joy to serve and follow Him.

Watching and ready may we be,
As those who long their Lord to see.

'A little while'—'twill soon be past!
Why should we shun the shame and cross?
Oh! how will recompense His smile
The sufferings of this 'little while.'"

Heathen Claims and Christian Duty.

BY MRS. ISABELLA BISHOP, F.R.G.S., ETC.

I FEEL this to be a very solemn gathering to-night, in view of the splendid possibilities for service contained within these walls; for, as I understand, most here are pledged to the use of the two mightiest weapons which God has placed in men's hands, believing prayer, and consecrated effort. And we are met, too, at a meeting which has an additional solemnity, as being presided over by one who, in going to a deadly climate, is risking his own life for the cause of Christ and His Gospel.

It is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the un-Christianised world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the un-Christianised nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one.

In the few words that I shall address to you to-night, I should like (for I cannot tell you anything new or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen

SIN AND SORROW AND SHAME.

I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing labourers bringing the sheaves home. But I have seen work done, the seed sown in tears by labourers sent out by you, honest work, work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission-field, but not among the lower races, or the fetish worshippers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally, among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to

LOOK AT THE WORK LEFT UNDONE, because to me it seems so vast and so appalling.
The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns, we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become “the kingdoms of our God and of His Christ.” But such is not the case; and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little, and served so little. And I would like to-night that we should turn away from these enchantments, for enchantments they truly are, and set our faces towards the wilderness, that great, “waste, howling wilderness,” in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being “without God in the world.”

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outrunning at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions, an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianised. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves.

**They are dying so very fast!**

In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into Eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian.

**We are bound to face these facts and all that they mean for us to-night, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in this country 43,000 ordained ministers. If we were to be treated as we treat the heathen, we should have but 220 workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect.**

The Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be £20,000,000 a year. What an object this is to arouse the sleeping conscience with! We spend £140,000,000, or three guineas a head upon drink; we smoke £16,000,000, and we hoard £210,000,000, while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or ninepence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

**Awful sin and degradation.**

I think that we are getting into a sort of milk-and-water view of heathenism. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, “if haply they might feel after Him” who is “not far from every one of us.” And over all this seething mass of sin, and shame, and corruption, hovers the ruler of the darkness of this world, rejoicing in the chains with which he has bound two-thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas, and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that a woman of twenty or thirty years of age is more like a child of eight intellectually; whilst all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman’s house, or near a women’s tent without being asked for drugs with which to disfigure...
the favourite wife, or take away her life, or to take away the life of the favourite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of man. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule: of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, or judgment to come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting re-births into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

And then one comes to

WHAT SICKNESS IS TO THEM.

If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbours who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest amongst us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our own sick-room; and even where the sufferer has been impenitent, He who is able to save to the very uttermost stands by the sick-bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian, the crossing of the river is a time of triumph and of hope, and, "O Death, where is thy sting? O Grave, where is thy victory?" sounds over his dying-bed.

But what does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed, and rarely visited; or the astrologers, or priests, or medicine-men, or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures, or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley balls and water beside him, and leave him to die alone. If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose, to avoid going into training as a medical missionary. The woe and sickness in the un-Christianised world are beyond telling; and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of childbirth," and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realise in our own days of sickness and the days of sickness of those dear to us, what illness means for those millions who are without God in the world, and go from this meeting resolved, cost what it may, to save them from these woes, and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians towards missions has been summed up in these words,

"GO. LET GO. HELP GO."

The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their life work. Then go! Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field; but in the hour when the soldier lays his dinted armour down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home?

"Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go;" and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth labourers. Has He not given us the means? Have we not the means to send forth missionaries? Have not our friends the means? And when we pray God to give the means may we not rather pray Him to
CONSUME THE SELFISHNESS WHICH EXPENDS OUR MEANS UPON OURSELVES. DARE WE, CAN WE SING SUCH HYMNS AS

"ALL THE VAIN THINGS THAT CHARME ME MOST,
I SACRIFICE THEM TO HIS BLOOD."

AND YET SURROUND OURSELVES WITH THESE "VAIN THINGS"—THE LUST OF THE EYES, AND THE VAINGLORY OF LIFE? OUR STYLE OF LIVING IS ALWAYS RISING. WE ARE ALWAYS ACCUMULATING. WE FILL OUR HOUSES WITH PLEASANT THINGS. WE DECORATE OUR LIVES TILL FURTHER DECORATION SEEMS ALMOST IMPOSSIBLE. OUR EXPENDITURE ON OURSELVES IS ENORMOUS; AND WHEN I RETURNED FROM ASIA TWO YEARS AGO, I THOUGHT THAT THE EXPENDITURE ON THE DECORATION OF LIFE AMONG CHRISTIAN PEOPLE HAD LARGELY RISEN, AND I THINK SO STILL, AND THINK SO INCREASINGLY. NOW, WE HAVE MANY POSSESSIONS. WE HAVE OLD SILVER, WE HAVE JEWELLERY, OBJECTS OF ART, RARE EDITIONS OF BOOKS, THINGS THAT HAVE BEEN GIVEN TO US BY THOSE WE HAVE LOVED, AND WHICH HAVE MOST SACRED ASSOCIATIONS. ALL THESE WOULD BRING THEIR MONEY VALUE IF THEY WERE SOLD. MAY WE NOT HEAR THE LORD'S VOICE SAYING TO US IN REGARD TO THESE, OUR TREASURED ACCUMULATIONS, "LOVEST THOU ME MORE THAN THESE?" IT IS TIME THAT WE SHOULD READJUST OUR EXPENDITURE IN THE LIGHT OF OUR INCREASED KNOWLEDGE; AND NOT IN THE LIGHT OF OUR INCREASED KNOWLEDGE ALONE, BUT THAT WE SHOULD GO CAREFULLY OVER OUR STEWARDSHIP AT THE FOOT OF THE CROSS OF OUR LORD JESUS CHRIST, IN THE LIGHT OF THOSE EYES WHICH CLOSED IN DEATH FOR OUR REDEMPTION.

THE TIME IS ALMOST AT AN END, AND YET THERE ARE ONE OR TWO THINGS I SHOULD LIKE TO SAY. THERE CAN BE NO ARBITRARY LAW ABOUT GIVING. IF WE READJUST, BY OUR INCREASED KNOWLEDGE, PERSONAL NEEDS AND CHRIST'S NEEDS AT THE FOOT OF THE CROSS, EACH ONE OF US HERE TO-NIGHT WOULD BE SURE, I THINK I MAY SAY, TO DO THE RIGHT THING.

LET US BE HONEST IN OUR SELF-DENIAL, AND NOT THINK THAT WE ARE CARRYING THE BURdens OF THIS GREAT, PERISHING HEATHEN WORLD BY TOUCHING THEM LIGHTLY WITH OUR FINGERS, BUT LET US BEAR THEM TILL THEY EAT INTO THE SHRINKING FLESH, AND SO LET US FULFIL THE LAW OF CHRIST.

LET US ENTREAT HIM, EVEN WITH STRONG CRYING AND TEARS, TO HAVE MERCY, NOT ONLY ON THE CHRISTLESS HEATHEN, BUT ON THE CHRISTLESSNESS WITHIN OUR OWN HEARTS, ON OUR SHALLOW SYMPATHIES, AND HOLLOW SELF-DENIALS, AND ON OUR INFINITE CALLOUSNESS TO THE WOES OF THIS PERISHING WORLD, WHICH GOD SO LOVED THAT HE GAVE HIS ONLY SON FOR ITS REDEMPTION.

IN CONCLUSION, LET ME SAY THAT THE CLOCK WHICH MARKS SO INEXORABLY THE TIME ALLOTTED TO EACH SPEAKER, MARKS EQUALLY INEXORABLY THE PASSING AWAY OF LIFE. SINCE I BEGAN TO SPEAK—AND IT IS A MOST AwFUL CONSIDERATION—TWO THOUSAND FIVE HUNDRED HUMAN BEINGS AT THE LOWEST COMPUTATION HAVE PASSED BEFORE THE BAR OF GOD. AND THOUGH THE VEIL OF THE INVISIBLE IS THICK, AND OUR EARS ARE DULL OF HEARING, CAN WE NOT HEAR A VOICE SAYING TO EACH OF US, "WHAT HAST THOU DONE?" "THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND." EVERY MINUTE, EIGHTY-THREE OF OUR CHRISTLESS BRETHREN AND SISTERS ARE PASSING INTO ETERNITY.

THE FIELDS ARE WHITE UNTO HARVEST, BUT WHO IS TO BE THE REAPER? IS IT TO BE THE LORD OF THE HARVEST, OR HIM WHO HAS BEEN SOWING TREES EVER SINCE THE WORLD BEGAN? LET EACH OF US DO OUR UTMOSt BY ANY AMOUNT OF SELF-SACRIFICE TO SEE THAT IT SHALL BE THE LORD OF THE HARVEST. AND MAY THE CONSTRaining MEMORIES OF THE CROSS OF CHRIST, AND THAT GREAT LOVE WHEREWITH HE LOVED US, BE SO IN US THAT WE MAY PASS THAT LOVE ON TO THOSE WHO ARE PERISHING.

"YE KNOW THE GRACE OF OUR LORD JESUS CHRIST, THAT THOUGH HE WAS RICH, YET FOR YOUR SAKES HE BECAME POOR," AND WE HEAR HIS VOICE TO-NIGHT RINGING DOWN THROUGH AGES OF SELFISHNESS AND LUXURY AND NEGLECTED DUTY, SOLEMNLY DECLARING THAT THE MEASURE OF OUR LOVE FOR OUR BRETHREN MUST BE NOTHING LESS THAN THE MEASURE OF HIS OWN. MAY HE TOUCH ALL OUR HEARTS WITH THE SPIRIT OF SELF-SACRIFICE, AND WITH THE INSPIRATION OF THAT LOVE OF HIS WHICH, WHEN HE CAME TO REDEEM THE WORLD, KEPT NOTHING BACK!

BRIEF NOTES.

PUBLIC MEETINGS AT HOME.

OUR FRIEND MR. MARCUS WOOD (WHO HAS FOR SOME TIME PAST BEEN CONDUCTING THE CORRESPONDENCE WITH YOUNG MEN CANDIDATES), IS ABOUT TO MOVE INTO THE HOUSE VACATED BY MR. FISHER, NO. 10, FYRLLAND ROAD, AND TO BE SET FREE TO ARRANGE AND TAKE PART IN PUBLIC MEETINGS WITH A VIEW TO REACHING YOUNG MEN.

WE HOPE THAT HE WILL COMMENCE WITH THE NORTHERN COUNTIES, AND SPECIALLY LANCASHIRE AND YORKSHIRE. WE SHOULD BE GLAD IF FRIENDS IN EITHER OF THESE COUNTIES, WHO COULD ARRANGE MEETINGS, WOULD COMMUNICATE WITH HIM. HE WILL BE ASSISTED BY BRETHREN AND SISTERS NOW AT HOME ON FURLOUGH.

NOTES FROM GAN-HWUY.

MISS C. J. SCOTT WRITES FROM HUNY-chau Fu, 19th September, 1893:

"YOU WILL BE GLAD TO HEAR THAT MISS EMILIE AND I, WITH THE EVANGELIST AND HIS WIFE, THE CHURCH'S COLPORTEUR, AND A CHRISTIAN BOATMAN, HAVE JUST RETURNED FROM A VERY CHEERFUL VISIT TO FORTY OR FORTY-FOUR VILLAGES BETWEEN HERE AND WEI-PING, SOME 40 MILES Distant. WE WERE ABOUT SIXTEEN DAYS.

"IN WEI-PING, WHICH IS A BUSy PLACE, WE HAD A SPECIALLY GOOD OPPORTUNITY FOR PREACHING, AND WERE WELL RECEIVED. WE BELIEVE THE LORD LED US TO ONE OLD MAN THERE, WHOSE HEART WAS PREPARED BY THE HOLY SPIRIT TO RECEIVE THE TRUTH THE FIRST TIMES HE HEARD IT. HIS NAME IS HONG, AGED 71 YEARS. HE CAME FREQUENTLY TO OUR BOAT AND PRAYED FOR THE THINGS ON HIS HEART. WE EXPECTED HIM TO VISIT US HERE SOON. PRAY FOR HIM, PLEASE, THAT HE MAY BE A CHOSEN VESSEL.

"ANOTHER OLD MAN IN A VILLAGE NAMED KAO-CHI HAD BEEN WORSHIPPING HEAVEN IN HIS BLIND AND ERRONEOUS WAY, TWICE A DAY FOR THE PAST 17 OR 18 YEARS. HE SEEMED DELIGHTED TO HEAR OF THE MEDIATOR, AND WE HOPE HE HAS PUT HIS TRUST IN HIM, BUT ARE NOT YET SURE.

"I WAS MUCH IMPRESSED WITH THE EARNESTNESS WITH WHICH A MANDARIN'S WIFE LISTENED TO THE GOSPEL, AND INVITED US AGAIN TO HER YAMEN. SHE READS WELL, AND LEFT HER A NUMBER OF BOOKS, WHICH WE PRAY MAY BE BLESSED TO HER.

"THE FOUR NATIVE CHRISTIANS, WHO WERE WITH US, LIVED AND WORKED IN SUCH A MANNER THAT OUR HEARTS PRaised GOD EVERY DAY."
DISCOVERY OF WATER IN ANSWER TO PRAYER.

BY MR. HENRY HUNT, OF TS'IN-CHAU.

SUEN-YE, the first member received here, was much exercised in his mind because no good water could be obtained near his dwelling and the houses of his neighbours. It was supposed that their situation, which is a few hundred feet above the level of the plain, was unfavourable for a water supply. In past years astrologers had been consulted and wells sunk; but only utter failure resulted, and water still had to be laboriously carried in pails from a supply about half a mile distant.

Su-en-ye called together his relations and friends, told them that he did not now believe in astrology, but trusted in the true God, Who could give them a supply of water if they asked Him. He, for one, would definitely wait upon God for guidance as to where he should dig a well.

After some days of thought and prayer the old man got his workmen, and showed them the exact spot where he believed they would find good water. The well was sunk to a depth of sixty Chinese feet (seventy-two English feet), and sure enough good water flowed forth, and has been enjoyed now for more than a year.

The old man was so delighted that he told every one he met about God's answer to his prayer. It is the custom among the heathen to have an idol-shrine over a well. Instead of this Su-en-ye wrote the following inscription and put it over the well:

TIEN-FU CHI SHI.

Lahai-roi tsing
(Shang-ti hua-k'u O chi i).

BY THE HEAVENLY FATHER'S DIRECTION.

THE WELL LAHAI-ROI. (GOD thinketh upon me).

Further Interesting Incidents from Ts'in-chau.

The other B.A. is at present in the Examination College of Ts'in-chau. I first met him four years ago in an inn, forty miles from Lan-chau: we were both detained by rain, and while resting I told him the Gospel. He never forgot it, and now he often comes to learn more, notwithstanding much ridicule heaped on him by his fellow-students. He will need much courage and patience if he comes out on the Lord's side.

PERSECUTION OF MR. REN.

Through this member, formerly an astrologer, several literary students became interested in the Gospel, and Mr. Li, the B.A. referred to above, asked for baptism. In consequence of this the Ya-men underlings and Buddhist leaders combined to crush the work while it was yet in its infancy.

They went to Ren, and demanded contributions towards the Buddhist temple. Ren refused to give, as in past years. They, thereupon, beat him, destroyed some of his furniture, and poured away some of his oil (which he sells for a living). The beating was administered twice over.

On this account—and particularly because this assault came from the Hien officials—we waited on our Tao-t'ai (Intendant of Circuit), who received us kindly, and laid the facts of the case before him. He at once sent and had the five Buddhist leaders and three Ya-men offenders beaten and kept under police supervision for twenty days. Our evangelist; whom we sent to the city,
We hope that this Number will reach our friends in time to let them know of the meeting to be held in Exeter Hall, Friday, February 2, at seven p.m.; and that they will do what they can to secure a large attendance. One of the speakers will (D.V.) be Miss Geraldine Guinness, who is about leaving for China via U.S.A. She has been so much occupied with authorship that our friends have not had opportunity of hearing her speak as we could have desired. Dr. Guinness and Dr. Harry Guinness will also take part. Mr. Montagu Beauchamp,— who has recently arrived from China, will give an address. Miss Annie Taylor, of Thibet (who is shortly leaving for India with her band of workers of the Thibetan Pioneer Mission) will take part; and we hope to have others with us of whose presence due notice will be given.

The next international convention of the Students' Volunteer Movement for Foreign Missions will be held in Detroit, U.S.A., commencing February 28th. We hope to accompany Miss Guinness as far as Detroit, the leaders of the Movement having urged us both to be present. These meetings will be of far-reaching importance, attended by delegates from all the leading Colleges from the Atlantic to the Pacific coast. The special subject to be brought forward is the duty of immediate effort to preach the Gospel to every creature. We would ask much prayer for this convention.

In connection with our own Forward Movement, God has further encouraged us by a gift of £1,600, and by the offers of more young men than had previously been coming forward. If the Lord is about to send us a hundred manly and spiritually-minded young men, He will surely provide the £5,000 needed for outfit and passage-money, as well as whatever may be necessary for support and working expenses.

We have also been encouraged by the kind promise of a friend to supply, as needed, the £5,000 required for our Chefoo schools. To God be the glory; to this and all our kind donors be abundant reward!

Another encouragement has been received in a donation of £100 towards the £1,000 needed to build a Sanitarium at Chia-kiang, which we mentioned in our December Number (p. 162). Our brother, Dr. Cox, will be greatly cheered.

Conversion after Two Hearings Only.

A tea dealer from the south, named Wang, a Si-ch'uen man, was asked to come to our Sunday service by two of our members. He came, and the very first time manifested great interest. The Christians talked to him and got him to come again; and the second Sunday he declared that during the service, when our subject was "Thomas's Unbelief," light came into his soul, and he decided for Christ. Next day he went on his way rejoicing, and has since sent messages to ask us to continue in prayer for him.

The New Premises in the City.

These, in two different places in the heart of the city, are now well opened, and many visitors hear the Gospel; the men at one place and the women at the other. We do not mean to leave these for natives only to work, but hope ourselves to do a good deal of preaching every week, being assisted by native Christians. "Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you. And that we may be delivered from unreasonable and wicked men; for all men have not faith."
From Shanghai to Yang-chau by Steamer and Native Boat.

THE IMPRESSIONS OF AN ENGLISH VISITOR.

Mrs. Walker, and her friend Miss Gurney, of the Christian Police Association, have been visiting Japan and China together. Some of Mrs. Walker's home communications have been placed at our disposal, and from them the following Impressions have been drawn.

Arriving in Shanghai on the 4th of November, we were so kindly received by Mr. Stevenson, and soon settled into the family circle there. It was delightful to meet with the C.I.M. missionaries at present in Shanghai. Amongst others, Mr. and Mrs. Beaufchamp, Miss Barclay, the Broomhalls, and Mr. and Mrs. Orr Ewing. We also found Dr. Bauderker there, who is on his way from Siberia.

We wanted to see Yang-chau, and as Miss Nellie Brown, Miss Grabham and others were on the eve of setting out for stations lying in that direction we decided to join their party.

The first thing was to put on Chinese dress. All the China Inland Missionaries wear this, and it is best for the interior, as it attracts little attention. We put it on with great amusement, and very quickly I felt quite at home in it.

Our baggage had preceded us to the steamer, and we followed in rickshaws.

We had secured three cabins for the six of us. They looked rather forlorn as we viewed them by the dim light of the oil lantern which hung from a nail. This lantern, with a folding table, and bare berths, formed absolutely the whole furnishing. We looked round rather hopelessly, and then set to work to unpack our p'u-kai, and sheets, pillows, and rugs. The p'u-kai is a large wadded quilt, which, used double, makes a very good bed.

It was long before the Chinese who occupied the adjoining cabins left off talking and betook themselves to bed. About midnight the vessel started on her journey up the muddy Yang-tsi.

We had to provide our own meals, and our breakfast next morning was quite a picnic, with a table-cloth spread on a box in one of the cabins. With bread and cold pork, boiled eggs, tea, and preserved ginger, we dined sumptuously. Dinner and supper followed in the same fashion, with afternoon tea into the bargain.

Breakfast over we went on deck, but as the wind was very strong we soon retired to our cabins. The river here is very wide, and looks almost like the sea. The low banks, covered with rushes, were not very interesting.

By the time we reached Chin-kiang (at which point our route diverged from the course of the Yang-tsi) it was 8 o'clock at night, and quite dark. There was much confusion on the steamer, and we were very glad to see Dr. Cox and Mr. Woodward, who came on board to meet us.

We walked to the house, which was close at hand; and, after hearty greetings and a cup of tea, were thankful to get to bed—not to sleep much, however. There were many noises. First a man went up and down under the windows loudly rattling a kind of parchment drum. What purchasers were forthcoming at that late hour, for the tapes* which, we heard afterwards, he had

* More probably, hot meat-balls and soup.
A CHINESE STREET COVERED IN WITH MATTING—(See next page).
for sale, I cannot imagine. Then someone else went past making a great noise with what sounded like loud cymbals, and shouting the while at the top of his voice. He turned out to be the watchman. We thought he had a most effectual way of letting evil-disposed people know that he was near! The wind rose very high, and windows rattled; the outside venetians broke loose and banged backwards and forwards; while the dogs prowling about the street barked incessantly all night long. Altogether it was a lively time.

Next morning we found that on account of the high wind it would be impossible to set out for Yang-chau that day as intended. Not at all unwillingly we remained at Chin-kiang for another day. An opportunity of seeing something of the place was thus afforded us, and we had a delightful time with dear Dr. and Mrs. Cox and other friends.

At Dr. Cox's invitation, we accompanied him to the native city. We were carried in cane arm-chairs, with a stand for the feet. Long bamboo poles are fixed to these chairs and raised on the shoulders of two men. They carried us very comfortably, with quite a pleasant motion. Through a very long, very narrow, very crowded native street, without turnings or side streets opening from it, they bore us, keeping up a continual cry to the thronging people to make way. Their task was a difficult one on account of the crowds of people, and there was scarcely room for another chair or wheelbarrow to pass us. In some places the narrow street was covered over with matting, and was very dark (see illustration on page 23).

The shops were of all kinds, and very amusing, the fronts of them all quite open and without windows. All sorts of trades were carried on. Bakers had their stoves and made confections, rolling them out with a roller or the hand, and cooking them in public, a fan being used, as in Japan, to blow up the fire. A man was sawing a huge log of timber into boards; and shoemenders, blacksmiths, cabinet-makers, in fact all sorts of workmen, were in full operation. Rag shops with rags piled to the ceiling also met the eye.

The noise, bustle and confusion were dreadful. Some made remarks about us as we passed along.

Presently we came to the city wall, this long street being outside the native city proper: Two lady missionaries were in full operation. Rag shops with rags piled to the ceiling also met the eye.

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The noise, bustle and confusion were dreadful. Some made remarks about us as we passed along.
Arriving at Yang-chau, it was a great pleasure to have the welcome of some old friends.

Arrangements had been made here for the baptism of a woman. On her husband's return home she told him of the matter. He said she might do as she pleased, but that if she got baptised, he would have nothing more to do with her. "I must get baptised," she said. The poor woman lives with her mother as her husband is much away from home. Her mother came and made considerable commotion, and the baptism was postponed for the present. Finally they all went quietly away; the mother saying she did not mind her attending the meetings, but that she could not support her daughter if the husband did not. It is hard for them to become Christians; and they need our prayers. How much the missionaries also need our prayers that they may have grace and wisdom in dealing with all the difficulties which arise day by day.

One learns by coming to the mission field what are the difficulties of the missionaries and the native Christians, and something of the need of praying for them more definitely than ever before.

We are going to the West Gate to see the work and the workers there, and in a few days we return to Shanghai.

CHINESE BOATMEN TOWING THEIR BOAT.

JUNE, 1893—MEI-HIEN.

Early in June we returned from Mei-hien to Feng-tsiang, a two days' journey. The people had seemed really interested in the Gospel, and desirous of being taught; and we were sad at heart as we left them. I would specially commend Mei-hien to your prayers, that the Lord may yet magnify His Name there. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

JULY—"THE DAILY ROUND."

The mornings of most days are spent in study, and also in seeing sick folk who come to me for medicine, and have thus the opportunity of hearing the Gospel. In the afternoon Miss Kinahan and I visit the surrounding villages, and are always well received in the new places to which we go.

The city people are much more favourable to us now than even a few months ago, and we are able to do much more amongst them in consequence.

Mr. Hendriksen was very ill at Tung-chau, but has been able to come here for a time, and have the benefit of new milk, and better food than Tung-chau could supply. Prayer has been answered, and we praise God for his life spared.

AUGUST—IN THE VILLAGES.

Days hot; but strength is given for each day, and we have to praise God for health and power for active service, even during these hot summer months. Many villages, several li distant, have been visited three and four times. As in our Lord's time, when "the poor heard Him gladly," so it is now; and our hearts yearn over these simple village folk.

We have also had some splendid times in the city. Sometimes in two courts as many as eighty women have listened to the Gospel, many of them for the first time. Pray that the seed thus sown may be "watered," and a mighty "increase," given, for God saveth not by the "multitude of an host," but by the breath of His Spirit upon the dry bones.

CHINA'S MILLIONS.
CHINA'S MILLIONS.

SEPTEMBER—"AFTER THE MOST STRAIGHTEST SECT."

On the 9th of this month Mr. and Mrs. Li and two children paid us a visit, arriving before breakfast. It was a great joy to see them, because we knew that the Lord had purposes of grace in bringing them to us. I have already told you of these people—wealthy vegetarians of the strictest order for over twenty years. Mrs. Li is the daughter of a mandarin, has been educated, and reads the characters beautifully. The Lord has evidently been working in her heart, and she is most anxious to learn more from us. The New Testament and "Daily Light" are read in their house every day; and she said that they had abolished incense-burning, which means a great deal for people like them. For them, too, His grace will be sufficient. They remained for two days, and warmly invited me to stay with them, which I hope soon to do. May the Lord be glorified thereby, and these souls won for Him.

On the 14th the Bothams returned from Tsin-chau, where a little girl had been born to them. It was good to see again these dear, kind friends.

Brethren, pray for us, that we may "stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. i. 27).

In Memoriam.

MRS. VÆN, OF FUNG-HWA, CHEH-KIANG PROVINCE.

Our pages have not brought the dear native Christians and their work as much before our friends as we could have wished, for we desire greatly sympathy and prayer for them.

Their lives, as contrasted with what they were known to be in the old days of heathenism, may be a daily, telling witness to the power of Christ and the truth of the Gospel; they can touch springs of thought and feeling which the foreign worker cannot; they can go where he cannot, and can do a work which he can not do; they have sore trials and difficulties and temptations from which the missionary is exempted, and which perhaps he can but little realise, even though living in their midst.

The native churches endued with the Holy Ghost, realising their position, their privileges, and their responsibility, what might they not do for the evangelization of China! We praise God for what His grace has done; but we feel that here there is a mighty latent power that emphasises the strong claim which our dear brothers and sisters in Christ have on our sympathy and prayers.

We rejoice that a Prayer Union has been formed with the object of praying for different native workers by name; and also that some are specially up-borne by friends who have undertaken their support.

One of the latter was Mrs. Væn, who for many years has laboured as a Bible-woman in Fung-hwa, and was recently called to her reward. For eight years an invalid, suffering from an incurable disease, she toiled on, active to the last, so that when the end came it took her friends by surprise. For a week she had suffered severely, and then one midnight she said to her husband, "Jesus has come," and at 4 a.m. she passed away.

A fluent speaker, and a courageous one, her husband testifies that everyone in that city, old and young, knew her; and that she went into every house telling the Gospel story, besides visiting in the district round far and near.

She loved the poor, and often helped them; and many respected and liked her, who have not yet accepted her Saviour. Some eighty of her neighbours and friends—some Christians, some heathen—followed her to the grave.

Will our friends pray for her bereaved husband, and also that the seed she has scattered for so long may yet spring up and bear much fruit in that hard Conlucian city.

Short Extracts.

YUN-NAN PROVINCE.

Mr. Graham writes from Yunnan Fu on May 6th, 1893:

"On Thursday Bro. Allen and myself went to stay for two days in a market village twenty-five li away. We have often prayed about this place, and long to see a number of Christians gathered here, as it would make a fine centre.

"We soon secured a place to sleep in, and found the people, on the whole, very friendly. We had good times preaching in the shops and also on the streets. One man who had bought books on several previous occasions, this time bought more, and manifested some interest, evidently having carefully read the books. Bro. Allen had a little conversation with him, and I trust by God’s grace he may be led out to be a faithful witness for the Truth."

"June 1st.—We cannot visit the villages much during the summer, so we can spend more time preaching in our shop in the main street. We have had large numbers of listeners as a rule, and on the whole they have been very attentive. Our evening service, held in the chapel, has been very well attended.

"One teacher has been coming about some little time, reading our books; and the other evening he asked Mr. Tomkison, ‘Could he not be a secret disciple? He said, ‘The people of this place hate..."
The Weekly Prayer Meetings.

"I NEVER was in a meeting like that before," said a stranger, after the meeting on a recent Saturday afternoon. "They pray for just what they want, and expect to get it!" These Saturday Afternoon Prayer Meetings, held in No. 6 Room, Mildmay Conference Hall, are the centre of our work, and we hope to give a short account of them from month to month, with the view of awaking a wider interest in the work, and deeper fellowship in prayer.

Saturday, 9th December.

AFTER the usual preliminaries Mr. Taylor threw the meeting open for general prayer, and various special requests were remembered at the Throne of Grace—for Mr. and Mrs. Thomas King, in the bereavement of their child; the Rev. Gordon Calthrop, who is understood to be very near the end; and Mr. J. Herbert Tritton, lying ill with typhoid fever.

On the previous Saturday we had prayed specially for YUN-NAN, as one of the hard and distant provinces in which there had been little fruit. Mr. Taylor now quoted from a letter since received from Mr. Owen Stevenson: "I have just heard that Brother Pollard has baptised the first two in Chau-tung." The words are still true, "Before they call I will answer, and while they are yet speaking I will hear" (Isa. lxv. 24).

From Joshua i. Mr. Taylor had a most helpful message on the necessity of going in and possessing all the Land of Promise.

From Canaan and the Jordan we passed in thought and sympathy to China and the great western provinces, as the diaries of, first, Miss F. M. Williams, and then of Mr. Stanley Smith were read. Mr. and Mrs. Stanley Smith set out, early in 1893, on an extended tour round some of the western stations.

Some idea of the vastness of the distances which must be traversed in order to overtake even a few stations was impressed upon our minds as Mr. Taylor traced their route upon the map, and reminded us that the tour could not be completed until March next.

With united hearts we bowed in prayer, commending to God the work reported by Miss Williams and Mr. and Mrs. Stanley Smith, and asking that their needs, whatever these might be, should be supplied out of His inexhaustible fulness.

Saturday, 16th December.

Mr. Taylor read the concluding part of Joshua i., developing the subject further, and applying the record of God's gracious dealings with Joshua, as he set out for the Land of Promise, to the circumstances of the little band present with us whose lives were given up to God for China.

Mr. Sloan commended our sisters to God in prayer.

Mrs. THORNE, of the Bible Christian Mission, spoke first. She is now returning, restored in health, to her old station in Chantung, YUN-NAN, one of the furthest west provinces. Her incidental description of the almost absolute indifference to foreign missions of many English Christians whom she had recently met, who seemed interested enough in the LORD's work otherwise, was significant. How far the Church, as a whole, still is from the mind of her LORD—how little prepared for His appearing! Now we have a word from Miss DUNN, who is accompanying Mrs. THORNE as the LORD's direct answer to prayer; and then from Miss BRIDGIVER, who goes first to Yung-chau to learn the language. Miss ETHEL HUNT, who has been called to the School at Chefoo, came last.

A great longing, and deep Amen, were in our hearts as we viewed the vast provinces of China—all lying in the Wicked One—and sang:

"Shall the prey not be snatched from the mighty, By Him who is LORD over all?"

Mr. Taylor mentioned that a promise of £5,000 had that morning been received for the new Collegiate School at Chefoo—an announcement which filled us with joy and gratitude to God the Giver of all.

Saturday, 23rd December.

Before reading and commenting on the second chapter of Joshua, Mr. Taylor took the opportunity of recounting something of the LORD's gracious dealings during the week. Encouragement from God with regard to the Forward Movement had been received in the shape of a cheque for £1,600. In little more than a month over £25,000 had been sent for FORWARD Movements, in addition to the ordinary income. It was very blessed, Mr. Taylor continued, to see Our FATHER thus at work. "Great things lay before us, he believed.

Miss Muir, who has recently returned from China, led in prayer, and Mr. Taylor followed, asking blessing on the donors of the sums mentioned.

Then Mr. Heal, home on furlough, gave a short account of his eight years' work in China. Sin-chang, in CHEN-KIANG, his second station, had been a very hard one. For six years previously there had been no enquirers. During the first year they saw a backslider of thirteen years restored; the second year two were baptised; the third year three; and the fourth year four; while last year there were nine, and there were now many hopeful enquirers. God is blessing now the whole province.

"Where am I to begin, Mr. Taylor?" said Mr. Beauchamp, with a smile.

"Oh, begin about Australia if you like.

He had spent three months, he said, in Australia with Mr. Taylor—months of blessing to himself as well as others. Having reason to fear no very hearty welcome—the Chinese being in very bad odour in the colony—they nevertheless came away with a band of eleven new workers, increased now to nearly forty, and a further band are at present in training, notwithstanding the financial difficulties.

And then he passed to China, and his itinerating experiences in SI-CHUEN. One almost fancied one saw his tall figure on the road by the hill-side which led to the tumble-down country house now in possession of the Mission, and beheld the struggle with the escaping opium-smoker, who had besought his aid, and whom he carried back.

Mr. Beauchamp and Miss Barclay then led the meeting in prayer.

Saturday, 30th December.

In our midst to-day another party are bid God-speed ere they sail for distant China.

Mr. Parker is returning with his wife and the younger members of the family, and doubtless recalls vividly the day, eighteen years ago, when he first left the shores of England. Mr. Ritchie, the Glasgow Y.M.C.A. representative, Mr. Gemmell, also of Glasgow, and Mr. Hibbard, of Manchester, go out for the first time. Mr. Squires will fill a business post in China for the Mission. His wife and child accompany him.

Mr. Taylor reads from the Book of Deuteronomy, and reminds us that this is our last Saturday prayer meeting for the year. We do well to look back on all the way the LORD our God hath led.
us, and to consider the gracious promises with which He encourages us to enter upon the New Year.

Renewed prayer was offered for the Rev. Gordon Calthrop; and Lord Radstock, who had been taken ill on his way to India, was warmly remembered in prayer.

Mr. Parker spoke of the thoughts which filled his mind and heart in view of his return to China, and mentioned these points—

Mr. Squires had a message from the word “therefore” in Matt. xxviii. 19. “All power is given unto Me. . . . Go ye therefore. . . . and, lo, I am with you alway.” His confidence as he went forth was in the MIGHTY ONE.

Mr. Gemmell, a typical Scotcheran, followed, and in his own happy fashion told us of God’s leading. Five years ago the word of the LORD as to Foreign Missions found him bound apprentice to a lithographic engraver. His heart responded then and now the way was open.

Mr. Hibbard. “Would you not like to go out as a missionary?” said Mr. Hibbard’s pastor to him one day, four years ago. He had no inclination to do so, and home ties bound him. But still the words rang in his ears. A spiritual crisis followed, and, that over, he yielded gladly.

Mr. Ritchie said that after his conversion seven years ago the great need of the heathen lands was so laid upon his heart that he was constrained to pray continually for the thrusting forth of labourers. This, he began to realize, involved willingness to go himself. He now went forth as representing the Glasgow Young Men’s Christian Association, of whose Missionary Society he had long been a member.

Baptisms in the Cheh-kiang Province.

Miss A. Bardsley wrote from Wun-chau, on 17th Oct., 1893—

“On our return from Chefoo we found that everything had gone on well during our absence, and that some candidates were awaiting baptism. Last Saturday eight came forward for examination, and were baptised and the Communion dispensed.

Immediately after dinner Mrs. Stott met with the preachers (unpaid), and after hearing their reports fixed their districts for this month, and spent a time with them in united prayer.

This being over the afternoon service began, and the audience was nearly as large as in the forenoon.

“I know you will praise God with us for all these signs of blessing. We have much—very much—to encourage, for in most of the districts there is interest shown.

“On Thursday Mrs. Stott and Miss Stayner leave for O-deing, where they hope to spend a week or ten days amongst the enquirers. There will be a few baptisms at that place we expect. Will you kindly pray for a blessing on the work?”

Mr. R. Grierson writes from Bing-yae, on 16th October, 1893—

“I am glad to be able to report eight more baptisms here yesterday. We had nine applications—all most satisfactory cases—but it was thought better that one should remain over for a month or two longer, to give time for further enquiry and testing as to the reality of his being ‘born again.’ The eight baptized are all men—one, a young lad of 18 years of age, the son of one of our members, is a very bright Christian.

“All these converts, with one exception, are farmers. One great drawback amongst farmers on the two large rivers that water our parish is the fact that opium cultivation is such a profitable business. The native Christians are utterly abhorred.

This iniquitous poppy growing, is no small evidence of the hold the Gospel has on their hearts. I would ask earnest prayer that the HOLY SPIRIT may deepen the native brethren’s aversion to the opium, and that many, who are otherwise excellent persons and favourable to the Gospel, may have this chain that binds them broken.”

On October 23rd, Miss I. W. Ramsay and Miss Croucher arrived from Sh-chuen, the former rather run down in health, and needing a change. Miss Croucher has gone to Yang-chau to continue her studies there.

On the 24th, Mr. and Mrs. Pearse and their little boy left for Ning-kwoh Fu.

Miss Wilkins has left the Training Home, and has gone to assist Miss Robertson in Chi-chau. Miss Thirgood and Miss Gammell have gone to Kien-tch, to be with Miss Voak.

On November 2nd, Miss Gertrude Broomhall and her sister Edith left for Tien-tsin, on route for Ta-ning in Shan-si; also Miss Pierson for Chefoo.

On October 23rd, Mr. E. Murray and Miss Fairley were married at Chefoo.

The work at T’ai-chau continues to prosper, as you will see from the list of baptisms. The same is also true of Wun-chau and Bing-yae in the same province of Cheh-kiang.

Nov. 8th. We have greatly enjoyed the visit of Dr. Baedeker. He went up to Yang-chau, and spent a day there. He leaves to-morrow, in the same steamer as the Beauchamps, going with them as far as Singapore.

On October 31st, Mr. Eyres and Miss Gillham were married at Tien-tsin.

On Nov. 4th, Miss Gurney and Mrs. Walker arrived in Shanghai.

On Nov. 6th, Mr. and Mrs. Orr-Ewing and Mr. E. J. Cooper arrived here. I am glad to say that Mr. Orr-Ewing continues to improve.

On the same evening Hudson Broomhall, with his wife and Marshall, left for Hankow.

The jubilee of Shanghai is being celebrated to-day. We expect Miss Hanbury down from Yang-chau, with Miss Gurney and Mrs. Walker. Her cousin, Mr. Thomas Hanbury, with his two sons and daughter, are in Shanghai at present.

I am glad to say that Miss Olding is progressing favourably. Miss Ardern, who has also had fever, is likewise improving.

Arrivals in England.

Miss F. M. Williams reached Plymouth in the P. and O. ss. Bengal on Dec. 17th. Mr. and Mrs. Montagu Beauchamp and child, and Miss Pringilla Bagg arrived by German Mail Str. Bayern, at Southampton, on Dec. 19th.

Mrs. Harold Schofield and children (by the French mail to Marseilles) reached London on Dec. 20th.
ThOUGHTS ON NUMBERS VI, VII. (Continued from page 16).

"And the princes offered for dedicating of the altar in the day that it was anointed. . . . And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar."—Numbers vii. 10, 11.

The offerings recorded in the early verses of this chapter were given in connection with the setting up of the Tabernacle, and had reference to its transportation. But the offerings now to be considered had reference to the altar, and the sacrifices to be offered thereon. Their number, their character, and their value are full of significance; and the space accorded to their record by God in our wonderful Bible shows the Divine estimation of the altar, and of those gifts which pertain to sacrifice to Him.

The altar points us to our incarnate Saviour, the Christ of God, and reminds us that without shedding of blood there is no remission of sin: the altar sanctified the gift; the fire on the altar first came down from heaven; all fire that did not come from the altar was strange fire, and could only bring death to the offerer when used in worship, as in the case of Nadab and Abihu.

Do we not need to remember this in the present day, when false teachers deny the atoning character of the death of Christ, and vainly imagine that God can be served with the unhallowed fires of fleshly activity?

The twelve princes, the representatives of the Israel of God, brought their offerings before the altar, and would have left them there: they were all exactly alike, and the gifts might have been speedily accepted, and briefly recorded, if recorded at all. But, "the LORD said unto Moses, They shall offer their offering each prince on his day,"—"or literally, one prince a day, a sentence which is expressed twice in the original, showing God's regard for order and method in all things which concern His service; and that He graciously receives and remembers the offerings of each of His faithful. Accordingly all the offerings of each of the princes are here registered by the Holy Spirit in God's book, as an encouragement to Christian liberality in all ages" (Wordsworth).

Does it not seem as though the Divine delight in the offering of His servants was so great that He would have His people to dwell upon them for twelve consecutive days? And not only does He spread them over twelve days, but He spreads them over seventy-seven long verses in this long chapter; first in minute detail, according as much space to the gifts of the last offerer as to those of the first, and then totalling up the aggregate amount, as though He would say, "Behold the love-gifts of my people! How many and how precious the offerings of each, and how great the value of the whole! Note, too, the persons of the offerers, and that all their gifts were for the dedication of the altar, and show their appreciation of the need for, and the blessed privilege of sacrifice!"

As we mentioned in our first paper on these chapters, it was through this account, read in a time of great spiritual need, that our mind was opened as never before to see God's great heart of love. We seemed to be reminded of the delight often taken by bride and bridegroom in spreading out for inspection the love-gifts of their friends, that as many as possible may share their gratification in them. Several may have sent similar gifts; but each is set out to the best possible advantage, with the name of the giver attached. And while the intrinsic value of each is not lost sight of, it is the loving thought of which it is the expression that is most prized.

Again, we were reminded of the way in which, in our frequent absence from home and children, wifely letters have cheered and interested us, depicting with motherly
tenderness the gifts the children had brought her on her birthday, or other occasion, with a fulness of detail that showed alike the pleasure of the writer and her consciousness of the enjoyment with which the account would be read. Does not the full detail of this chapter reveal, in like manner, the love and tenderness of Him whose book it is, toward each offerer; and bring out what we may reverently call the mother-side of God's character, Who has condescended to say, "As one whom his mother comforteth, so will I comfort you?"

The Pyrland Road Y.W.C.A.

(News from Miss Wilkins, Its Representative in China.)

As many of our readers are aware, a branch of the Y.W.C.A. is carried on under Miss Soltau's care in our Ladies' Training Home, 41A, Pyrland Road, N. They are represented in China by a missionary, for whose support they are alone responsible. Miss Jennie Wilkins has taken the place of Miss Darrington, their first representative, who was called home very soon after her arrival in China.

Miss Wilkins, who commenced her studies at Yang-chau, is now settled at Chi-chau, one of the large cities of the Gan-hwuy Province, on the southern bank of the Yang-tsi. At Chin-kiang, when on her way to Chi-chau, she met Miss Gambell and Miss Thirgood, and together they set out under escort for their future stations.

It is midnight—an October night. The little party await, in the darkness, the somewhat uncertain arrival of the steamer, snatching what sleep they may from the slow hours. At length the welcome sound of a steam whistle from the river arouses them, and they hurry on board the steamer. At this point we take up the narrative of Miss Wilkins' letter. Her picture of the little Chinese girl is beautiful.

A very comfortable cabin had been secured, and, after wishing our friends good-bye, we were very glad to resume our night's rest.

The next day was a very enjoyable one, and the scenery very pretty. I felt just like a child confident in its Father's love and protection. Yes, He is very precious, and the sweet words of our favourite Yang-chau hymn:

"He promised He never would leave me, Never, no never, alone;"

were very real.

With the help of our own stores we thoroughly enjoyed the Chinese fare provided on the steamer.

At midnight of the same day we arrived at Ta-tong, where we left the steamer, and were rowed over in a native boat (all the passengers except ourselves being Chinese) to a rather pretty island. We were then shown to a native inn, in which we spent the remainder of the night.

I had heard much about these inns, and must confess to a little dread. I had been told that sometimes pigs, donkeys, etc., all shared the same room with one. But our Father had prepared everything very gently for His inexperienced children; and we were provided with a fairly clean room to ourselves, with a large raised platform on which we could spread our bedding. True, the door was made of very open fret-work, and the natives made good use of it with their eyes. We were, however, too tired to think much about it, and soon fell into refreshing sleep.

Next morning we were soon on board the very comfortable native boat which Mr. Entwistle had engaged, and ready to start; but not so our captain and his men, who had much first to say and arrange.

I wish I could describe how pretty was the way we passed along with a very favourable wind. The hills on either side were almost mountains. The Gan-hwuy Province is indeed very beautiful. It is far from being one of the smallest in China, but it is not so thickly populated as some.

We were very glad to see the walls of Chi-chau that same (Saturday) evening; and we spent a quiet Sabbath there all together. Our two sisters renewed their journey by the same boat on the Monday.

Miss Robertson and Miss Underwood gave me a very warm welcome to Chi-chau. They have been the only witnesses for Jesus in this city for the last four years, with the exception of an occasional visit from some member of the Mission. The Roman Catholics have a mission here, but one never sees anything of their workers.

A good work is going on. Miss Underwood is quite a doctor. The natives seem to have great confidence in her, and come all day for medicine, at the same time hearing about the Divine Physician.

We have a nice little chapel, and our native teacher preaches in another. This teacher was converted through reading the Word, when teaching Miss Robertson and Miss Underwood the language. He was baptised last year.

I have a room to myself, and my baby organ, standing at one side on a Chinese mat, looks very pretty. The organ was used much at Yang-chau at the Women's meetings, and again at the Praise meetings.

We have a very dear little girl here—the sister of our Christian teacher already mentioned. She comes every afternoon, and sits in the women's room embroidering her tiny shoes. She is only fourteen, with a sweet, intelligent face, and can read her Bible exceedingly well.

She is sitting just now in the room below me; and, through the open boards, I can hear her sweetly telling the story of Jesus to some aged idolatress. The women listen so attentively to her while waiting for their medicine. She never misses any of them. She is not asked to come, but it is a very great joy to have her.

I wish you could hear and understand her just now. She is speaking very earnestly and I have paused to listen. (I can understand her fairly well, although the dialect is different here.) All unconscious that I am listening, she is saying:

"We must trust Jesus with our heart, and not only know about Him, if we wish to go to Heaven."

You will pray for this dear child. Her name is Hao, which means good. I love her very much, and expect she will be a great help to me in learning to speak to the women.

I still need your prayers, and constantly think of and remember you all.

My text for you is: "And the Prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth;"
FAREWELL WORDS.

BY THE REV. H. B. MACARTNEY, M.A. OF CAULFIELD, MELBOURNE.

Many in Great Britain and Ireland have heard with great profit the addresses of the Rev. H. B. Maclntyre during his visit to this country. Some of our readers may not know that our first Australian missionary, the Rev. Charles Parsons, was one of Mr. Macartney's curates in Caulfield, near Melbourne, and that it was through Mr. Macartney's efforts that our Australasian Council was formed. Of an informal farewell address given to the lady candidates at the C.I.M. Home, 41a, Pyrland Road, N., we give the following brief notes:

We are living, beloved, in the days of the Holy Ghost. Soon we shall find ourselves once more in the Day of the Son of Man. Do we believe in the personality of the Holy Ghost?

We sometimes think of the Holy Spirit as a gentle influence as we view His work in the sweet expression of some holy face, in the touch of a hand, or some gentle word or thoughtful deed. But oh! beloved, remember that He is amongst us as the Substitute of the Lord Jesus Christ, who was manifested to destroy the works of the Devil. The Holy Ghost is therefore the great personal antagonist of evil in the world—of intemperance and unbelief, of idolatry and cruelty, in this and heathen lands. He came upon Jesus as a dove; but upon the disciples as a mighty rushing wind. A gentleman told me recently of a gale in Scotland which blew down great forest trees, and swept others right up the hill. That is a representation of the power of the Holy Ghost. Let us remove for ever all obstacles, so that He may work through us unhindered. We should not be occupied with difficulties within us, but with those around us. It is not a beautiful voice, a great intellect, or even deep knowledge of Scripture that is required. The need is to have our souls disengaged from all earthly things, so that the Holy Ghost may sweep through them like a tornado, or, if He please, like the gentle breath of even. Words spoken in a whisper may sometimes revolutionise a world.

In connection with this subject there are three words about which I would like to speak, the words “with,” “in,” and “upon.”

The Holy Spirit with you. There was a time when all that the disciples knew about the Holy Ghost was that they had Jesus, and Jesus had the Holy Ghost. They had Jesus with them, “Emmanuel, ... God with us,” and they recognised that He was filled with the Spirit. Of the personality of the Holy Ghost they knew no more than this at that period of their lives.

That was before Christ’s death, and therefore before His resurrection. But now He goes to the Cross, and to death and the grave; and after His resurrection He breathes on them, and says, “Receive ye the Holy Ghost.” To get the full force of the word “breathes,” connect this passage with that in Genesis ii. 7, where it is written: “... God breathed into His nostrils the breath of life, and man became a living soul.” The disciples now became partakers of some measure of the very resurrection life of the Lord Jesus. What is the effect of this as once more He parts from them, and the heavens receive Him out of their sight? Ah! now “they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God” (Luke xxiv. 51-53). They had received the Spirit in a new sense when the Lord Jesus breathed upon them, and had entered upon quite another stage of Christian life.

As regards ability to influence others we were however still truly powerless, so much so that they were not for the present permitted to speak. “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” The Holy Ghost was to come upon them as the Saviour said. On the day of Pentecost they entered upon the third stage of their experience.

All through the course of these several experiences a deep work of purification went on in the hearts of the disciples, for the Holy Ghost can never come without first purifying the heart for His own abode. On Jesus He rested as the dove; to the disciples He came as a burning fire. How deep His purifying work must go with all of us!

These three stages of spiritual life are indicated in three of the early chapters of John’s Gospel. In the third chapter of John we see how the Holy Spiritfirst deals with a man—regeneration; in the fourth chapter, verse 14, the result of the Holy Spirit dwelling within—full satisfaction, “in him a well of water springing up;” and in the seventh chapter, verse 38, the result of the Holy Spirit coming upon him—a blessing for others: “out of his belly shall flow rivers of living water.”

And this is connected also with the threefold division of our being—spirit, soul, and body. First of all God gets possession of our spirit, and we are joined to the Lord. Our affections go out to Him: “We love Him, because He first loved us.” But something further must be subdued, and that is the soul. Our spirits united to the Lord, our affections naturally go out to Him; but we do not so readily surrender our souls, with their deeper powers of emotion, of willing, thinking, doing. Still less readily do we surrender our bodies. I believe the last thing to be yielded is the love people have for their own bodily sensations. Now if
you would have, not only the well of water springing up within, but the rivers flowing out to others, you must place your body as well as your soul upon the altar. The living waters flowed out of the body, and it was the tongue the Holy Spirit used at Pentecost to accomplish His mighty work. “I beseech you therefore, brethren... that ye present your bodies a living sacrifice, holy, acceptable unto God.”

Native Churches and Evangelists.

Perhaps few of our readers are in the habit of praying systematically for our native evangelists, and yet on the native Christians the evangelisation of China, as of any other land, largely depends. The work of our missionaries should all tend to the establishment on a firm basis of self-supporting native churches, which in their turn shall become the centres of life and light for all the country round them. We have to thank God that there are already such churches, the members of which have awakened to the fact that it is “more blessed to give than to receive.”

In connection with the Church at Ch’eng-ku, in the Province of Shen-si, we have an example of this. Mr. George Huntley’s graphic account of “what God hath wrought” in the district around Ch’eng-ku in this and other respects, from which we now give extracts, will, we trust, incite to much and earnest prayer, not only for Mr. Chang, but for all other Chinese brethren who have likewise responded to the call of the Holy Ghost to “give themselves continually to prayer, and to the ministry of the Word.”

Mr. Huntley has some medical knowledge and experience, and he had opportunity for their exercise, in the presence or curious crowds gathered to watch the proceedings. At first the people were very suspicious, and intending patients were warned against him. In a few days however confidence was restored, and the Word of God had “free course” amongst them.

“Large crowds all day listening to the Word. There is a willingness to hear which gives one much joy.”

On the Sunday one hundred people were present at the morning service, forty-five of them being women. Where the Spirit of the Lord is there is convincing power and also liberty. So it was here. They had a long service, at the close of which, as the people
CHINA'S MILLIONS.

seemed unwilling to leave, an evangelistic meeting was suggested.

"Lao Pu, one of the Ch'eng-ku Christians, spoke a few earnest words, and I followed. I never felt more power or joy in preaching, nor have I seen an audience listen more attentively."

A work of grace has been going on in the place, and there are a number of earnest enquirers, nearly all of them the fruit of Mr. Chang's faithful work. How are such dealt with in China? Necessarily in a fashion different from our own at home.

All who had shown a real interest in the Gospel were invited to spend a week with Mr. Huntley.

"They came, some eight or ten earnest men, soon after five o'clock each morning, and proved themselves very diligent in private study. Each morning we took the Catechism, and in the afternoons I selected portions from the Gospels illustrating the life of our Lord. In addition, I have taken the Epistle to the Thessalonians at morning and evening prayers. We had very precious times, especially over the portions relating to our Lord's Second Coming. We commenced with a prayer-meeting each afternoon, and it was touching to hear the earnest cries of those so young in the faith."

The words of Ecclesiastes, "Cast thy bread upon the waters, for thou shalt find it after many days," find some illustration in the history of these men. "My word . . . shall prosper in the thing whereto I sent it."

"One man, Pen, first heard the Gospel three years ago, and again last year at Hsi-t'ou-tan. Some time later he met Mr. Chang in this city, who spoke to him about Christ. Another man named Ten heard the Truth about five years ago, having bought a book at Shi-ts'uen, when Dr. Wilson and party passed up the river. Out of seven who sat down to dinner one afternoon, not one had idols in his home, nor had they practised idolatry for some years, having lost faith in their false gods."

As for the spiritual lineaments of Mr. Chang—these we can only gather faintly from incidental references. Speaking of a certain morning service, Mr. Huntley remarks:—"Mr. Chang spoke with much power. Praise God for him!" And again in another connection: "His daily prayer is for one hundred souls by the end of next year—true-hearted, loving, full of the Holy Ghost." Mrs. Chang would appear to be a true help-meet. "Mrs. Chang tells me," says Mr. Huntley, "that there are at least twelve women earnestly seeking the Truth"—presumably through her efforts.

Shall we not join in prayer with our beloved Chinese brother; and ask not only that the desire of his heart may be given to him, but that many another of his race may be raised up for the evangelization of their vast country with its teeming millions?

During the Sunday at San-yuen-p'u, the next out-station visited, Mr. Huntley held services in the morning in the house of a Mr. Ts'ui, who formerly made money by fortune-telling in addition to his profession as a doctor.

"His papers and books are now burned, and by God's grace he has gathered round him about ten others who meet in his house every Sunday for worship. Dr. Ts'ui is not yet baptised, and only heard the Gospel for the first time when I visited his district last year, accompanied by a native Christian. He reads his Bible well, and has been taught of the Holy Ghost. We had thirty present at the morning service, and sixteen in the afternoon. I invited the enquirers to come to the inn for an evening meeting."

On 11th September he returned to Ch'eng-ku.

"I have been away twenty-two days," he writes, "and have been much encouraged by what I have seen. Only a few months ago there were no Christians in Si-hiang Hien, or in San-yuen-p'u; now I think there must be at least twenty who have passed from death unto life." What does confession of Christ mean in China? Mr. Huntley's diary contains a brief, but vivid, picture of the baptism before many witnesses of some who had recently professed conversion to God. In this connection it is striking to note how often the blessing of God visits the family as well as the individual: "Thou shalt be saved, and thy house."—Acts xvi. 31.

"Before 9 a.m. we gathered in the chapel for the usual prayer-meeting, after which we marched down to the riverside for the baptisms. It was my joy to conduct the service which was witnessed by about 500 spectators. Three women and nine men thus publicly confessed their faith in Christ. "Of these two were man and wife; other two mother and son. The third woman was the daughter-in-law of the elder at the Tsao-pa-li Church. In this family, mother-in-law, mother and father, husband, sister-in-law, with her husband, son, and daughter, are now members. Praise the Lord! we, too, are seeing households baptized.

Two at least of the twelve were the fruits of medical work. Five joined the Church of the Tsao-pa-li out-station, raising the membership there to twenty-nine; the remaining seven went to swell the ranks of the city church, which has now a total membership of sixty-two.

The baptisms accomplished, the little party returned to the chapel from the river's bank. There our friend, the worthy Mr. Chang, reported briefly on his work, "declaring particularly what things God had wrought among the Gentiles by his ministry." Three elders and four deacons were then ordained—"men whom we believe God has raised up for their important offices." Listen! They sing now; and perhaps the words mean more in China.

"Jesus, I my cross have taken, All to leave and follow Thee." From redeemed and chastened spirits the familiar strains ascend, and pass into the ear of Him who gave His All for them. Surely an affecting scene, moving heaven as well as earth, as now these twelve receive the right hand of fellowship from the Church on earth! After an address the proceedings of the day were
brought to a close by remembering the Lord's death—until He come.

On the following night two native evangelists (one supported by the Mission, and one by the Church at Cheng-k'iu), who had proved themselves to be workmen that needed not to be ashamed, rightly dividing the Word, were publicly designated for their special work.

How many might enter into unutterable fellowship with Christ in the ministry of prayer for these native Christians! May those called to this make full proof of their ministry. "We that are strong ought to bear the infirmities of the weak." L.

In Memoriam.—Mrs. Archibald Orr-Ewing.

BY WALTER B. SLOAN.

At our Exeter Hall meeting on Friday, 2nd February, Mr. Taylor mentioned that, in proportion to our numbers, we never had a year when so few were removed by death as last year; but on the following Monday the Lord was again reminding us of the words, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." For on that day the news reached us by telegram that our beloved sister Mrs. Orr-Ewing had fallen asleep on Sunday, the 4th February, at Kiu-kiang, where she and her husband had so recently occupied the new house which Mr. Orr-Ewing had built in the expectation that it would prove a home of rest to wearied workers from the province of Kiang-si, and also a centre of spiritual life and blessing.

Only a few weeks ago we were rejoicing in the news of a little girl whose name is only written in our Memorial Register as "daughter of a native elder," but now her name is inscribed in our "Register of the Deceased." She was the little daughter of a native preacher, with whom we had had much pleasure in living, and who had proved himself to be workman that needed not to be ashamed, rightly dividing the Word, were publicly designated for their special work.

After her marriage she accompanied her husband on a visit home, and they returned to China via Canada, arriving at Shanghai on 12th November, 1891. For nearly a year Mr. and Mrs. Orr-Ewing had had their headquarters in Shanghai, and then they left for Kiang-si, Mr. Orr-Ewing having been appointed superintendent of the work in that province. After a boat journey through the stations on the Kwang-sin river, they settled at Ta-ku-tang, and finally took up their residence at Kiu-kiang.

The practical aspect of our departed sister's character quickly became evident to those who were brought into contact with her, and her life was a true manifestation of the words from Proverbs xxxi. 27: "She looketh well to the ways of her household, and eateth not the bread of idleness." Her appreciation of the needs of others, and her desire in every way to minister to these needs, will remain in the memory of those who had the privilege of knowing her. Naturally of a reserved disposition, it was always a little time before she could speak freely to others of all that lay nearest to her heart. From the time of her first hearing the Lord's call to China it was her desire to follow Him faithfully and fully in all things; and, as the years of service passed on, the Lord made Himself more and more the centre of everything to her. While in Shanghai during 1892, at a time when the Holy Spirit was taking a new and fuller possession of the hearts of many of our missionaries, she came into a fresh and deeper experience of the unspeakable riches of Christ; and, with a deeper appreciation of all that the Lord Jesus Christ could be to her, her outward life was more than ever lit up with the beauty of His presence. The bright, cheering influence of her life will be greatly missed by all her co-workers in the Mission.

Our sister has left three little ones—two girls and a boy—and we commend them and our dear brother Mr. Orr-Ewing to the prayers of all our friends.
We fear that unless there is unwonted desired will be far from being reached. We trust that in our absence much will last month. [Mr. and Mrs. Taylor, accompanied by Miss Guinness and Mr. John Brock, sailed from Liverpool by the Germanic on the 14th February.]

We have now concluded, at the close of that Convention, to visit China before returning to England, feeling that a short stay there at the present time is desirable. We are arranging to be present at the April meeting in Shanghai of the China Council, and trust thus to meet the superintendents, and through them 'to come into touch with the work even in the remoter provinces.

We do not feel that our work in England is finished for the present, but that, with an interval in China now, we may return with advantage for an autumn and winter's work.

We trust that in our absence much will be accomplished at home, and that by the time the new buildings are ready for occupation, all the accommodation we can allot to candidates will be fully required. We count upon you, dear friends, to sustain the work by unceasing private prayer; to maintain the prayer-meetings in London, Glasgow, and elsewhere.

The diagram which we reproduce (page 37) represents 250 millions of heathen Chinese, and the little white dot in the centre would represent all the Christian converts, if they were 62,500 in number; but the latest estimate we have seen puts them at 40,000.

The provinces of China that twenty years ago were almost depopulated, are filling up again, and many would estimate the population now to be at least fifty millions more than our diagram shows, so that black as is the diagram, the facts are blacker. The black squares are all too few, the white dot is sadly too large. Is there not a need be that we should take heed to the words, "Speak unto the children of Israel that they go forward"?

Nearly four years ago the 430 missionaries assembled in Shanghai sent forth their urgent appeal for 1,000 additional men within five years. We are unable to say how many have gone out since, but we fear that unless there is unwatched activity in all the churches the number desired will be far from being reached.

We believe that the work of organising meetings, which our friend Mr. Marcus Wood is taking up, cannot but lead to such realisation of the need by many who have hitherto thought little of it, as will make young men as well as women offer themselves for foreign service, and others to seek to have a representative in China, or to ask themselves the question, Lord, what woulds: Thou have me to do?

We were cheered on New Year's morning by receiving a donation from a young friend, who had resolved to give a penny a day to further the Lord's work in China, and was enabled to send (though this is not leap-year) 366 pence for 1894. She had probably heard that thirty-five such gifts would support a missionary for the year. How well it would be if each church and each Sunday-school, each Y.M.C.A. or Y.W.C.A. branch resolved to have one or more representatives of its own among the heathen.

While we feel it right to dwell upon the great unmet needs of the heathen in China, let us not fail to give thanks for much that is already accomplished. The China of to-day is not the closed China to which Dr. Morrison went—nor, indeed, the China to which we ourselves went forty years ago.

Then there were only five cities in the empire in which missionaries might reside. Then there were only 350 native converts. It is no small cause for thankfulness that now not a province has been unreached, and that in all but two there are resident missionaries and native churches. Besides this, some knowledge of the Gospel has been widely spread, and the minds of many, as yet unsaved ones, have been stored with Divine truth, that quickened by the Holy Spirit may yet bear fruit unto salvation.

More men are needed, more means are needed; but more believing prayer is still more needed, that the power of the Holy Ghost may work mightily in missionaries and converts, may convict many of the heathen of sin, and may give boldness to many timid ones, strengthening them to stand alone, and to hear the persecution which in most cases inevitably follows the confession of faith in Christ.

Mr. Walter Sloan (in addition to his other duties) taken up the work of the Young Men Candidates' department, is now resident at Inglesby House, 45, Newington Green, Mildmay, N., where he and Mrs. Sloan will receive those who offer themselves for China. As many of our readers are aware, the daily needs of Miss Soltan's Home for the lady candidates are provided for directly by the Lord in answer to prayer. Mr. and Mrs. Sloan will conduct their department on similar lines; and we commend our brother and his wife, with their work, to God. May His blessing rest upon all who, from time to time, are gathered there.

The second volume of Miss Guinness's "Story of the China Inland Mission" is now, we are glad to say, completed, and may be had from our office, No. 4, Pyrland Road, post-free for 3s. 6d. It will be necessary that friends who have changed their address since handing in their order should give us intimation of the fact.

The C.I.M. Office and Home, 632, Church Street, Toronto, Ont.
MISS GUINNESS has at length, after much delay, caused by her own and her mother's illness, completed the second volume of her "Story of the China Inland Mission," and is now on the eve of setting out again for China. Pressing matters have called Mr. Taylor on a visit there, and he and Mrs. Taylor will be accompanied by Miss Guinness.

The day of their farewell meeting in Exeter Hall, looked forward to with much prayer and expectation of blessing, has arrived. Some time before the hour of meeting the great hall is almost full, and still the people come. By the time the speakers take their seats upon the platform it is packed out. The aisles and passages are crowded—even the steps of the organist's bench, and the bench itself, are occupied; while, unable to effect an entrance, many are turned away.

What a sea of faces meets the eye, look which way you will!—a heart full of infinite possibilities beating beneath each. May it be given to the speakers to-night, through the Spirit, to touch the hidden springs, that the great depths may be broken up, and, bursting their bounds, flow to many lands! Who shall say how great may be the issues of such a gathering?

Here and there in the meeting are many well-known faces. Mr. Taylor is in the chair, with Mrs. Taylor and Miss Geraldine Guinness on either hand. There, too, is Miss Annie Taylor from Thibet, with her Chinese-looking, blue-bloused Thibetan. Here is the Rev. Charles A. Fox. Dr. Harry Guinness is also present with his cornet.

At Mr. Taylor's request, the vast audience bows before God in silent prayer, entering upon the hours which follow with a subdued solemnity. And now, with the hymn "Onward, Christian soldiers," they rise to their feet.

Exeter Hall has seen many great gatherings, and many a notable memory is written upon its walls. Perhaps more than any other building in the kingdom, it has beheld the essential unity of the Church of Christ.

In the work of Missions, this oneness in the Lord Jesus is always most fully realized. To-night it is markedly so; for here, with minor differences forgotten, all sections of the Church are represented.

Dr. Schofield having read a passage from Scripture, Mr. Fox leads in prayer; and as we pray, we seem to be permitted to break through to closer touch with God, and to the possibility of a more sure hearing of His voice. The few moments of silent prayer at the beginning, with this further time in the presence of the Lord, prove the key-note of the meeting.

Mr. Taylor opens with a brief resumé of the work and blessing of the year which has just closed. The special need there is at present for young men is also touched upon. Much cause there is, on the one hand, for gratitude for what has been accomplished; and, on the other hand, for humiliation in view of what still remains to be done.

Once more, six years gone by—years spent amongst the perishing millions of China—Exeter Hall listened to the message of Miss Geraldine Guinness. The thought of her mother's sick-room seemed to colour in our minds the words she uttered, and to awake a deeper sympathy. Gladly her parents once more gave her to God for China, and gladly she went forth again.

The gracious, moving hymn which follows takes up her words about the Cross of Christ, its glory and its humiliation, its place in His life and ours, and blends them with its own. And as the thousands present sing the last lines—

"Love so amazing, so divine,
Demands my soul, my life, my ALL"

—China looks on wondering, with India, Africa, Asia, and the Islands of the Sea. They behold, moreover (God beholding likewise), how some sing thus—

"Has now my soul, my life, my all"

—and eagerly await the issue!

Dr. Harry Guinness has a letter from his father for the meeting, and this he reads, and then proceeds to a word of exhortation.

A low murmur of hearty greeting ran through the meeting as Mr. Montagu Beauchamp, one of the Cambridge Band, made his way along the platform to the desk, where he told of his nine years' experience of service in China, first in the North, and then in the South.

A telegram was received during the meeting from those young men at Cliff College who look forward to China as their future sphere, while a £50 note was put into Mr. Taylor's hand anonymously for the work.

Mr. Taylor now introduced Miss Annie Taylor, the leader of "the heroic Pioneer Mission to Thibet," speaking of her in terms of love and commendation. Then came Miss F. M. Williams, of Bath, to whom it was given to colour the story of the Western Province of China's millions intensely interesting, and stirred our hearts with new impulsion. At various points in the touching story of the presentation banner and farewell a subdued tide of laughter went rippling over the sympathetic faces of the audience.

A great stillness fell upon our souls as Mr. Fox quoted those words of the Lord Jesus: "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" applying them to the circumstances of those who so soon return to heathen China with all its awful corruption and spiritual death.

And then the great meeting was over. Great themes, mighty forces, eternal issues, were there dealt with, and the
We meet to-night, some of us, again to bid adieu to those whom we are leaving behind, and to ask your prayers, not merely for those who are now going out, but for all the new missionaries whom God has been pleased to send out recently. It has not been convenient to gather a large number of them together as they went out for service in China in successive parties, but we ask your prayers for them all. God answered prayer, and during the year 1893 sixty-three new missionaries reached Shanghai, from various quarters, in connection with the China Inland Mission; and others who were on their way on New Year’s day, and those who are following them, will bring the number up to eighty-six by the time that we have reached Shanghai. But while we are very grateful to God for what He has done, we still see a great unmet need, and we want your prayers that God will lay especially upon the hearts of suitable and qualified young men the needs of China. We need at least a hundred more young men. In saying this I do not wish to imply that ladies are not needed; but, in addition to the ladies whom God has sent, and will yet send, we need at least a hundred young men.

We have to thank God for His goodness to us during the past year in China. One great cause for rejoicing is this—that, notwithstanding all the unsettlement and anti-foreign feeling in various parts, the lives of all the missionaries have been preserved from violence, and the few who have been exposed to it have been brought out without personal injury. This is a small cause for thanksgiving.

At last year there was very special prayer that, during the hot and unhealthy season, God would be gracious to His servants and spare their lives for further service. We never had a year in which so few, proportionally, were removed from us by death. We give God thanks for this. Let us pray again that God will spare His servants for service in the needy field.

And, oh, how needy! Cast your eye upon that diagram, which represents a million souls in each block square, and look at that small white spot in the centre of it, which represents, and more than represents, all the Church Members of all the Protestant Missions in China.

One sixteenth of one square would more than cover all the Church Members of all the Protestant Missions in China.

The population of China, taking the low estimate of 350 millions, is represented by the above diagram, each square representing one million souls.

The names of the missionaries who have reached China since January 1st, 1893, were given at the back of the handbill convening the meeting, and will be found on page 42 of this number. It shows 79 new missionaries to date, and 26 returning after furlough; 7 others have gone from America—a total of 112 (besides 24 children).

We would thank and praise God further, that, during the year that has passed, He has blessed the work—and this in spite of opposition and persecution in certain parts of China—more than before. A larger number have been baptised during the past year than in any previous year; and there are more candidates for baptism than there were a year ago; so that we have great cause to thank God and to take courage. And yet we have much cause for humiliation. Oh, why, why is it that souls are saved by units, or tens, or at most by hundreds? Why is it that the power of the Holy Ghost is not more manifest among us? Surely, at home and abroad there is much need for humiliation and for crying out to God that He may indeed fill His servants with His Spirit, and fill the native Christians with His Spirit, that together, hand in hand, they may go forward in the work of the Lord.

We have to thank God too, and to thank you, dear friends, for the kind help you have given us financially. During the past year (1893) the income in England has been about £7,500 more than in 1892. We are very grateful to the Lord for sustaining His servants and providing for them.

It is such joy to feel to-day the assurance that we felt when we commenced the work in 1855 and 1866, that if the Lord sends His servants into the field, He not only will not forget them and their needs, but He cannot forget them. His servants are also His children. Their interests are His. Should God thrust forward still larger numbers of workers, He is abundantly able to sustain them. The hand that was not paralyzed in upholding and sustaining three millions of Israelites in the wilderness is not likely to be paralyzed in sustaining any number of missionaries that go out from Protestant countries to evangelise the heathen.

Nor will supplies for the home work be lessened by the expenses of foreign missions, but increased, for “there is that scattereth, and yet increaseth,” and as the foreign work is cared for, the home work is sure to flourish. God’s blessing will rest upon it.

Our dear friend the Rev. Dr. Grattan Guinness is not with us, and you will not only regret the fact, but the occasion of it. His dear wife, Mrs. Guinness, has had another stroke, and he is unable to leave her. All that this means to him, and to his dear family, and especially to our beloved friend who is going out in a few days, I will not attempt to put in words. I ask your sympathy and your prayers. We shall however, in his place, have, in the course of the meeting, a few words from our dear friend, the Rev. Charles Fox, whom we are always glad to see among us.

I trust that a spirit of deep prayerfulness will continue throughout this meeting. It seems but a short time since dear
Bishop Hill was on this platform, and now he has gone in to see the King in His beauty. Who that knew him could fail to recognise that he was ripe and ready? But we sorely miss him here. We sympathise not only with the C.M.S. and with the fellowship of consecration to God. I am reminded also of the eight other lives laid down there for Christ's sake. Six brief years have passed away, and to-day there are scores of converts gathered in Central Africa, churches founded, and a work established which shall go on to all eternity, though he whose life was as the seed-corn is buried in the dust.

Oh, how solemn, how important this great work about which we have met here to-night. Time is passing swiftly. Our lives are fleeting. Are we all doing what we can to help on this work? Not, who study attentively, the great subject of missions, can doubt that God is moving on, and that the evangelisation of the world is the great work of our century, and of the close of this dispensation. How wonderfully doors are opening around us in China! Oh, how vast are the opportunities for service; how marked the blessing that is being outpoured! Hearts are being stirred in many directions. God is working. Are we each of us working with Him, and just as He wants us to be, in this work?

God works, does He not, from self-emptying to a cross, and to the outpouring of the Holy Spirit? When He set to work to save a lost world He began by giving Himself. Have we begun there—by giving ourselves? He calls us to follow in His steps. "Let this mind be in you, which was also in Christ Jesus," who emptied Himself, and "took upon Him the form of a servant, being made obedient unto death, even the death of the cross." Are we ready for this? Are we ready for the point of emptying ourselves? What are we keeping back? Have you a child that you are keeping back from God? Have you anything in your life that is not His? Are you keeping back yourself—anything at all? Yes, beloved friends, it is by surrendered lives that God works. Can we use us if we are not willing to be the fullest self-surrender, for the deepest fellowship with His sufferings? Does not He set before us this self-emptying, crucified, risen Saviour, and with Him does He not also give us power of the Holy Ghost that that life of Christ's may be revealed in our experience?

The last word of our departing Lord was, "Go ye into all the world"; and His first gift from His ascended position in glory was the outpouring of the Holy Ghost to make that command possible to His people. We have heard the command; have we received the gift? Are we filled with the power to carry out the command? Shall we not give ourselves to God as fresh to-night that He may teach us these things practically and in real experience? Think of PAUL, THE PRINCE OF MISSIONARIES.

He got one sight of Jesus on the cross and on the throne, and henceforward all that was gain to him he counted loss. What for? That he might know Christ in the "power of His resurrection, and the fellowship of His sufferings, being made conformable unto His likeness for the purpose of emptying Himself, and "took upon Him the form of a servant, being made obedient unto death, even the death of the cross." Are we ready for this? Are we ready to be really to be filled with the Holy Spirit? It means something real and deep. Do you shrink from what it may involve? Is it so easy to be moved in a missionary meeting; so easy even to give largely, to think that we give all; but are we ready to suffer—to give until we do suffer? Do we covet this highest privilege of fellowship with His sufferings? Beloved friends, in eternity we shall be able to serve God far, better than we can now, but never again shall we be able to suffer for Him, to sacrifice for His sake. There is the great need. Look at that diagram. Look at that map. How precious the opportunity that He gives us, to lay ourselves, our children—our all—at His feet that He may use us in any way to bring light and life to the world.

We want to know what it is to be set free from the trammels of the worldly ambitious and standards that surround us, and to be altogether given to Him. Shall we not, then, take together the closing verse of that passage in the third chapter of Philippians, where, after saying that this was his one ambition and longing, that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, Paul adds, "Let this mind be in you which was also in Christ Jesus." What, then, is this mind, and in any way ye be otherwise minded, God shall reveal even this unto you. If we know in our hearts to-night that there is anything at all, great or small, in which we have not fully got this mind of Paul, this mind of Christ, and in which we are not willing, and have not yet given to the last point...
all that can be given to God, oh! may we not claim to-night that promise, “God shall reveal even this unto you.” Shall we not ask Him to reveal it to us now?

Young men, does God want you to give yourselves? Perhaps there are scores, possibly hundreds, here whom God wants to send out into the darkness of China. Have you ever offered yourself to God for this work, or, for any part of the world? Christ alone can save the world, but Christ cannot save the world alone. What He needs to-night is you, my friend, you, filled with the Holy Spirit; you, utterly given to Him to do what He will with. Oh! beloved friends, He needs us each one. If we were all absolutely in His hands, what a mighty work might begin here to-night!

We thank God for all that He has taught us; but we feel as if scarce beginning yet to know true self-sacrifice and the following of Christ— all the days, even unto the consummation of the age. Oh, dear friends, what a mighty work might begin here to-night!

Let us give ourselves to Him to be emptied, to be filled, and then to be taken utterly and used as He will, anywhere, till Jesus comes.

DR. HARRY GUINNESS,

after referring to his mother's illness, said:

I have in my hand a letter from Ireland from Dr. Guinness, which I shall read. He writes: “Fain would I have been with you on this occasion, but the serious illness from which Mrs. Guinness is suffering renders it unadvisable for me to come. I am engaged, as including the operations of more than 500 missionaries, and, above all, the magnitude of the sphere in which it labours, the magnitude of China and of China’s needs, should surely cast the Mission all the more on the magnitude of Christ’s presence, His resources, His promises, His purposes, and His love. Let the position of Christ be remembered as exalted to the Throne of the Majesty in the heavens, and as wielding all power in heaven and earth. Let His love be remembered in its height and length, and depth and breadth—the love of Christ which passes knowledge, and let His promised presence be remembered, and His great parting command. I join my prayers with yours, in commending to the Lord all that can be given to God, oh! may we not claim to-night that promise, “God shall reveal even this unto you.” Shall we not ask Him to reveal it to us now?

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Gleanings

FROM MR. STEVENSON’S LETTERS.

On Nov. 24th.—On the 21st inst. we had the pleasure of welcoming three sisters from Australia—Miss Fanny Ellen McCulloch, Miss Ethel Reid, and Miss Hetty B. Fleming. They were all in good health, and very bright.

On Nov. 24th, Mr. and Mrs. C. T. Fishie, and Mrs. Gray-Owen with their children and party of sisters all arrived well; also Mr. and Mrs. A. T. Polhill-Turner, and their children and party. In all we welcomed twenty-two adults and ten children last week.

Misses Stoddart and Bavin arrived from Chefoo the day before yesterday. Miss Bavin is much better, and leaves this evening for Kiun-kang en route for her station. Miss Stoddart goes to Han-kow to visit Mrs. Hudson Broomhall.

Dec. 5th.—I am on my way to pay a brief visit to Han-kow. Mr. and Mrs. Polhill-Turner and Mrs. Gray-Owen will go on to Ch’ung-chen soon. Miss Beschmidt will go to Han-chung by way of Paoo-ning. Miss Dunson will accompany Mrs. Gray-Owen, and probably Miss E. M. Anderson and Miss Ross, M.D.

Dec. 15th.—I reached Han-kow on the 8th inst., and was very pleased with the new house, and to find Mr. and Mrs. Hudson Broomhall settling into work nicely.

Mr. W. T. Thompson, who has rendered very efficient service in Han-kow, expects shortly to leave for Wan-hien, Sti-ch’uen. Mr. Davies will accompany him.


On the 13th inst. Mr. Dickie and Miss Cowan were married; also Mr. Donald and Miss Barker at Shanghai.

I was sorry to find Marshall Broomhall not at all well at Han-kow. He is going up to I-chang to help Mr. Polhill-Turner, and the party going up to Ch’ung-k’ing. He may possibly go on as far as Wan-hien.

Mr. Baller is not very well, and is needing a little rest. He left for Gan-king on Monday evening with his four daughters. Mrs. Baller, I am thankful to say, is much better.

Mr. and Mrs. Dickie have taken Miss Watz with them. She is going on to Yung-k’ang to be with Mrs. Wright for a time.

Dec. 23rd.—I am sorry to hear from Dr. Doutitwaite that Mrs. Russell is very seriously ill again. He thinks that the sooner she can be sent home the better. [Later tidings are more favourable, and speak of a large measure of recovery.]

Mr. Meadows seems greatly cheered by his visit to Ning-hai and Tien-t’ai, and mentions that thirty were baptized, and more than double that number applied for admission to the church.

You will be very grieved to hear that Mr. and Mrs. Begg have lost their baby. He was about four months old. We feel much sympathy with them.

On the 19th inst. Mr. R. S. Jensen returned from U.S.A., bringing with him a new missionary, Mr. G. A. Carlson, from the Scandinavian Alliance Mission.

Dec. 29th.—Dr. Barchet of the A.B.M.U., arrived in Shanghai this week looking very well. He has been appointed to Kin-hwa Fu.

I am sorry to say that Mr. Wm. Cooper has been in bed for a few days, threatened with an attack of pleurisy. I hope he will soon be well again. On the 26th inst. Mr. H. Klein arrived from Germany.

Mr. Allen, of Yun-nan Fu, and Miss Aspinall were married on Sept. 7th at Ch’ung-k’ing.

I have received a very interesting account from Mr. Waters of a journey he took into Kwang-si. I hope it will call forth much prayer for this neglected province.

Miss T. Miller left us on the 27th to return to Kwang-teh Chau. She is taking four sisters with her for work in that district.

In reviewing the present year we are thankful for many mercies. We have had a larger number of additions to the church than ever before, and the Lord has graciously set before us a widely-open door.

We trust the coming year will not only witness still larger additions to the church, but the arrival of many more labourers to engage in this blessed work.

Publications of the C.I.M.

The Story of the China Inland Mission. Volume II. By Miss Geraldine Guinness. Cloth extra 3s. 6d., post free. With map and illustrations. The first Volume can be had at the same price; and both may also be obtained from Messrs. Morgan and Scott, 12, Paternoster Buildings, London.

Union and Communion: or, Thoughts on the Song of Solomon, by Rev. J. Hudson Taylor. Price 1s.

Heathen Claims and Christian Duty, by Mrs. Isabella Bird Bishop, and Our Omniscient Leader, by the Rev. C. H. Spurgeon. "Two powerful addresses, admirably adapted to quicken missionary zeal, the one telling of appalling spiritual need, the other triumphantly showing that were the world’s need ten thousand times greater than it is, the Church of Christ thrice multiplied by the Omniscient Leader power infinitely more than sufficient to meet that need." 48 pages, price 2d. May be obtained either from Messrs. Morgan and Scott or from our own office.

Capabilities and Possibilities.—"We owe it to our Saviour to serve Him to the utmost extent of our capabilities and possibilities." 8 pages, price 2s. 6d. per 100.

Two Speeches by Rev. A. T. Pierson, D.D., on the Evangelisation of the World. With a Preface by Eugene Stock. Price one penny. With reference to the second on "The Regions Beyond," Mr. Stock says, "I have rarely, if ever, been so moved by a missionary speech."

Lengthened Cords and Strengthened Stakes. The substance of the Centenary Sermon preached in Harvey Lane Chapel, Leicester, 1st June, 1892, by Rev. A. T. Pierson, D.D. Price one penny.


A Plea for Missions.—A coloured diagram, on stiff paper, showing by means of squares (each representing one million souls) the population of the world, and the relative proportion of Jews, Protestants, Roman Catholics, Greeks, Mohammedans, and heathen. Price 3d.
**The Weekly Prayer Meetings.**

**Saturday, 6th January.**

The first prayer meeting of another year! Each successive year closes more solemnly than that which preceded it; and to the waiting Church of Christ the passage from the old year to the new is full, on the one hand, of travail, for the world around grows darker, the tides of infidelity and sin surge higher; but, on the other hand, of ever-increasing expectation, for light breaks in as the Day dawns and the Day-star arises in our hearts.

Thus, while one of the hymns we sing runs—

"Take Thou my hand and lead me,  
Choose Thou my way,"

another, the opening one, is full of hope, courage, and strong confidence in God—

"Forward be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind.  
Burns the fiery pillar  
At our Army's head;  
Who shall dream of shrinking,  
By our Captain led?"

"Is it not," says Mr. Taylor, "the wonder-working God Who is in our midst, and Who leads us on?"

Mr. Taylor led in prayer for many things, for various friends in sickness or otherwise, for those who might be thinking of offering for the work, as well as for those who have offered, and with it all Midmay, in its numerous departments, was not forgotten—it never is.

Three of the vast Provinces of China are specially brought before our minds as we listen to extracts from the diaries of Messrs. Wright, Gracie, and Vale; and many are stirred to prayer for the work generally, and in these places, and also for the native Christians, who, amid many and sore temptations, are often much blessed to their fellow-countrymen.

An interesting account by Mrs. Schofield (who has just arrived in England) of her work amongst the younger Chinese boys and girls at Chefoo, brings the meeting to a close.

**Saturday, 13th January.**

The meeting to-day is a large one, and has (as, indeed, most of the others have also) a character all its own; for the Lord is very manifestly present, and many different heathen lands are represented in one way and another.

The Misses Black return to China next week, and two of them are here to say farewell, along with three other ladies who go out for the first time.

There are many different speakers this afternoon, besides our sisters, and a spirit of liberty pervades the meeting, as one after another speaks out the word that burns for utterance.

The spirit of intercession, of grace and supplication is poured out upon us. It is an hour this, we feel, of receiving whatsoever we ask in the Name of Jesus.

The Misses Black speak first, and recall the time when, with other two of their sisters, they first went out to China, nine or ten years ago. Miss Brook (a "Keewick missionary"), Miss Wallace, of Edinburgh, and Miss Branscombe follow with their last words of public testimony. Miss Brook (like the Misses Black) belongs to a missionary family. She has a sister in Africa, and another in India, Mr. Taylor informs us, expressing the hope at the same time that others of the family may yet follow their sisters' example.

Mr. Theodore Howard, our Home Director, Mr. Arnot, of Garenganz, and finally Mrs. Baxter, of Bethshan, have each a living message.

**Saturday, 20th January.**

"Jesus, Saviour, pilot me  
Over life's tempestuous sea."

These were the opening words of our first hymn, and the expression of the united breathing of our hearts.

But as the hymn proceeded, and we sang,

"As a mother stills her child,  
Thou canst hush the ocean wild."

and the elements shook the window casements furiously on this stormy winter day, we thought of the two ships at sea with our brothers and sisters on board; and, led by Mrs. Hudson Taylor, we joined in prayer for them to Him "Who hath measured the waters in the hollow of His hand."

After Mr. Sloan had read and commented on Romans viii., bringing out especially that "all things do work together for good," Mr. Taylor threw the meeting open for prayer, Mr. Isaac's name being again mentioned before God.

One after another, and time after time, at this and other prayer meetings, people seem led to pray that this year may be one of special blessing in China in the salvation of many souls. He who inspires such prayers always answers them, and that exceeding abundantly above our conceptions of His purposes.

Shall He not, then, do great things?

Miss F. M. Williams, of Si-ch'uen, was present for the first time since her return from China. Her words moved to prayer for a widespread work of Grace throughout the Provinces.

**Saturday, 27th January.**

In the absence in France of Mr. Taylor, Mr. Sloan conducted the meeting this afternoon.

A very cheering letter, received on the previous day from Mr. Stevenson, from Shanghai, was read, from which it appeared that during 1893 a larger number of Chinese had been baptised than ever before in the history of the Mission.

Several led in prayer again for this year 1894, and, once more, the pressing need for young men was laid before the Lord.

From Acts x, Mr. Sloan read about Cornelius, and, as we meditated on the different points brought out therein, we realised afresh something of the inner ways of God, and the unutterable power and privilege of prayer in the Spirit.

Mr. Windsor, who first went out to China in 1884, and is now returning after a short furlough, gave us, in the course of his farewell address, some interesting information about his Province of Kwéi-Ch'üan, and mentioned a number of striking instances of God's wondrous love and care in times of danger and difficulty.

The Province of Kwang-si, which adjoins Kwéi-Ch'üan is still unoccupied, and that Province and the neighbouring one, the notorious Hú-Kan, were brought before our minds as Mr. Windsor read from a letter from Mr. Waters, telling of his recent journey into Kwang-si and his longing to settle there.

Two Swedish sisters who leave shortly for China, Miss Minna Hedlund and Miss Emma Peterson, addressed the meeting; and then, after special prayer for them, interesting reports of the Lord's work were read from Dr. Parry, in Si-ch'üen, and Miss Garland, in Kan-suh.

As usual, the deep under-current of prayer was for China in its various needs, as, in one way and another, these were laid upon our hearts; but other interests were not forgotten. Mrs. Taylor read a letter from a Christian lady sorely tried, for whom we also prayed; and Mr. and Mrs. Begg were remembered in the sore bereavement of their second little one.
CHINA'S MILLIONS.

Missionaries who returned to China, or reached there in 1893-4.

I.—Reached China in the Spring of 1893.

<table>
<thead>
<tr>
<th>Name</th>
<th>Arrived</th>
<th></th>
<th>Name</th>
<th>Arrived</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. F. Knickerbocker</td>
<td>Jan. 1</td>
<td>Geo. F. Ward</td>
<td>Feb. 18</td>
<td></td>
</tr>
<tr>
<td>Mrs. Knickerbocker</td>
<td></td>
<td>Miss Annie With</td>
<td>Mar. 4</td>
<td></td>
</tr>
<tr>
<td>Miss H. J. Rice</td>
<td>1</td>
<td>J. Wilkins</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>K. B. Stavener</td>
<td>1</td>
<td>Gertrude Arder</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Sarah Ann Cream</td>
<td>4</td>
<td>Evelyn Stoddard</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Lottie Dunson</td>
<td>4</td>
<td>Anna Michelsen</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Isabella Gray</td>
<td>4</td>
<td>Lina Holth</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Christabel Williams</td>
<td>4</td>
<td>Dagna Aas</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Jane Darkin</td>
<td>4</td>
<td>Hulda Annerlow</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Verna A. Hammeren</td>
<td>4</td>
<td>Laura Simmons</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>J. W. Arpiainen</td>
<td>4</td>
<td>Charlotte Hoff</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>D. B. Thompson*</td>
<td>Feb. 18</td>
<td>A. Ross, M.D.</td>
<td>April 14</td>
<td></td>
</tr>
<tr>
<td>Mrs. Thompson* and 3 children</td>
<td>18</td>
<td>C. Gambell</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Miss Sherwood</td>
<td>18</td>
<td>Margarete Beschnidt</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Andrew Stewart (on a visit)</td>
<td>18</td>
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II.—Recently Left for China.

<table>
<thead>
<tr>
<th>Name</th>
<th>Sailed</th>
<th>Arrived</th>
<th>Name</th>
<th>Sailed</th>
<th>Arrived</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. F. Piper (B.C.M.)</td>
<td>Sept. 15</td>
<td>Miss Mary Williams</td>
<td>Oct. 13</td>
<td>Nov. 24</td>
<td></td>
</tr>
<tr>
<td>Wm. Key*</td>
<td>Aug. 18</td>
<td>Charles H. Laight</td>
<td>Feb. 27</td>
<td>Dec. 8</td>
<td></td>
</tr>
<tr>
<td>C. H. Stevens</td>
<td>18</td>
<td>29</td>
<td>Arthur Hammond.</td>
<td>27</td>
<td></td>
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<tr>
<td>Edward Pearse*</td>
<td>9</td>
<td>10</td>
<td>David Smith</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Mrs. E. Pearse* and 3 children</td>
<td>9</td>
<td>N. S. Jensen*</td>
<td>Nov. 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss Eva French</td>
<td>1</td>
<td>9</td>
<td>G. A. Carlson</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Alice A. Welsman</td>
<td>1</td>
<td>9</td>
<td>Heinrich Klein</td>
<td>20</td>
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<tr>
<td>Agatha Simpson</td>
<td>1</td>
<td>9</td>
<td>Mrs. Thorne* (B.C.M.)</td>
<td>20</td>
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<tr>
<td>Eliza A. Watkins</td>
<td>1</td>
<td>9</td>
<td>Miss Dunn</td>
<td>21</td>
<td></td>
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<tr>
<td>Rachel Galway</td>
<td>1</td>
<td>9</td>
<td>Ethel Hunt</td>
<td>21</td>
<td></td>
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<tr>
<td>Anna Watts</td>
<td>9</td>
<td>9</td>
<td>Annie Bridgewater</td>
<td>21</td>
<td></td>
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<tr>
<td>A. Hudson Broomhall*</td>
<td>14</td>
<td>28</td>
<td>George Parker*</td>
<td>1894 Jan. 5</td>
<td></td>
</tr>
<tr>
<td>Mrs. A. H. Broomhall and child*</td>
<td>14</td>
<td>Mrs. Parker* and 2 children</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss A. Gertrude Broomhall*</td>
<td>14</td>
<td>Herbert J. Squire</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grace Brown</td>
<td>14</td>
<td>28</td>
<td>Mrs. Squire and child</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Matilda Moore</td>
<td>14</td>
<td>28</td>
<td>Gilbert Ritchie</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Fanny Ellen McCulloch</td>
<td>Oct. — Nov. 21</td>
<td>William Gennell</td>
<td>5</td>
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<tr>
<td>Ethel Reid</td>
<td>21 —</td>
<td>Geo. Alfred Hibbard</td>
<td>5</td>
<td></td>
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<tr>
<td>Hetty B. Fleming</td>
<td>21 —</td>
<td>Miss Mary Black*</td>
<td>18</td>
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<td></td>
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<tr>
<td>Chas. T. Fishe*</td>
<td>7</td>
<td>24</td>
<td>Jane Black*</td>
<td>18</td>
<td></td>
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<tr>
<td>Mrs. C. T. Fishe* and 5 children</td>
<td>7</td>
<td>Emily Black*</td>
<td>18</td>
<td></td>
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<tr>
<td>Gray Owen* and 2 children</td>
<td>7</td>
<td>24</td>
<td>(Mr. Stanley Smith’s child)</td>
<td>18</td>
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<tr>
<td>Miss Mary Hodgson</td>
<td>7</td>
<td>7</td>
<td>Miss Ruth H. Brook</td>
<td>18</td>
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<tr>
<td>Kate Spink</td>
<td>7</td>
<td>24</td>
<td>Isobel Branscombe</td>
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<tr>
<td>Annie Mellor</td>
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<td>24</td>
<td>Dora H. Wallace</td>
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<td>Emma Pickles</td>
<td>7</td>
<td>24</td>
<td>Thomas Windsor*</td>
<td>Feb. 2</td>
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<tr>
<td>Alice Hunt</td>
<td>7</td>
<td>24</td>
<td>Ebenezer J. Brewer</td>
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<tr>
<td>Agnes Hoskyn</td>
<td>7</td>
<td>24</td>
<td>Miss Miss Hodgson</td>
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<tr>
<td>Mildred Clarke</td>
<td>7</td>
<td>24</td>
<td>Emma Peterson</td>
<td>3</td>
<td></td>
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<tr>
<td>E. Rysby, LL.A.</td>
<td>7</td>
<td>24</td>
<td>J. Hudson Taylor*</td>
<td>14</td>
<td></td>
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<tr>
<td>Rhoda Angwin</td>
<td>7</td>
<td>24</td>
<td>Mrs. Hudson Taylor*</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Mary Fearon</td>
<td>7</td>
<td>24</td>
<td>Miss Geraldine Guinness*</td>
<td>14</td>
<td></td>
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<tr>
<td>A. T. Polhill-Turner, M.A.*</td>
<td>13</td>
<td>John Brock*</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mrs. Polhill-Turner* and 3 children</td>
<td>13</td>
<td>Duncan Kay*</td>
<td>To sail Mar. 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss Hannah Davies</td>
<td>13</td>
<td>24</td>
<td>Mrs. Kay* and 3 children</td>
<td>1</td>
<td></td>
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<tr>
<td>Eliza Walker</td>
<td>13</td>
<td>24</td>
<td>Hugo Linden</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Elizabeth Roberts</td>
<td>13</td>
<td>24</td>
<td>Pauline Kumm</td>
<td>1</td>
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</tbody>
</table>

III.—Accepted in China.

<table>
<thead>
<tr>
<th>Name</th>
<th>Arrived</th>
<th>Miss Warr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Missionaries returning.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
thoughts on numbers vi, vii.

(Concluded from page 30).

We now come to the offerings of the twelve princes; and we note that, valuable as they manifestly are, the offerer, whose love prompted the gifts, is made most prominent in the inspired Record. The person of each offerer is brought before us, both as an individual, and in his relationship to the tribe of which he is the representative, before any enumeration is made of his gifts; and when the enumeration has been fully given, we are again reminded of the offerer himself. Could the divine love and satisfaction be more expressively brought out?

With this thought in view, let us read between the lines of the Record:

And he that offered his offering— for a glad free-will offering it was— was Nahshon, Nahshon the son of Amminadab, Nahshon the prince of the tribe of Judah; and his offering was one charger— a silver charger, and a weighty one, the weight thereof was a hundred and thirty shekels: one bowl, also of silver, of seventy shekels weight; not the light shekels of commerce, but shekels after the shekel of the Sanctuary. Nor were these vessels empty; both of them were full— full of flour, fine flour, and mingled with oil, designed for a meat offering.

One spoon was the next gift, yet more precious, a spoon of solid gold, of no less than ten shekels weight. It, too, was full— full of incense.

Next were brought one young bullock, one ram, and one lamb of the first year— all for a burnt offering. Any one of these might have been offered; Nahshon, however, brought them all, and all to be wholly consumed on the altar, for the enjoyment and satisfaction of God alone.

But Nahshon was a sinner, and the tribe he represented were sinful men; a sin-offering therefore was not neglected; and in the order of enumeration this is next mentioned, though, as we have said before, it was offered first— one kid of the goats for a sin-offering.

And, lastly, a princely offering for a sacrifice of peace-offerings; two oxen, five rams, five he-goats, five lambs of the first year— sacrifices on which God feasted, as it were, together with His people, and in which the sacrificing priest, the offerer and all his friends had their full share.

And this, all this, was the offering of Nahshon, Nahshon the son of Amminadab.

Twelve times is all this detail given— a most emphatic evidence that God is never wearied in noting the service of His people. But even this is not all. In the 84th and following verses of this long chapter we read:

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold. Each charger of silver weighing a hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the Sanctuary. The golden spoons were
twelve, full of incense, weighing ten shekels apiece, after the shkel of the sanctuary; all the gold of the spoons was a hundred and twenty shekels.

"All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering; and the kids of the goats for sin-offering twelve. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty.

"This"—all this—"was the dedication of the altar, after that it was anointed."

In this glad summing up of the great aggregate value of the offerings, we not only get a further view of the Divine complacency in the love-gifts of His people, and in the person of the offerers, but the object of the offerings is brought into special prominence. As the list of each prince's offerings was preceded and followed by reference to the person of the offerer, so the list of totals is preceded and followed by the thought, This was the dedication of the altar in the day when it was anointed.

The importance of the brazen altar can scarcely be exaggerated. The Tabernacle contained many precious things, each typifying most important truths concerning our Lord and His ministry; the ark on which rested the Shekinah, which enshrined the tables of the law, and was covered by the mercy-seat, the table of shewbread, the candlestick of gold, and the golden altar were all most precious; but, apart from the brazen altar, there was no access to them for guilty man without shedding of blood there is no remission of sin. Hence the recognition by the princes of the importance of the altar; and hence the Divine emphasis placed upon those gifts—an emphasis wholly without parallel in the sacred Records. To the godly Israelite the brazen altar typified that which was fulfilled at the Cross, and well may we exclaim: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. vi. 14).

Looking back over the two chapters on which we have been dwelling we see, then, a marvellous revelation of Divine love—even in Mosaic times. First, an unrestricted invitation to draw near to God; woman or man, of any tribe—whosoever will—may come and be wholly separated unto the Lord—but only in God's way. We learn, too, that in such consecration there is no merit on which man may rest, or in which he may boast; we are at best unprofitable servants, accepted only in the Beloved, complete only in Him. Yet such consecration gives joy to God, and opens the way to wonderful revelations of blessing; blessing which when enjoyed constrains to service, to gift, to recognition of the preciousness of the Altar, of the Cross—a service in which God Himself finds delight, and on which He never weary to dwell.

May God make our meditations very practical; and may we "thus judge, that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again,"—or, as we may better read it, "unto Him which died and rose again for them."

Are we really thus living? God knows: eternity will show: what answer does conscience give now? What conclusions do our brothers, sisters, children, friends draw from our lives? Our true self-denial, self-emptying, and giving for Christ's cause practically show our real estimate of the value of the Cross of Christ, our real love for the Christ who was crucified for us.

"There shall be Showers of Blessing."

TIDINGS FROM THE REV. E. O. WILLIAMS, OF PA-CHEO, SI-CH'UEN PROVINCE.

"The Lord hath done great things for us; whereof we are glad."

TWO districts in China, the one in the extreme east, the other in the far west, are at present the scene of God's gracious visitation through the Holy Spirit. We refer to the provinces of Chekiang and Si-ch'uen. We hear also of considerable blessing in the north. This great land of Sinim, from which the promise is that "they shall come," is being girt about with blessing, as with prayer and faith. The mighty walls of the interior must fall before our God, as His people encompass them about in the strong obedience of love and faith.

We are able here to give glimpses of God's working in Si-ch'uen in the following extracts from the diary of the Rev. E. O. Williams, who has been labouring in that province.

"As I sit down to write of the events of the last few days," says Mr. Williams, "my heart is very full of praise to our heavenly Father for what He is doing in this busy little city in the far interior of this dark, dark land. Much prayer has long been ascending, and we are now receiving the droppings of the mighty shower which we feel sure is coming."

"Sunday, 28th October, was a red-letter day (one of many yet to be, I trust). I had the joy of baptising
seven—a perfect number! four men and three women. During the previous week we had much prayer, specially seeking the baptism of the Holy Ghost for ourselves and these seven, and God did bless us.”

An hour spent in the presence of the Lord with the Christians proved a very blessed introduction to the baptismal service, which followed shortly after. Mr. Williams spoke on “the bored ear”—“I love my Master... I will not go out free” (Ex. xxi. 5, 6), and they had many short prayers, while their overflowing joy found expression in the hymn:

“O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.”

During the service itself the chorus was again and again repeated:

“Happy day! happy day;
When Jesus washed my sins away.”

Then followed a time of testimony by those newly received into the fellowship of the outward Church, fragments of which are to hand.

There the seven sit in that front row, about sixty Christian people, altogether, being present. One after another they rise to confess that Name which to them also has become the sweetest.

An old man, sixty-seven years of age, by name Yang-ta-je, was the first.

“I trust Jesus to forgive my sins,” said he. “I have given up the false for the true. My heart is in earnest.”

Of him Mr. Williams speaks with warm affection: “I am so glad that he was the first Chinaman I have had the joy of baptising, for I have been specially drawn to him; indeed we all have. He gets no support whatever from us, nor is it any pecuniary gain to him to have become a follower of Jesus. He has had to endure persecution, and is called a madman; but he does not mind what the people say. He boldly testifies for the Lord in our guest hall, in the tea shops, and elsewhere. He made a clean sweep of all his idolatry last spring, burning all his idols, ancestral tablets, etc., in our courtyard, and severing himself from the idolatrous guilds to which he belonged, although this latter step cost him 20,000 cash. It was a touching sight to see this old man come forward in the most reverent manner to be baptised.”

Beside old Mr. Yang, is a man, Peh-hua-tsian, who used to paint paper idols, but now makes his living by painting scrolls, letters, etc. He works at times for the Mandarin, and has written a book against the making of idols, to which the Mandarin has set his official seal! It is well known in the Yamen that he has given up his idol work.

“Last year,” said Peh, “I came here and heard the Truth. At first I could not understand. When I under-stood, I gave up my false practices. I exhort each one not to fear, but to trust Jesus. I used to paint idols, but have given up all this, and the Lord has prospered me. I am better off than I was before. ‘If I give up making those idols,’ I thought, ‘what shall I have to live upon?’ But since I stopped, the Lord has supplied all my need.”

At first Peh could not bring himself to destroy the idols which he had put away. Idols are nothing, but the evil powers behind them are very real, and a new convert must commit himself very fully to God if he would go unharmed. Perhaps it is the realisation of this that makes these Chinese Christians come out so much more brightly than many Christians at home. In May last, however, he became very ill, and, as he lay at the point of death, he yielded fully.

But perhaps the most remarkable testimony of all was that of one of the women. Mrs. Loh (or in the picturesque language of the country, Loh-ta-sao, our elder sister Loh), a country woman, who has been coming about them for several years, said:

“I am stupid, but I have repented and trusted Jesus. I follow Him, and am not afraid of suffering. I thank God for saving my soul and opening my mouth to speak for Him. Formerly I was following the devil. I had a serious illness. I was in bed, and had no medicine. I said to the Lord: ‘Lord, Thou canst heal me.’ I was so ill that I could not lift a cup to my mouth. I heard a voice telling me to get up; and I knew it was the Lord’s voice. My people said I was mad, but I got up and prayed. I persevered, and was soon better. A day or two after, with the help of a stick, I walked to the city. While I was ill, my son made a vow at a temple that if I got better I should give so much money to the temple; but I am never going to give it. I shall never forget the Lord’s grace. He has saved my soul.”

The quiet woman who follows is persecuted by her husband. Her testimony lends a sweet confirmation to the foregoing:

“I was formerly in the dark,” she says. “Mrs. Loh brought me to hear the Truth. I mean to trust the Lord to give me His Holy Spirit. I have only just begun, but I trust the Holy Spirit to lead me.”

O happy Loh-ta-sao! The Lord give thee evermore to hear His voice, and to bring many another to the feet of Jesus. “They that turn many to righteousness” shall shine “as the stars for ever and ever.”

And now Mrs. Pei, one of their servants, has her word along with others.

“I was once in the dark and did not understand. I heard God’s Book, and the Holy Spirit led me. I thank God and Jesus that my sins are all perfectly forgiven.”

This Chinese woman’s prayer on the Saturday evening was very touching. “I am saved,” she said, while praying for her family, “but I am only once, as Noah was; yet all his family were saved through him!”

“You can easily understand,” continues Mr. Williams, how our hearts overflowed with joy and praise, as we heard these dear babes in Christ, who had so recently been in the darkness of heathenism, confess
their faith in our blessed Lord, and their determination
to follow and live for Him."

The afternoon was devoted to a regular testimony
meeting—"quite a new thing here"—at the close of
which four came forward to put down their names as
enquirers. In two of these the Lord "seems to be doing
a real work."

An old woman, formerly a Roman Catholic, and bap-
tized a year ago, said she had been a vegetarian, but
that now the more she heard and read the Word of
God the more she wanted to hear and read. Of her it
is remarked: "On Monday she came to our house,
saying an angel had told her that idols were going to be
burned here that morning!" And so they were!

Mr. Shao, our helper said:

"I have been a preacher of the Truth for years; but, like
everybody else, I had a beginning. I was teacher of a boys'
school, a vegetarian, a fortune-teller, a sorcerer, etc. A
Christian named Wu invited me to the Hall at Han-chung,
and he used to come and talk to me. He led me to burn my
idols. I lost faith in them as I saw one after another take
his idols in a basket to the Hall, and there burn them.
Mr. Easton hearing of this spoke to me. But I was all in a
mist. He led me into a clearer understanding, and now I
trust the Lord."

A Mrs. Chung now got up to say that she too "trusted
Jesus to forgive her sins;" and told how four or five
years ago Mrs. Loh (above referred to) had brought her
also to the Hall. An idol which she wished to destroy
was duly burned, as after related.

And the tailor's wife said:

"I am following Jesus. I shall not go back. My husband
understands, but cannot speak. Our whole family, my
husband and son will be saved."

But the worthy woman took too much upon her, for
her husband "arose straightway to say himself, "I
believe in the Lord."

The blessing did not cease with the day. Mr.
Williams writes afterwards: "We are still feeling the
presence and power of the Holy Ghost very mani-
festly in our classes and daily services."

At Miss Fowle's women's class, as in other meetings,
the Holy Spirit came again with searching and sin-
convincing power. One woman broke down, crying,
"Lord, forgive my sins; I am a great sinner." "I
have a covetous heart," was the deep confession of
another; while Mrs. Chung was moved to confess:
"Thou knowest Lord, I have spoken unkind words to
people; I have hated them."

It was after this meeting that Mrs. Chung burned
her idol.

The burning of idols, as already said, is no light
matter. At such times the enemy of souls often makes
his presence and power felt. The powers of darkness
rise to withstand, and, like Pharaoh of old, pursue the
man who, in the name of the Lord, and, through the
power of His precious blood, thus definitely casts off
for ever the sore bondage. Woe betide the man who
burns his idols, but does not trust his God. The 115th
Psalm was read, and, after singing and a short time of
prayer, a fire was lit in the court-yard, on which Mrs.
Chung placed her idol, while the Christians all stood
round praising God.

With a request for prayer on behalf of these babes
in Christ, and others groping after Him, this interest-
ing account of God's gracious dealing closes. "These
are the droppings of the shower; we are believing to
see far greater things." Amen.

The Thibetan Pioneer Mission.

FAREWELL MEETING

IN EXETER HALL.

A
NOTHER Exeter Hall meeting—this time on the
occasion of the farewell of the members of the
new Thibetan Pioneer Mission, ere they set out
for the snow-bound, and hitherto inaccessible, fast-
nesses of Thibet.

As many of our readers are aware, a close bond
of union exists between this Mission and our own.
For a number of years Miss Annie Taylor worked
as a member of the C. I. M. on the borders of Thibet,
and she looks upon her own Mission as its child, she
says. All around are many familiar faces, while a large
and appreciative audience occupies the hall.

An immense map of Asia, suspended across the plat-
form, is both useful and impressive.

Mr. J. E. Mathieson fills the chair. On his right sits
Miss Taylor, with Pontso, her well-known Thibetan
servant. Mr. and Mrs. Mackenzie, Mr. Soutter, and
the rest of the band of young men who complete the
party, line the front of the platform. Only one member
—the charming baby of the party—is for the present
awanting; but we get a glimpse of it, clad in garments
snow-white as the mountains of its future home.

That this little Missionary Band go forward to no
ordinary service, a single glance at the physical and
other conditions of the land to which they now direct
their steps will suffice to show.

Thibet occupies a striking position in the very heart
of Asia and the Eastern Hemisphere; while, if our
map be an orographical one, with the various elevations
properly represented by different colours, the remark-
able fact is brought out that it is not only a land shut
in by mountains, but by great ranges of mountains,
mightier far than any others in the hemisphere, and
clad for the most part in perpetual snow. Circling round
the Indian frontier on the south and west are the
towering Himalayas, with Mount Everest, the world's
loftiest and sublimest height, overlooking the Sik-kim
Pass, several other great ranges completing the myste-
CHINA'S MILLIONS.

Thibet lies high amongst the mountains, with an average elevation of about 15,000 feet above sea level, and is known from its altitude, as "the roof of the world," while the meaning of the name Lassa (the jealously secluded capital) is "Throne of God." Its numerous lakes form the sources of several of the great rivers of the East—the Yang-tsi, the Brahmaputra, the Indus, and Sutlej, for example. The climate is rigorous, but is said to be dry and healthy.

But behind these physical barriers a stronger barrier still exists in the temperament and policy of the people and their rulers,—which, partaking of the characteristics of the country, are rigidly exclusive. Only two travellers, it is said, have ever returned from Lassa, the capital, to tell the tale. Miss Taylor, undaunted by the privations incident to such a journey, approached to within three days' journey of this city; but, like other recent travellers, was forced to retrace her steps.

Moreover, Thibet, with its population of perhaps six millions, is the very stronghold of Buddhism. "In Lassa resides the Pope of the Buddhist world. Known as the Grand Lama, he is both the civil and political head of his country, and in his ecclesiastical capacity is recognised as a sovereign Pontiff to the remotest portions of the plains of Central Asia. Lassa is the Mecca of the Buddhist world, and her influence extends far and wide, controlling the religious beliefs of hundreds of millions. Hence it is that Thibet occupies a position of peculiar importance from the foreign missionary standpoint. It is the Gibraltar of Buddhism."

On all these grounds interest centres about this "Kingdom of Priests," as it has been called.

Mr. Broomhall opened the meeting with prayer, and then, after a few timely words from the Chairman, and the hymn, "Stand up! stand up for Jesus! Ye soldiers of the Cross,"

Mr. William Sharp, the Honorary Treasurer of the Mission (a member of our own Council), gave some account of its origin, referring in the course of his remarks to the remarkable alteration in Thibetan policy effected by the recent Sik-kim-Thibet Convention. It seems that from May Ist British subjects will be free to reside at Ya-tung, within the Thibetan border.

Miss Taylor rehearsed something of the thrilling yet simply-told narrative of her experiences. She did not meet with success in her first attempt to penetrate to Lassa from Sik-kim on the Indian frontier; but while at Sik-kim she learned the Thibetan language, and moreover secured the services as servant, of the faithful Pontso, a native of Lassa itself, who was converted to God through her instrumentality. Sailing for Shanghai she was, in course of time, in a position to set out from the western borders of China on her long and terrible journey into the heart of Thibet. But her story is well-known, and the details need not be referred to further here. The Thibetans, with all their exclusiveness and other faults, seem to be a light-hearted and simple people. Miss Taylor concluded her address by expressing her gratitude to God for blessing the new undertaking. Thirteen men had been given for the twelve asked, with £1,000 instead of £600. "Just like the Lord," she added.

And now, once and again, our hearts leap within us as we mark the words of several of the party who are called on to speak. Mr. William Soutter, of Peterhead,
CHINA'S MILLIONS.

one of the five Scotchmen of the party, told how the Lord had called him many years ago, and how the way had only now opened up; and Mr. Theodor Sorensen, from Norway, said he believed that God's way was to use the weak things. Mr. Henry Martyn Stumbles, of Lewisham, and Mr. Evan Mackenzie, of Dingwall (who goes forth with his wife and child), were both dedicated to the Lord by their parents.

Mr. Tom Craig, of London, mentioned that years ago he had worked amongst the poor with Dr. Soltou, who asked him when he would give himself for foreign work. He had replied, "Never," but all was changed now.

---The marked evangelistic spirit of the band was very refreshing, and we thanked God for it.

Pontso (for whom Miss Taylor acted as interpreter) said he had come to England to ask for missionaries for his people.

Mr. R. C. Morgan thereafter brought the meeting to a close with a few encouraging words on Jonathan and his armour-bearer (1 Sam. xiv. 1-23).

"Come," said Jonathan, "and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." To which the armour-bearer replied: "Do all that is in thine heart... behold, I am with thee according to thy heart." And shortly there was a great slaughter, a "trembling in the host," "and the earth quaked." He who made the earth to quake of old would make hearts to quake in Thibet.

Wending our way a few days later to Fenchurch Street Station, to see our Tibetan friends off, we came in view of a hurrying party of young men with the unmistakable Pontso in the midst. "This way! this way!" he seemed to say as he crossed the street at the head of the party, apparently the only one of those present who knew the way. Be it his to lead right on into Thibet, into Lassa itself, and to his own home there, and may his mother, his sisters, and his brothers, for whom he asked prayer in Exeter Hall that night, be the first to receive Jesus as their Lord and Saviour in that mysterious capital which is meantime the throne of the god of this world!

Seeing the Glory of God.

A FAREWELL ADDRESS BY THE REV. CHARLES A. FOX.

"Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"— (John xi. 40.)

I HAVE only a parting word, I might almost call it a private parting word, to my dear friends as they go forth. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" What value Christ puts on His own Word. It was only a casual word, uttered to the messenger of His friends because of the death of Lazarus, and yet what emphasis He puts on it—"Said I not unto thee"—even though it was only through a messenger. May God fill the hearts of His children here this evening with a full confidence in the Word of the living God. This is the power by which China shall be brought to the feet of Jesus.

Let me add that Christ uttered these words in the presence of death, the grave, His friend already in corruption, and amidst the sorrow, the tears and sobs of the surrounding people.

Now our friends are going out. Soon they will again be in the presence of death and of unbelieving, of the grave and of corruption, on all hands utter impossibilities, and yet God's word is true, "Said I not unto thee, that, if thou wouldest believe.. . ." This is the secret of spiritual success. Believe in order to see. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see." Believe to see—not see to believe: that is the human way. The divine way is believe to see.

Now what is the glory of God? The dead raised by the power of Jesus Christ through the Holy Ghost from the grave of sin and corruption—this is the glory of God. Have we any share in this work? Do all present believe to see the glory of God—that is, that through the Word of God souls shall be raised from the dead into newness of life. Do you believe to see? Dr. Morrison, when he was on his way to China, was interrupted by a Chinese merchant who said to him, "Sir, I understand that you are going out to convert China."

"No," said Dr. Morrison, "but I believe that God will." We believe to see the glory of God, and the part that our dear friends and others who go forth have to fulfill in this blessed work is to "roll away the stone." Then the voice of Christ shall be heard, "Lazarus, come forth;" for Christ alone can speak to the dead; and when He speaks the dead are bound to hear. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Do you believe that, children of God? I believe it to my very soul; and it is in this strength, with this prospect, and in this blessed faith that our brethren and sisters go forth. And they shall see the glory of God. After Christ has raised the soul from the dead, then our part comes in again—"Loose him, and let him go." The deepening of the spiritual life is the emancipation, the loosing of the soul from bondage.

May God go with these dear children of His. We trust them to Him with perfect confidence. They are His own. We cannot preach on a FATHER like God to take care of His children. They are dearer to His heart than they are to ours. He is with them. He is in them. The power of the Saviour of God shall be seen through them, and God shall have all the praise.

May God now bless and consecrate us to the service and glory of the great and holy Master, through the power of the Holy Ghost. Amen.
Intelligence of an extraordinary earthquake in Thibet has just arrived through late Chinese papers, says the Christian Alliance of New York. It seems that the ancient monastery of Kemis, for ages the home of the Grand Lama, has been entirely destroyed; while a large number of monks have been killed, and the Grand Lama himself has disappeared! This event has naturally caused dismay among the Buddhists of the East, and has, no doubt, some deep providential significance in connection with the evangelization of Thibet, and the Coming of the Lord. It is significant that this extraordinary calamity should occur at a time like the present, when, perhaps more than ever before, that mysterious country is being compassed about with prayer.

We would again call attention to our London and Glasgow Saturday afternoon prayer meetings for China, to which all interested are cordially invited. With the purpose of stirring up a wider and more prayerful interest in the work which has been committed to us, we publish monthly notes of our London meeting, which by the courtesy of our Mildmay friends, continues to be held in No. 6 room of the Mildmay Conference Hall, from 4 to 6 o'clock. The meeting in Glasgow is held in Grove Street Institute, off New City Road.

“The Lord has given us the assurance,” says Mr. Frost, our Home Director for North America, in a letter recently received from him, “that it is His will to hear and answer this prayer [for a hundred young men from North America], and has gone so far as to allow us to accept from His own blessed hand the 25,000 dols. which will be necessary to send these workers forth.”

As our readers are aware, we, too, are looking to the Lord to choose and thrust forth from our own shores a similar number of young men; and we believe that both the men and the money necessary for their passages and outfit will be provided. “Oh! how great,” adds Mr. Frost, “is the grace of our Lord and Saviour Jesus Christ; that He should take unbelieving ones, and make them trusting ones, and those who would fain walk by sight, and make them to delight to walk by faith!”

With much regret we record the death, in China, of our devoted Swedish brother, Mr. Emanuel Olsson. With some thoughts of work in Africa, Mr. Olsson came from Helsingborg, in Sweden, to England in the autumn of 1886, for a year’s training. Thereafter several years were spent in evangelistic work in Germany and Sweden; and it was about this time that he heard the call for 1,000 missionaries for China, and God’s call that he should be one of them. In 1891 he accordingly sailed for China in connection with the Swedish Holiness Union as an Associate of the C.I.M. In the Province of Shan-si, where many of our Swedish friends are at work, he found his sphere. Latterly, with the full approval of our Mission, his chief occupation there was the receiving and training of missionary parties sent out by the Christian Alliance of New York.

“"This one thing I do,” was perhaps the key-note of his earnest and self-denying life.
I SHOULD like to have a long time to-night to tell you something of the goodness of God to me while in China these last six years. It has been a time of proving His faithfulness and His love, and also, thank God, of seeing His work in the hearts of many Chinese.

For the first four and a half years of my life in China, I worked in the city of Pao-ning in Eastern Shang-tu. Though at first we had a disappointing time there, since then the Lord has been doing great things; and as I passed through last September, on my way home, the work was so bright and beautiful all around.

For a long time the Sunday services have been crowded out. They were held in a small room. Mr. Cassels, who is at the head of the work in that district and city, had refrained from building a chapel until a spiritual church should grow up. But last year he felt that the time for the chapel building had come, and as I passed through Pao-ning I had the joy of seeing the outside structure of this chapel set up, and of knowing that in the erection of that chapel very little, if any, foreign money would be needed, as the natives themselves were coming forward so splendidly, and giving out of their poverty.

During the last year that I was in China God called me away from Pao-ning to a little country district, a journey of a day and a half from that city.

My work in Pao-ning had been chiefly amongst the school-boys, and God was blessing the boys. We had a school with from thirty to forty scholars, and more than half of those who attended, we believe, have really yielded their hearts to the Lord. Four of them have already been baptized. But the people in that little country place were calling out for someone to go and work amongst them. Missionaries had often been staying in the place for a few days at a time; but there was no definite work going on amongst the people; and, when the call came from them, the Lord very definitely led to my going away from the city and going up to begin work at Sin-tien-tsi.

I thought when I left Pao-ning that it would be so hard to leave these boys: God was giving us such happy times in the classes. When I told them that the Lord was calling me away, their reply was very beautiful. "If God is calling you, of course you must go," they said, "We are only glad that you should go to tell people who have not got anybody to teach them." So, instead of being a trial, the parting with the boys was a source of rejoicing. Eighteen of them came with me for five miles of the way. They were so bright and happy, and told me how they would remember the people up there in prayer.

God has answered their prayer, and from the beginning the Lord sent down the blessing. The work is still going on, and, thank God, it is His, and His alone. God’s time had come to work there, and I had not been there a month before four families brought their idols and burnt them publicly at the Sunday service. In the one year that I was allowed by God to tell the Gospel to those people I have seen several of them baptized—four men and four women; while seventeen have had their names written down as candidates for baptism—fifteen men and two women. We were also able to start another school for boys, in which there are now eight scholars.

All through last summer the work went on increasing and still increasing. The Lord opened many doors, and gave us many entrances and opportunities for work. Our house up there in the country was a very large one, so that all last summer we were able to use part of it as a sanitarium, inviting missionaries from other parts of the province to come for rest; and God, while they were there, continued to enlarge the work. One of those who came was Dr. Parry from Ch’ien-tu, bringing with him his family. And so the medical work increased, and every day, from morning up till noon, we were kept busy with the sick people who came. Many from miles around were thus brought under the influence of the Gospel.

We were able also to invite some natives to come and rest for a time. A little cripple boy was our first guest. He stayed for a month, and, thank God, he got much better, from the pure country air and the nursing. And then there were three of the Pao-ning Christians, whom we invited for a few days. One dear old lady was so happy, and God so blessed her, that she said she would alter the name of the house from "Sin-tien-tsi," which means the new inn, to "Sheng-tien-tsi"—the holy inn.

During that year also, owing to the doctor staying with us, we were able to receive into the house six men who wished to break off opium-smoking, and one of them (oh! we do thank God for it) yielded his heart to the Lord. He is now going on so brightly; and there is hope that that man will be kept from going back to his opium because he has Jesus as his Keeper.

In the autumn of last year the Lord led to my returning home for a time, for rest. It was altogether the Lord’s call or I would not have come. He made it all so plain. I only knew a fortnight before I was to start that I was to come away. Now there are some people at home,
who think that the Chinese are not loving, and that they are not lovable. I wish that those people had been at our little Sunday service one Sunday before I left. We had about sixty people in the congregation, men, women, and children, and when I told them that the Lord was calling me away from them for a time, I do not think that there was one dry eye amongst them all. But more than that, the Spirit of God came upon the meeting, and one teacher for whom we had been praying a long, long time that day yielded his heart to Jesus. He told someone who spoke to him afterwards that until that day he had believed the doctrine, but that now he believed in Jesus as his own Saviour, and that made all the difference. The news that has come of him since has been so bright. He is growing in Christ, and in the knowledge of his Lord and Saviour, steadily going forward.

I should like to add the following incident to show that the Chinese people can love, and do love, those who go to teach them the Way of salvation. When the people heard that I was going away, they put their money together and prepared a present for me. They sent down to Pao-ning, the nearest city, to buy red silk and satin to make up a memorial inscription banner, and hiring a tailor they brought him to the house, telling me that I was not to ask any questions about why he had come. It was all right, they said, and I must promise not to go into the room. They paid me the money for the tailor’s food for two days so that I should not have a single thing to do with it. On the last Sunday they presented me with the memorial inscription, a beautiful banner, eight feet long by four feet wide, on which were written the names of all the Christians, and enquirers, and school-boys—all who had anything to do with the place, and who were interested in the Gospel, and also some words referring to me, telling me how they loved me, and how they hoped I would soon be back amongst them again.

The tailor who made that banner was not a Christian, nor an enquirer. He had never attended the services, but he wanted his name written down too, and at last they yielded on his undertaking to pay two hundred cash. Now that is a good deal of money to a Chinese man. A day’s wage is from forty to fifty cash in that part of the country. And because they had that tailor’s money over after the present was paid for, they agreed together to spend it in hiring musicians to go with me on the day that I left.

I shall not easily forget the coming away, and the strange music behind my chair. All the people arrived at the house at daylight—all the Christians and enquirers, school-boys, servants and teachers. I was not starting till half-past eight, but they were all there ready. It was just at the time when the people in the country were very busy gathering in their rice; but they had given up their day’s work in order to come with me part of the way. Most of these people were coming for five miles to a wayside inn, where we intended to have a little farewell service. After the service, someone said, “Oh it is a pity that the musicians should go back.” They accordingly collected a little money between them and accompanied me for other
five miles, and so for ten miles I had the music with me.

But there is more still to tell you. These people when they made me that present said, "We hope when you come back again to be able to give you one twice as long, with twice as many names on it." And they are all those who are really the Lord's—just looking to the Lord to use them in blessing to others, and He is doing it. I have had such cheering news from that place since I left. The first tidings related to the tailor. I have had three letters. The first letter said, "The tailor has begun to come to the Sunday services." The second letter said, "The tailor is becoming more and more interested." The third letter said, "We believe that the tailor is really trusting Jesus." More than that, one of those letters told me of a family right in the country whose name, even, I do not know. They lived near one of the Christians, an old woman who was herself the first to bring her incense sticks and her idols and burn them. Through her influence they were led to come in some miles on a Sunday, bringing all their idols with them. These they burned before the congregation, and had their names enrolled as enquirers—that is, as those willing to turn to the Lord.

The work is still going on, thank God! And it is such a bright little spot amongst all the darkness, if only you could understand the district. It is not even a village. We have just a house on a hill, and there are farmhouses scattered here and there amongst the people. But the Lord is working there, and He is gathering out a people to Himself from amongst these farmhouses.

There are so many openings—openings for itinerating work, openings for forming classes, in these far away homes of the people; and if only we had double the number of workers out there, double the amount of work could be done. Perhaps there is someone in this great assembly to-night whom the Lord would use to go out and help to gather in the souls in that bright little spot amidst the great darkness of Eastern Si-Ch'uen.

"To Live is Christ."

BY MISS ANNIE TAYLOR.

Not many years ago the Church at home was discussing how missionaries ought to live, and she seemed quite to have forgotten that there is but one pattern for us all, but one standard, and that is Christ. There is little done at home and abroad because it is "I" and not "Christ." Oh, if every one in this hall could say, "For me to live is Christ," the world would soon be won for Him. Millions are passing into a Christless eternity, and those who call themselves Christians are stopping at home in ease and comfort, caring not for the precious souls for which Christ gave His life.

"For me to live is Christ." Then you must follow in the footsteps of your Master. He said He came to seek and to save the lost; and if you are His followers, you, too, will go out to seek and to save the lost. You will not discuss amongst yourselves as to whether it is right to go to places of amusement or not, whether it is right to deck yourselves in jewels or not, whether it is right to fare sumptuously every day or not, but the question will be, "Where are precious souls to win for Jesus?"

Oh, brothers and sisters, we must every one humble ourselves in the dust before our Lord, and confess that we have come far short in our high calling as disciples. The disciples were questioning amongst themselves as to who should be the greatest, and then, coming into the hall where they held the last supper, they sat down there to partake of the meal. It is customary in Eastern lands, where sandals are worn, to wash the feet before eating; but these men could not wash the feet of one another. The question with them was, "Who should be the greatest?" The Lord, the Saviour, the Son of God, He it was who clothed Himself with a towel and washed their feet. Friends, if we are to be followers of Him, whatever lowly work is to be done, the lowest work, we must do it, and do it joyfully. Take up the cross and follow Him. We must start from Gethsemane; we must start at the place of death—death to our own self, to our own will, to our own choice. It must not be what I would like to do, what my choice is, but "What is the will of my Lord for me?"

Friends, can you every one say that it is the will of your Lord that you are here to-night and not out in the heathen field? He said, "Go ye into all the world, and preach the Gospel to every creature," and we have not done it, and God will hold every one of us responsible until this command is carried out, and the Gospel is preached to every creature. To-day, two-thirds have never heard of Jesus. Of every three men and women now living in the world two have not even heard the name of Jesus. The people are hungry, and do you say, "Send them to the villages to buy. Send them away, for the night is coming on"? Do not say that, but listen to the voice of your Master as He tells you to bring what you have, and He will bless it. There shall then be enough and to spare for all.

Oh, if I were to tell you of nations dying of starvation, and sufficient grain stored to feed them, and of merchants who would not have it distributed, what would you say of those merchants? But that is what we are doing here at home to-night. In this very hall there is enough to feed those dying multitudes. To the child of God death is but a sleep, and then we see our Lord face to face. But what is death to the poor heathen? A Christless eternity. And yet there is enough to feed them, if we will but take it. If we will but go, as our Master said, then these poor perishing souls will live. They, too, will see Jesus.

Oh, what a sad thing it is to know that an immortal soul has passed into a Christless eternity—that not one, but multitudes are passing away daily without Christ! And yet Christ gave Himself for the poor heathen, and God so loved the world that He gave His Son for the world. How much do you love Christ? Is Christ in our midst now, and saying to you and to me, "Lovest thou Me?" What will your answer be? Will it be this: "Lord, Thou knowest that I love Thee"? Then His answer will be this: "Follow thou Me." Brothers and sisters, follow the footsteps of Him who came to seek and to save that which was lost.
I

LEPT England for China in 1884. Before setting out two texts were

given me. The first was, “Lo, I am with you always,” and the second, “Fear thou

not; for I am with thee.... I will help thee,” etc. (Is. xli. 10).

One result of His presence with us is that fear becomes banished, and we are

enabled by His grace to go wherever He leads.

With these two texts I somehow came to associate another, “The Lord thy God

walketh in the midst of thy camp, to deliver thee” (Deut. xxiii. 14); and during the
time it has been my privilege to work for God in Kwei-chau, He has many times

been with me to deliver me, not only from the rage of the heathen, and Satan’s
temptations to discouragement and despondency, but also from dangers by the way.

To tell the story is to recall these things.

I lived in Kwei-yang Fu, the capital of the Province, where we had an opium

refuge, and one night while standing at the outside door, which we were closing, a

bullet suddenly came crashing in. It passed close to me, and splintered the window

by my side. God delivered me.

Again when itinerating, my plans were all upset by missing the ferry-boat at a
certain river. I had to wait three days for another, and became very impatient. But

God had again delivered me; for the boat capsized, and all on board were drowned.

Yet again, while a party of us were journeying to Sti-chuan, in the company of

military, we came to a river over which a new bridge was in course of erection. A

free fight ensued between the soldiers and the masons at work upon the bridge, after

which the loose plank on which I stood tipped up, and just as I left it, fell into the

water some seventy feet below. Another moment and I should have gone down along with it. Yes, God has been with me to deliver me from dangers by the way according to His promise. And

He has shown His power to deliver in other ways also.

A time came when troubles seemed almost as many and as great as Job’s. All the

native Christians appeared to be going wrong; and while meditating in great desperateness on the sad cases of four who had thus backslidden, the servant came in saying that two more had been found gambling! It was too much for me, and

God taught me that. I fell on my knees before the Lord, and cast the burden

upon Him. Peace came as I prayed, and a deep consciousness that He heard my

cry, and would undertake the matter for me. Within three or four days these six

had all been restored to fellowship with God.

On another occasion I set out to

devour to rent a house in a new city several days journey off. It rained the

whole way; and, between the toil of the journey and sad news from the home

country, I was much cast down—indeed, I never felt so much like giving the whole

thing up as at that time. But just then the Holy Spirit brought to my mind the

promise, “Lo, I am with you alway”—especially the word alway. I looked up and

said, “Lord, that means now, and right up till we have rented that house.”

On reaching the city, I was much cheerec by hearing that my native evangelist

and servant had arrived from another place, as arranged, and were waiting for me. Then, as I passed along the street, an old lady who knew me came running out, and addressing me by name, said, “O Mr. Windsor, you must not go to an inn; you must come and stay at my house as long as you are in the city.” Being her guest it was a much easier matter to find and rent a suitable house, than it would have been had we merely been strangers at an inn; and we got it without any of the trouble and disturbance usually experienced at such times.

While thinking over the texts given me in 1884, the Lord gave me another with which to return to China now: “I am the Lord, I change not.” He seemed to say to me: “I have delivered you often in the past; I will still be with you to deliver; for I am the Lord, I change not.” Our duty is to rest in Him, and not to worry about how things are to be done.

The Province of Kwei-chau, in which my work lies, is mountainous and very beautiful. The scenery, however, is neither so grand as in Sti-chuan, nor so open as in Yun-k’an. The Nan-ling range in the South rises to a height of some 8,000 or 10,000 feet. The climate is healthy and fairly dry. At Kwei-yang, Fu, the capital, which stands 3,500 feet above sea level, is quite comfortable with the thermometer at 90° whereas at Chung-king, for example, which is on the banks of the Yang-tsi in the neighbouring Province of Sti-chuan, the heat would be sweltering with the thermometer at that figure. Throughout the Province the country roads are paved with very large flat or rounded stones, like immense cobble stones. It is well with such roads that there are no carts! Each village is supposed to look after and maintain that part of the road which runs before its doors; but the Government is, I think, responsible for the rest. For the sake of acquiring merit private individuals often, however, undertake the repair in part. The paving is always renewed upon the occasion of a visit from the Governor of the Province.

Kwei-chau is one of the smaller Provinces, and it is at the same time reckoned one of the poorest. The inhabitants are neither so diligent, nor do they stand so high in the scale, physically or otherwise, as their neighbours of Sti-chuan. The Province has, moreover, been much depopulated owing to the wars of rebellion.

T

HE Annual Volume (for 1893) of that interesting monthly, The Regions Beyond, lies before us. The organ of the East London Institute for Home and Foreign Missions, of the Congo Bololo Mission, &c., its pages review many fields, and embrace vigorous articles on missionary and other subjects. The R.B.H.U. Prayer-Roll Papers contain, in a concise and practical form, much valuable information about the various heathen countries of the globe, and are fitted to awaken an intelligent and prayerful interest. May they indeed be blessed to this end; for the time is short! The volume, which we heartily commend, may be had from the East London Institute, Harley House, Bow, for 3s. 6d., post-free.

Larger Outlooks on Missionary Lands.”

By the Rev. A. B. Simpson, of New York (J. Snow and Co., 2, Foy-lane, Paternoster Row, price 10d.).

In January 1893, Mr. Simpson set out on a missionary journey through the great mission fields of the East, descriptive sketches of which appeared from week to week in the pages of the Christian Alliance. Written in the spirit of love, and in full view of the close relationship which exists between the Lord’s Coming and the evangelisation of the world, these letters, now published in a large and profusely illustrated volume, cast much fresh light on the countries and questions with which they deal, and occupy a unique and striking place in missionary literature.
KAN-SUH.

Miss S. Garland writes from Ts'in-chau, in the distant North, on 28th September last:

TO-DAY our hearts are glad and full of praise, for the Lord has still further answered prayer. We realize more and more how much "ye helping together by prayer" means. So large a part of the work in China is done by friends at home on their knees.

We prayed specially that the idolatry might be removed from the house of our teacher Mr. Ting; and when Miss Holme went there this morning she found that the incense bowl, candle-stand, and all the rest of the things were gone. Mrs. Ting said that two days ago her husband had burned his ancestral tablet. Every Chinese believes that he has three souls. After death one departs to the next world, one lives in the grave, and one in the ancestral tablet. They can understand what it means to burn this sacred thing; braving not only the wrath of the departed, but the more tangible wrath of the living members of the clan. We believe this truly God's work in his soul. He was unwell for several days, and during that time his conscience was troubled, and he decided to take this step. His wife seems thoroughly to approve of his action and her case is a very hopeful one.

Mrs. Hunt on 18th Nov. writes from the same place:

On the 5th of this month, two men and four women were received into our little church. One of the men was Mr. Ting, a very intelligent teacher, to the Misses Garland. Much prayer has been made for him ever since he began to be employed, and gradually the light has dawned. Our hearts were much rejoiced.

We believe that this is truly the climax of the day, that our Mohammedan landlady, whose daughter-in-law and son were already baptised, and for whom we have prayed much, that she might have courage to come right out, offered herself for baptism, either then or later.

Dr. Parry of Ch'en-tu writes:

I have been spending a few days at Mei-choo, and am now in Tan-lin for a short visit. The work in Mei-choo is opening out very hopefully.

Tuesday last was a red-letter day for us in Tan-lin, for on that day seven persons were received by baptism. One young man and his wife are the result of their mother's faithful testimony and example. She was among the first who confessed Christ here. All are outspoken in their confession of Jesus.

This present visit to Tan-lin forms an epoch in the history of the church and work here—now just five years old. The way has been opened for the establishment of a new station at Kiung-choo, and the removal there of the evangelist Uang, who, God willing, will be the means of launching out the Tan-lin church upon a fresh experience, for, as there will be no paid pastor, the church will be self-supporting, except for rent of the house.

Praise God for the grace that has wrought so much in and through this good fellow-worker. We should remember him specially, as he enters into a more prominent, and in some ways, a more difficult place.

In contrast with the shadow caused at this new outbreak by the stumbling of one prominent man, is the sunshine connected with the baptism of two women, wives of Christians, and one elderly man. They seemed sincerely glad of the opportunity to publicly confess the Lord Jesus.

SI-CH'UEN.

Mr. Cassels, writing from Pao-ning on 28th December, says:

NEVER was the work around this centre so hopeful as it is now. Our new chapel was sufficiently completed to be used last Sunday and Monday (Christmas day), and on both days a congregation of nearly 200 people fairly filled the building, and gave us cause for devout thankfulness. Early on Sunday morning, I was in the new chapel, spending a quiet half-hour in prayer before the day began. While kneeling there, a man came in with a basket on his back. He, too, knelt for a moment in prayer, and then took a seat. I soon got up to speak to him. I knew him as a man who had been at the service a few times, and found that he then had a basketful of his idols and tablets, which he wished to destroy publicly. So the first outsider to enter the chapel on the morning of its opening was one who was turning to God from idols! On Christmas day, I baptized ten of our catechumens—four of them men and six women. Nearly all of them were advanced in years.

In the afternoon, we had a most interesting testimony meeting. Then the idols were burned; and the most joyful climax of the day was, that our Mohammedan landlady, whose daughter-in-law and son were already baptised, and for whom we have prayed much, that she might have courage to come right out, offered herself for baptism, either then or later.

What an honour it is to have any part in the work. "Washed with the saints' feet" is often in my mind. I have little opportunity of doing direct missionary work now.

KWEI-CHAU.

Mrs. Clarke writes from Kwei-yang:

LAST year seven females were admitted into the church throughout the Province, five women and two girls. Three of these were from this city, two of the latter is an old woman of seventy-seven. She knows very little of the doctrine, except that all her trust seems to be in Jesus. She came here from Chi-ch'uen last year, and her heart seemed to open to the Truth from the first time of hearing. Mr. Waters is spending Christmas with us here. He has taken such an interesting journey into Kwang-ch'ou, proceeding as far as Peh-sch, from whence houseboats can be taken down the river to Canton. He found the people much more respectable and well-to-do than the people of this Province. Very little opium is smoked, and numbers of the people belong to the aboriginal tribes. The people everywhere were friendly, and possessed a great many foreign things brought from Canton. They knew he had come to preach the "Jesus religion," listened very well and bought books.

Mr. Clarke has lately visited a path to Tuh-san (the lonely mountains), the last station opened. The people there are showing some interest, and his mother also.

So one by one they are gathering in.

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Kiang-Si.

Miss Marchbank writes from Kwei-k'ii, on 16th November:

I have been very busy during these last weeks. Many people have been ill, and many have died. Misses Elofson, Parson, and Fleming have also been ill with the fever which is prevalent here, but all are better now. Praise God! I have been to all the out-stations lately. The Christians there need watching and teaching. Many of them are so earnest, and are desirous of doing what is right; but the Christian life is all so new to them. Many things cheered me on these visits, and the Lord helped with many matters.

Another of our dear flock has gone to be with the Lord—a dear old woman of 71. This makes eight baptized Christians who have died this year, besides some enquirers. At Leo-kia visited an old woman of 76, who was once a heathen nun, but is now a dear, bright Christian. It was a help to me to see her.

The work becomes more and more of a joy to me. I praise the Lord, first for saving me, and then for letting me come to work for Him here.

* * *

"Of His grace we have received, Still there's more to follow."
The Weekly Prayer Meetings.

Saturday, 3rd February.

Once more, after an absence from China of a year and a half, Mr. Taylor is on the eve of returning there, accompanied by Mrs. Taylor, Miss Guinness, and Mr. John Brock. The hall is packed with friends who have gathered to say farewell and bid God-speed.

With deep feeling we join in verse after verse of Dr. Watts’ familiar hymn:—

“O God, our Help in Ages past,
Our Hope for years to come;
Our shelter from the stormy blast
And our Eternal Home.”

And, as we sing, visions rise before our minds of the blessing which has come through the Mission, to the hearts and also to the homes of so many who, in glad response to the call of God, have already sailed for China, visions which take practical form in earnest prayer for like blessing, and that an hundred-fold, on those who, in God’s hands, have been the means of it.

Very many interests as usual, our own and otherwise, are now spread out before the Lord.

A chapter much blessed to Mr. Taylor at the formation of the Mission (1 Chron. xxviii.) comes with renewed freshness to his mind. It was not given, he says, to Solomon to devote, but to carry out those plans of the temple which were committed to him through the Spirit; and all needful human co-operation both of princes and people was divinely promised. Jesus, our Solomon, is upon the throne with all things promised to Him for the building of the spiritual temple. Are we at His disposal and occupying our appointed sphere?

Referring to the Saturday Prayer Meeting, which was begun in 1865, Mr. Taylor said that it was the backbone of the work. When it had prospered the work prospered; when otherwise, sorrow and trouble had invariably followed. Later, both Miss Guinness and Miss Barclay bore testimony to the strength and blessing experienced through it by the missionaries in China.

Mrs. Taylor addressed the meeting, dwelling on the word “ready”—ready to fulfill all His will (1 Sam. xv.), ready for His appearing (Luke xii. 14); and then Miss Barclay ran briefly over the outstanding features of the years spent in Sich’-Us, telling of the blessing which had visited Pa-choo, and drawing a dark picture of Chung-king, with its 300,000 inhabitants.

In the stillness of His presence we now sang:

“Sleep on, beloved, sleep, and take thy rest,”

we joined in earnest prayer for her dear husband, her father, and her children, that their hearts might indeed be “sustained.”

Mr. Sloan spoke from Luke v. 1-11, on Peter’s first deep revelation of the glory of the Lord Jesus and its effect on him; and then several Chinese diaries were read, Mr. Hudson Broomhall’s beautiful map being, as usual, in frequent requisition. One is from Mr. Waters, and tells of an exceedingly interesting journey into the unopened Province of Kwan-Si. The others are from Messrs. Ewing and Wright. The spirit of prayer and praise prevails throughout the meeting, in the course of which Mr. Wood’s deputation work in the Midlands Counties is specially remembered. Already God is working in a marked way in the hearts of young men both here and in Scotland.

Saturday, 17th February.

“The devil likes to sink missionaries” is a well-known remark of Mr. Taylor’s, and there is always much prayer at Pyrrus Road for those at sea. Such were not forgotten either in prayer or in the singing of the hymn,

“Eternal Father, strong to save,
Whose Arm hath bound the restless wave.”

Following out the spiritual history of Peter, Mr. Sloan showed how, even after the further revelation that Jesus was the Christ (Matt. xvi. 16), Peter’s ideas were still fleshly. “Pity Thyself” (margin),”this shall not be,” he says, when Jesus goes on to speak of His approaching sufferings and death. The flesh always pities itself; but if we pity ourselves we deny Christ. “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.”

Mr. Emanuel Olsson, one of our Swedish brethren, has gone home. The words “Except a corn of wheat fall into the ground and die,” quoted in one of the prayers for the sorrowing friends, entered with peace into our souls; and it seemed as if straightway they bore fruit in a fuller knowledge of the ways and love of God.

To-day the Northern Provinces of Ch’ueh-li and Shian-si and the eastern one of Ch’ih-k’ang engaged our thoughts and prayers, while the names of Miss Astin in the first, Mr. McConnell in the second, and Mr. Meadows and Mr. Menzies in the last came before us in the letters and diaries which were read.

Our business centres come in for continual prayer, and that of Tien-tsin was specially remembered.

Saturday, 24th February.

A letter just received from Mr. Frost, our Home Director for North America, was read. We rejoiced in spirit as we heard how it was being laid upon their hearts to pray for 100 young men from North America; and faith rose exulting as we renewed how it was being laid upon their hearts to pray for our own prayers for God. It was made clear from a further incident in the Apostle Peter’s early history that natural bravery and all the other powers of the self-life are of no avail in the way of the Cross, even for Peter, still walking thus, and not, as after Pentecost, “in the Spirit,” denied his Lord.

Another, and, for the present, the last party sails for China on 2nd prov.; and so to-day again the meeting is mainly a farewell one. Mr. Duncan Kay (who with his wife and little family return to Shian-si) read and commented on the 57th Psalm. As there was no room for self-confidence when he first went out, so, he said, there was none to-day, for China is upset, and the people restless. Miss Pauline Kimm, from Germany, told of the Lord’s gracious dealing with her. Mr. Hugo Linder, a Swedish Associate friend, and Miss Holz also spoke. One and all were commended to the mercy and grace of God.

China’s Millions.
SHAO-HING, Nov. 13th, 1893.—My father is just now visiting the Tien-tai district, which is under Mr. Williamson of Fung-hwa. Interest is awakened, and there are a goodly number of enquirers. The native pastor is very anxious to send a man to care for these “sheep,” and to instruct them more fully in the Way of life. I do not know if he has been able to find a suitable person, but it was laid on father’s heart to visit the district that he might be better able to understand the needs of the place.

We have baptized six in Shao-hing city this year—three in August, two young men and a school-girl, and three last week, two school-girls and our pastor’s daughter-in-law. There was only one baptized in the city last year, a barber, and one of the young men baptized this year was his assistant. We praise the Lord for these additions, and go forward, looking for continued blessing.

We get numbers to come and listen to the preaching, but we want to see them interested enough to enquire more fully into the doctrine which is proclaimed to them.

This last month the Bible-women have been out in the country once or twice every week, and I have been with them several times. We hope to go again tomorrow to visit my former school-matron, who was obliged to return to her village at the end of last year on account of her home ties. Since leaving us she has not kept up her attendance at the services, wholly, I am sure, through fear of her relatives. She seems to me to be inclined to compromise in order to avoid contention, and I am afraid she will be ensnared by the evil one. She is the only Christian in her village; and as most of the villagers there are connected with her family, it is very hard for her to stand alone, harder than friends at home can imagine, harder even than we know. Will you pray for her that she may be willing to hear ridicule and shame for the sake of Him who gave His life for her?

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**Gleanings**

**FROM MR. STEVENSON’S LETTERS.**

_**J**ANUARY 12th. We spent the last day of the year in special prayer, and felt it to be a time of deep searching of heart, and we look forward to a year of blessing by the good hand of the Lord upon us. The reports from the various stations, which are beginning to come in, show good earnest work done and considerable progress, for which we praise God._

On 3rd January, Mr. Klein and Mr. Carlson left for Gan-king, under escort of Mr. Jensen.

On 10th January, Miss Christabel Williams left for Yang-chau to study the language preparatory to taking up evangelistic work. She has rendered good service in the Chefoo Boys’ School, but the arrival of reinforcements has made it possible for us to set her free from that work. I am sorry to hear from Mr. Cassels that serious persecution has broken out in several parts of his district.

Mr. Adam was married to Miss Haynes at Chung-king on 22nd December, and Mr. Menzies to Miss Chalmers at Wunchau on 27th December.

Mrs. Thompson, from Kiu-chau, arrived on Wednesday with her two children. The elder is going to the school at Chefoo.

I am arranging with Dr. Williams to go to Chau-kia-keo to relieve Dr. Howard Taylor, in order that he may come down for his marriage.

Miss Olding left us on 17th January for Chin-kiang; and I hear that she is rapidly regaining strength. Mr. Davey also left on that date to take up work in Lul-gan.

Mr. William Cooper left us on the 2oth for Wu-hu. He expects to visit Gan-king, Kien-teh, and Chi-chau before returning.

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**Departures.**

O’ the 2nd March, per P. and O. Victoria, Mr. and Mrs. Duncan Kay (returning), Miss P. Kumm, and Mr. H. Linder, associate of the Swedish Mission in China. Mr. and Mrs. Rinell and Miss A. Holte, of the Swedish Baptist Missionary Society also accompanied this party.

Seven new missionaries, whose names follow, sailed from Vancouver for China on February 5th, per Empress of Japan, which was expected to reach Shanghai about the 23rd March.—Mr. and Mrs. E. E. Giffen, Miss G. Graves, Miss E. Forsburg, Miss C. Muldron, Miss L. Hastings, Miss F. Collins.

Before their departure, several farewell meetings were held in Toronto, and many believers were led to yield themselves more fully than ever before to the Lord, in a real willingness to go wherever, and to do whatever, He might appoint.

We are glad to say that Miss Gertrude Broomhall, who left England to return to the Master’s service in China early last Autumn, had, after being joined by her sister, Miss Edith, at Shanghai, reached Sih-Chau on the 23rd December. They were expecting to leave for their station, Ta-ning, on the 26th December, and Miss Broomhall adds: “It will be nine years to the day from the time Hudson [her brother] and I reached Tai-yuen, that I enter on my second sphere of work in China. We are both well and happy. We look to the Lord to bless us, and make us a blessing every day.”

* There has been much development of the work in the Ta-ning district, and the entry of our sisters upon their service for the Lord there is most timely.

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**Births.**

A T Hankow, on the 15th January, a little daughter was given to Mr. and Mrs. Hudson Broomhall, and on the 24th February, in Glasgow, twins (son and daughter), to Mr. and Mrs. Herbert Hudson Taylor.

To Mr. and Mrs. Duffy, on the 4th Jan., a son has been given; and to Mr. and Mrs. Wright, on the 26th Jan., also a son.

Sympathy will be felt for our friends, Mr. and Mrs. Cecil Polhill-Turner, in the death of their infant child whom the Lord called to Himself at Brighton on the 7th March.

We trust that prayer for their good comfort in this time of heart-trial will be very graciously answered by Him "who comforteth us in all our tribulations."
The Condition of the Heathen.

BY WALTER B. SLOAN.

N directing the attention of our readers to this subject, we do not intend to dwell upon the life of the heathen in the aspect of its social conditions or its human relationships. Of these we hear much said in our day. We desire to call attention to the teaching of Scripture upon a comparatively neglected subject, namely, the condition of the heathen in their relationship to God.

When the LORD Jesus was asked (Matt. xxvii. 36-40), "Master, which is the great commandment in the law?" His answer was that it was to love God with all the heart; and then He added, "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets," thus distinctly showing us that our relationship with God is that which determines our relationship with each other.

Let us, then, in faithfulness to our Lord's teaching, trace all the darkness and sorrow in the life of the heathen, as we know it to-day, back to its real origin, namely, the wrong attitude in which they stand toward God.

When Paul, the great Apostle of the Gentiles, proceeds to lay bare the awfulness of human sin as seen among the heathen, in the first chapter of his Epistle to the Romans, he commences by charging them with having turned from the knowledge of God; and then he proceeds to show how, as they put God further and further from their thoughts, they plunged deeper and deeper into the most terrible iniquities. As it is our purpose at present to dwell upon the Godward side of the condition of the heathen, we shall now consider, in the chapter above referred to, the verses which specially tell us of how the knowledge of God was lost (Rom. i. 16-23).

The Apostle is here speaking of his confidence in the Gospel as being God's power to salvation, because in it the righteousness of God is revealed to faith, and then he tells us that the reason why this Gospel has been revealed is because the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men.

Before proceeding further with his argument, let us consider the fact which he has just stated. It is not that the Gospel having been revealed, there then follows a revelation of wrath on those who reject it; but, that wrath having been first revealed against sin, then the Gospel is revealed that men may be saved from it. The question is sometimes put, Are men to be condemned who have never heard the Gospel? Such a question seems to presuppose that condemnation has come because of the Gospel on those who reject it; whereas the Apostle's teaching here plainly is that the Gospel has been sent because the condemnation was already there. Men are going to be condemned for sin. They would have been so had there been no Gospel at all. The hearing and neglecting the Gospel does not constitute the ground of a sinner's judgment, although it greatly increases his responsibility.

The Apostle's teaching in his Epistle to the Ephesians as to their condition before they heard the Gospel is fully in accord with his teaching here. We read in Ephes. ii. 3, "... by nature the children of wrath, even as others"; and again (verse 12), "... having no hope, and without God in the world." The heathen are not going to be condemned for the rejection of a Gospel they have never heard, but they are already under condemnation for their sin.

Again, in Acts iv. 12, we read: "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." How great is the responsibility of those of us who know the saving power of that Name to make it known to others who know it not!

"Can we whose souls are lighted
With wisdom from on high—
Can we, to men benighted,
The lamp of life deny?
Salvation! Oh, salvation!
The glorious sound proclaim;
Till earth's remotest nation
Has learned Messiah's Name."

Returning now to the Apostle's argument in the last clause of Rom. i. 18, we find that those against whom God's wrath is revealed are those "... who hold down the truth in unrighteousness" (R.V.). Our English word "suppress" quite represents the meaning here. Men are charged by the Holy Spirit with "holding down" or suppressing the truth by walking in unrighteousness. The "truth" that is specially referred to we see from verse 20 to be "His eternal power and Godhead." The Apostle now shows us in the nineteenth and twentieth verses in what way God had made

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the truth of His eternal power and Godhead known: "That which may be known of God is manifest in (or to) them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, . . . . so that they are without excuse." In many parts of Scripture our attention is directed to the way in which the visible creation speaks of the invisible God. See Psalm xix. 1-6; Isa. xl. 26; and Psalm xcvii. 6: "The heavens declare His righteousness, and all the people see His glory."

Observe that men are here said to be without excuse, and verses 21-23 continue to show us the responsibility of men in turning from the knowledge of God that they had: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. When they knew His power and Godhead they would not acknowledge it in worship and thanksgiving, but, turning from God, they made gods according to their own thoughts, and worshipped them. It is a striking fact (confirming the truth of this portion of Scripture) that the further back we go in the records of the nations of the world, the more clear and distinct do they become as to the existence of the One living Almighty God. As ages have rolled on, there has been a continuous declension from that knowledge of the unity and majesty of God which existed at first, down to the deepest depths of idolatry. We see, then, that God's wrath is revealed from heaven against the ungodliness of men, which consisted in their turning from such knowledge of God as they had unto unrighteousness; and now God sends a full revelation of Himself in the Gospel of His Son, that those who are without the knowledge of Himself and without hope may be brought to repentance and salvation.

Let us now direct our attention to the words of Paul when he is personally brought into contact with the idolatry of the people of Lystra (see Acts xiv. 11-18). A cripple has been made to stand upright by the power of God through His servant, and the people forthwith regard Paul and Barnabas as being two of their gods who have come down to them in the persons of men, and proceed to offer sacrifices to them at the gates of the city. Stirred in spirit as they behold this turning of the truth of God into a lie, and rending their clothes, they run in among the people, while Paul addresses them in these words: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." He calls their attention to God as the Creator of the material world by which they were constantly encompassed, thus appealing to God's handiwork as a constantly-present evidence to them of His existence and His power. He tells them at the same time that their gods are but vanities; and such they must, from experience, have known them to be: for gods which are without life cannot do anything on behalf of those who worship them. In verse 16 he further tells them that God has "suffered all nations to walk in their own ways." They began by departing from God and choosing their own ways, and in these ways they are permitted to walk until the Gospel comes with its demand for repentance and its offer of life. But even during this intermediate period God has not left Himself without a witness to the nations of the earth; which witness came through His gracious dealings with men, in sending rain and fruitful seasons, and filling their hearts with food and gladness (verse 17). And, forasmuch as God, in these ways, gave men a witness of Himself, men on their part were responsible for not believing in the living God from whom the witness came, and for believing in gods of whose existence there was no witness at all.

We who are accustomed to the full, clear light of the Gospel are apt to think that men are not responsible unless they have had that light, simply because the light of the Gospel puts us in a position of such overwhelming responsibility; but let us not lose sight of the fact which Scripture brings before us, namely, that God's existence and His power are constantly presented to man everywhere in creation and in providence, and that man is responsible when he does not acknowledge God in these things, but instead acknowledges gods which are the creation of his own imagination.

We have still another portion of Scripture to consider which bears very definitely on this great theme—Acts xvii. 22-24.

Paul has come to Athens, the greatest seat of arts and learning in his day, and yet, alongside of all its mental culture, he finds the city "wholly given to idolatry." Again, as at Lystra, his spirit is stirred within him. It has been said that at this time in Athens there were more gods than there were men. Amongst the other "devotions" the Apostle beholds an altar "to the unknown God," and when he stands on Mars Hill to address the Athenian idolaters this inscription is the subject of his discourse. He points out to them (verse 24) that He who made the worlds is Lord of heaven and earth, and cannot therefore dwell in temples made with hands. From the creation itself they should have known that the glory of the Creator must be far above all earthly temples.

Again (verses 25-29) he points out that God is the Giver of life, the Creator of man himself, and that He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord." The arrangement of the seasons and all the natural surroundings have been planned to direct man's attention to God. Nay, more, He is actually so near to every one of us that we really "live, and move, and have our being" in Him, to which fact some of their own poets were witnesses. And now he presses home upon them that they are in a false and responsible position while living in idolatry: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone," etc. Whatever we ought not to do, we are responsible if we do it; and the whole bearing of the argument here is that it is unreasonable and foolish to regard material things, which man can himself shape and fashion, as if they were actually the God who had first created the man.

In verse 30 we have a parallel passage to the one upon which we have already dwelt in Acts xiv. 16. We must not suppose, from the expression in our Authorised Version—"the times of this ignorance God winked at"—that the Apostle means to suggest that God looked lightly on sin. In the Revised Version we read "God overlooked"; and the meaning evidently is that God delayed visiting man's ungodliness with the immediate punishment which it merited; but that now, the Gospel having been made known (verse 31), judgment is hastening after it—a judgment of the world in righteousness, a judgment upon sin as sin.

And so, God having made known the fulness of His grace, commands all men everywhere to repent. It is the Lord's last commission to His disciples that "repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." In the full knowledge that men are only sinking deeper into idolatry and sin, although God is present to them in nature and providence, let us see to it that we give full obedience to our Lord's command, and let them have the Gospel through which alone they can be brought to repentance, and to receive the remission of their sins.
As many of our friends will have observed from last month's China's Millions, the work of organising meetings in the Midland Counties was begun about a month ago.

For some time past the advisability of some such systematic visitation of the provincial towns in England by our missionaries at home on furlough has been strongly felt. The way has at length been opened up for us, and a considerable number of meetings have been held throughout Lancashire. One has been cast upon God in the multitudinous details of the work of arranging for and carrying out these meetings.

Mr. Cecil Polhill-Turner and Miss F. M. Williams had promised to accompany me on the first tour, but the former was prevented at the last moment. Mr. Thomas Hutton, at very short notice kindly consented to fill the gap.

Our first meeting was held in Preston on the 7th of March, in the Lane Street Wesleyan Chapel, which was kindly lent for the occasion. Several of the ministers of the town were present on the platform, and, though the night was wet, there must have been fully six hundred people present, much interest being manifest throughout.

The following night found us at the Exchange Lecture Hall in Blackburn, where another very encouraging meeting awaited us, the hall being quite full. To the Committee of the Young Women's Christian Association and to Miss Higham in particular we owe much, all arrangements having been made by them.

Similar meetings were held on succeeding nights in Mellor, Clithero, Lancaster, and Bolton, in each of which the darkness and the need of China were set before the people.

In addition to these special gatherings several opportunities were afforded us of smaller ones between, so that during the nine days spent in Lancashire no less than seventeen meetings were held.

We met with much kindness in each place visited, and are much indebted to many friends for their kind hospitality.

We are now about to enter upon a similar tour in Yorkshire, and shall greatly value the prayers of friends for continued guidance and blessing, both in the meetings themselves and in the arrangements connected with them. Miss Muir and Mr. Cecil Polhill-Turner hope to join me in a few days.

If any friends in Yorkshire or the neighbourhood would desire to have meetings in their own town or district I shall be glad to hear from them at the under-noted address.

In Memoriam—E. N. Roberson, B.A.

By the mail which came to hand on 7th April we received the news that our beloved brother, Mr. E. N. Roberson, had been called home into the Lord's immediate presence on the 26th of February.

He reached Gan-king in January, 1892—one of a large party of brethren just arrived from England. He remained there for nearly a year, when he left for Chin-kiang, and then returned to Gan-king for a short time on his way westwards to Han-chung. He remained at this station until recently, when Dr. Wilson felt it to be necessary to advise his return to the coast. He reached Han-kow in a very weak state, and there his life ebbed away. Everything that loving care and skill could think of was done for him by our own friends and by Dr. Gillson, of the L.M.S., but without avail.

Mrs. Hudson Broonhall writes on 26th February: “The dear sufferer passed peacefully away this morning. As the doctor says, he has borne a very remarkable testimony all through. At the head of his bed there hung a little card with just one word upon it, "Victory!" and that seemed to say so much. A solemn event such as this in our own home calls for deeper faith and prayer, and a strong desire to be more like Jesus.”

All of us who knew him intimately will recall his faithfulness to God in every part of his life. He was strong, perhaps almost to a fault, in his judgments of himself, and this at times seemed to lead him into bondage; but, as we lived with him we saw how much more deep the work of grace in him was than he at all realised. Even now, one cannot forget the bright smile upon his face that spoke so unmistakably of a heart within that was experiencing more of the sunshine of the Lord's favour than our beloved brother would sometimes have admitted to himself.

It was my privilege from time to time to accompany him in an afternoon walk for exercise between our hours of study, and he would then open his heart and speak freely of old days, of friends in the home-land, and of "things touching the King." The night he left Gan-king I remember so well how he rejoiced to be able in a few words to make known the Gospel to some men who shared with him a room in the inn by the river, as we waited for the steamer in which we were to proceed together to Chin-kiang. "Such workers can ill be spared," writes one friend who knew him. May not the fact that the Lord has called home to Himself one so fitted to be useful, be God's voice calling many other young men to offer themselves to carry on the work? The Lord grant that it may be so.

W. B. Sloan.

Journeying Mercies.

Mrs. Thorne, who is returning to Yunnan, writing from Shanghai on Feb. 8th, tells of safe arrival of herself and party, and blessing on board ship:—"I am glad to be able to report to you our safe arrival in Shanghai after a beautiful passage, for which we cannot be too thankful to God. Indeed, I feel utterly unable to express my gratitude for all His goodness during the voyage. He raised up many friends, and we have good reason to believe that our intercourse with fellow-passengers and those on the ship (engineers, etc.) will result in great good. We are expecting definite results. On the second steamer from Colombo we also had a happy time, and the chief officer is anxious about his soul. He has many difficulties, but the Lord is able, and we trust he will soon be brought into the light. We were a united and happy party." Our sister will value prayer for herself and her companion, Miss Dunn.
FIVE days ago, on December 28th, my sister, Edith, and I reached the end of our long journey, and are now feeling fairly settled in "lovely, lonely, little Ta-ning," as it has been called. My sister thinks the word "lonely" should be dropped out, as everyone here is too busy to be lonely, and there are so many nice native Christians.

It seems such a long time since we said "good-bye" at the Shanghai wharf; but, in spite of a few of the discomforts that generally attend Chinese travel, we have both thoroughly enjoyed our journey. The worst part of all was the few days between Shanghai and T'ien-tsin, when a rough sea and head-wind detained us a little longer than usual in close, uncomfortable Chinese quarters on a coasting steamer. We were glad to exchange that mode of travel for a little native boat from T'ien-tsin to Pao-ting Fu, and we enjoyed the few days thus occupied—especially a quiet Sunday spent while anchored close to a small village, where the opportunity was given us of saying a few words for Jesus.

At Pao-ting Fu, Mr. Hoddle kindly hired a most comfortable litter to take us right through to T'ai-yuen.

From Wednesday afternoon to Saturday evening was occupied in crossing the Chih-li plain. The autumn colours had not quite faded from the trees and fields, and the plain looked more interesting than it did nine years ago, when I crossed it with my brother Hudson towards the end of December. Our litter was packed so that we might sit face to face. A splendid opportunity was thus gained for talking over matters past, present, and future, and for having times of prayer together.

Sunday was spent with Mr. and Mrs. Simpson and Miss Astin at Hwuy-luh, who gave us such a hearty welcome. We were pleased to hear from Mr. Simpson how well Hudson is remembered there, many of the city shopmen and villagers asking after him and remembering what he told them.

On Monday morning Mr. and Mrs. Simpson came with us a little way out of the city, and saw us fairly started on our journey over the mountains to Shansi. We noticed, soon after parting that a coffin, carried by two mules, had joined our procession, but it was not till we reached T'ai-yuen that we knew for certain that the coffin had been passed through the Customs between Chih-li and Shanshui as our coffin, and so the rightful owners escaped without paying the usual fee. It is quite the custom for persons to be carried back to their native place for burial, but I did not know till this journey that contraband goods (for example, opium, etc.) are occasionally smuggled through the Customs in coffins, so that the authorities sometimes open them to see if the coffins really contain bodies or suitable goods. Of course, this coffin, going as part of our luggage, the owners had no trouble about it.

There seems nothing special to record of our journey across the mountains—long days spent in the litter and short nights in the low inns. Getting back into the dirty inns (even after having been again in nice drawing-rooms at home) seemed wonderfully natural; and my taste for Chinese food, I found, had not forsaken me in the least.

One occasion stands out in our memory. The muleteers having called us at 3.45 a.m., we went on our way for hours in brilliant moonlight. The whole thing was so interesting and so picturesque—the tall mountains quite black in the moonlight, the reflection of the moon on the frozen river, the difficulty of getting the mules across in the dark, etc.—that, though we were very sleepy, and the cold air seemed almost to freeze our eyes, we felt we must keep them open to enjoy it all as we travelled on.

We reached T'ai-yuen on Saturday. The muleteers had left the main road, and gone round to visit their homes on their own business; so, instead of entering the city by the south gate, as usual, we came in by the north gate! Miss Stevens, after walking several miles along the south road to meet us, had just returned home, tired and disappointed, when we knocked at the door. It was so nice to see her again, and also the other friends.

Quite a number of the natives had died during the years of my absence, and Mrs. Elliston's place was empty. There were several new graves in the cemetery outside the east gate, which we visited with Dr. and Mrs. Edwards one afternoon. The Chinese children had grown much, and were so improved. It was strange to see another wooden leg amongst them, another poor, neglected little girl having been thus saved from suffering and death. She had lost her feet in much the same way as little "Autumn Fragrance."

The fortnight spent in T'ai-yuen seemed all too short for calling on friends, native and foreign, and packing and unpacking boxes, etc. My sister went to a neighbouring village for two days. We were much interested in getting to know the Christian women Miss Stevens is training for Bible women; one of them especially promises to make a valuable worker.

It appeared quite a short time from the day we entered the city to the morning when Miss Stevens and Miss...
Shekleton came with us in our well-laden cart a little distance outside the south gate and started us on our journey to Kiao-hiu. It seemed strange to me thus to leave the only home I had known in China, with its familiar hills, but I had no doubt that the Lord was leading me on, and that He had gone before to prepare the way. Our cart journey was quite the coldest part of the way, especially one day when a bitter wind seemed to penetrate our warmest things; but it did not last long, and three and a half days brought us to Kiao-hiu. I had never been there before, and was much interested in the massive buildings and many ornamental arches that give a more prosperous look to the place than any Chinese city I have yet seen. Its glory has, however, passed away, as is the case with most of the places in this province. At one time it was called "little Pekin"; and the people are still very proud and noted for their handsome dresses. Our Sunday in Mr. and Mrs. Bagnall's house was a very happy one.

On Monday Mr. Bagnall kindly went with us to Hsiao-t'ien, where mules and a litter were hired to take us the last stage of our journey. Two Swedish brothers, now in charge at Hsiao-t'ien were most kind to us, and packed our litter as comfortably as could be. Certainly it was not their fault that we did not have a comfortable journey. We had careless muleteers. One of them who was in charge of the litter part of the time proved to be an opium-smoker, and really did not seem to care whether we lived or died. The litter went over several times—twice when we were inside. The second time we were both rather hurt, my sister getting a bad knock on her head. We walked as much as we could, but of course we could not walk all the way.

You might have seen some funny pictures of us at times. Ascending one long, steep hill, up which we really dared not ride, and feeling tired enough to want some assistance, I took a leaf out of our Chinese servant's book, and hung on to a donkey's tail! It was such a real help that my sister followed my example.

On reaching Sih-chau, one day's journey from Ta-ning, we found Mr. and Mrs. Peat were expecting us to stay for Christmas, so we sent our luggage on to Ta-ning with a letter, and remaining ourselves, we spent a very home-like Christmas with our friends. Mr. Peat is our senior missionary; so it was a good opportunity of getting to know him better and of talking over the work.

Then came the very last part of our travels—a long ride of thirty miles down a steep, narrow valley, with high and rocky mountains on either side, following the course of the partially frozen river, which went winding in and out among the rocks, receiving every here and there a frozen cascade. These frozen waterfalls are exceedingly pretty, looking much larger, my sister says, in winter than in summer. The water freezes as it trickles over the already frozen fall.

This time we had very careful drivers, which was well, for between Sih-chau and Ta-ning we crossed the frozen river twenty-one times. At one place not far from this city, the river was wide and the ice in undulation. We walked over in front of the litter, and then stood on the bank, and saw the ice break and the hinder mule go into the water. How we wished we could send you a picture of the whole scene—the great brown mountains rising almost precipitously from the river bank, a group of boys and sheep, the slanting litter on the ice, and the mule remaining motionless while the muleteers tried to raise it without going in themselves. Soon the mules were again on their feet, but before they reached the opposite bank both went down once more.

We walked on into the city—such a funny, pretty little place, with its irregular city wall running from the valley right up the mountain side, and enclosing almost inaccessible heights. We came up to the house by a back way, and, not being expected at that hour, took them by surprise.

Pastor Chang was there to greet us; and Pastor Chu, who is away for a month, sent such a nice long letter of welcome, in which he said he thanked the Lord for answering their prayer and fulfilling their hope in sending my sister Edith back and bringing me. There seems such a happy spirit among the Christians. I am quite looking forward to getting right into the work. Our hearts are full of grateful love to Him whose hand has led us here.
isolated worker breathing amid the very essence of evil, environed all day and every day with it, and no outward respite such as avails for those who have Gospel privileges. As we remember more of the missionary’s need for intercessory prayer, let us ask our one Lord that every worker for Him among the heathen may be “hidden privily by His own presence,” and that they may know continual preservation from that defilement which so besets their path.

Then in regard to social life—while we move in our circles of friends and relatives, and have constant intercourse with those who live near the Lord, we are refreshed in spirit by their “transmitted energy.”

This fellowship is almost unknown to the missionaries in a heathen city, and for this reason they constantly need our prayers; and specially that, when depressed in spirit or weak in body, they may be shielded from all the assaults of the enemy. Let us pray, too, that those associated together in the work may be united in Christian fellowship in the one Body and through the one Spirit.

Missionaries do not alter their affections with their change of country; and, remembering how a much-honoured worker once said, “I hardly ever sleep during the night after the mail arrives for thinking over my home letters,” we say—“Pray for those whose hearts are thus open to all the sweet home interests, and who, too often, have not sufficient outlet for that consecrated love which is treasured in the tender light of memory alone.”

One reason that missionaries may, in some cases, seem to become indifferent to things at home which formerly interested them is that they are not kept informed about the little daily occurrences which go to make up our lives at home. Let us not forget to pray that home correspondents in writing may always be guided by Him who knows the yearning of every hungry heart.

With all its unspeakable joys, mission work has its routine, and where the worker has again and again to go over the same simple message, he needs spiritual quickening to keep the old, old story fresh to his own soul. Need we say, When praying for missionaries never omit to ask that they may only speak with definite messages from on High? There is a sad truth that stretches out in far-widening circles from its centre. When a leader becomes weary and relaxes his efforts, those around him are too apt to relax their’s also; beyond this circle, the native Christians feel the difference; that is, that they are not kept informed about the daily occurrences which go to make up our lives at home. Let us not forget to pray that home correspondents in writing may always be guided by Him who knows the yearning of every hungry heart.

We are thankful to know that included in the circle of friends of the Faith Mission, as at least as good as promising notes of the Bible as at least as good as commercial notes, and its trust had never been disappointed.”

Mr. Richard Williams, from Donegal, one of our recently-accepted candidates, has gone for a few months’ training in evangelistic work to our friends of the Faith Mission, an evangelistic mission well known throughout Scotland, and doubtless to many of our readers.

We are thankful to know that included in the circle of workers helping forward the evangelisation of China, are not only those who are busy in the field, but also many who, at home, upbear them in their prayers, and, as stewards of God’s manifold grace, contribute of their means to the maintenance of His work. There is special need of earnest prayer that the number of God-sent workers may be greatly augmented, and each one be filled with the Holy Spirit; and that the hearts of the Chinese may be opened to receive the message of the Gospel. With so much done and given by our Heavenly Father in answer to prayer, there is every encouragement to ask still greater things.
CHINA'S MILLIONS.

The Province of Si-ch'uen.

BY MONTAGU BEAUCHAMP, B.A.

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said... only be thou strong and very courageous" (Joshua i. 3, 7).

SI-CH'UEN.—This name, so difficult to pronounce, is made up of two simple Chinese characters, and means "Four Streams." The province derives its name from four grand tributaries of the river Yang-tsi, which run from N.W. to S.E. They are navigable for hundreds of miles, and form a network of communication all over this province, which is equal in extent to Spain, but far richer, and densely populated.

Owing to the extreme height and wildness of the mountains in the west, the boundary between Si-ch'uen and Thibet is rather vague, and in this way the various estimates as to area and population are easily accounted for.

The whole province is mountainous, with the exception of the Ch'en-tu plain, which is about 100 miles long and 50 miles wide. As the smaller rivers empty themselves into the mighty Yang-tsi, the mountains subside into mere undulating hills. But before the "Son of the Ocean" is allowed to escape into Hsuehhsien, the mountains collect once more in redoubled height and grandeur to bar the way. Here we meet with some of the finest scenery. Precipices, of 1,500 to 2,000 feet in some places, rise almost perpendicularly out of the river, forming grotesque peaks, deep gorges, and rushing rapids, across which one might almost throw a stone. Then the river emerges once more into rocky basins, wooded glens, and fertile country.

The province gives one the idea of wealth and prosperity. Hills and mountains are terraced to a great height and well cultivated. Rice, wheat, barley, millet, sugar-cane, and a great variety of vegetables are but some of its products. But, alas for the paralyzing influence of opium! It is not only ruining those who smoke it, but the proportion of land given up to the opium poppy is increasing year by year. The demand for opium is ever on the increase, and its cultivation is far more lucrative than that of cereals and all other necessaries of life.

After deducting enough for their own consumption, the people are now exporting to other provinces more opium than is imported from India. This seems almost incredible, but I state it on the authority of an Englishman in the Customs at the important centre of I-chang.*

The mineral wealth of Si-ch'uen is enormous, but as yet it has scarcely been touched, and its extent is therefore unknown.

The cities are mostly situated on rivers, and are busy centres of trade. Hundreds of boats may be seen lading or unlading their cargo at any one of these places.

There are some 120 walled cities, each of which is a centre of government, with one or more resident mandarins.

* The opium poppy was known of old in China, but its cultivation forbidden. Indian opium was, however, smuggled in great quantities by vessels heavily armed and flying the British flag. After the second opium war in 1858 China was forced to legalise the importation of this "poison."
Between the country homesteads and these walled cities there is the intermediate grade of market towns, which constitute at once a strong characteristic and an important feature of our much-loved Si-ch'üen.

Of these there are many thousands. The thought is almost appalling. This single province might be a vast empire in itself! A good number of these market towns are small and insignificant—only a few hundred persons attending the market which is held every third day. The majority, however, are thronged by thousands every market day. Here you have the very heart and life of the people of Si-ch'üen, and a field of rich soil for the seed of the Kingdom.

Market towns are situated about five miles apart. On days when there is no market they look quite deserted, nearly all the people being at work in the fields. The shops are closed, and only a few stray loafers or small children are to be seen on the street.

If, on the other hand, one happens to pass through on the third day, one finds an almost impenetrable crowd. For miles along the road you may see them coming in twos and threes, men, women, and children, laden with the produce of their homesteads. When the sale of this is accomplished they purchase provisions and other necessities, which are only to be obtained on market days.

The country gentry also come in to chat with their friends over a cup of tea. In these crowded tea-shops you may often witness the settlement of petty lawsuits, the people saving the heavy expense of going to a county court at a distance, and the many bribes, without which no audience can be obtained.

Besides the people who belong to the surrounding country, there are always a large number of travelling men changing between cotton, hardware, salt, medicine, and anything which is not produced in the immediate neighbourhood. Stalls are most cleverly rigged up in the middle of the street, and in every available space shutters and shop-doors are gladly loaned for the purpose on payment of a small sum.

Having travelled on foot since dawn, one is glad of a rest after breakfast, while people are most busy with their trade. By noon one may get a quiet talk to a knot of men in a tea-shop or a hundred or two in a temple court. There is no lack of listeners from morning till night. Small books, tracts, and Scripture portions are readily sold on the first few visits. So eager are they to see the stranger and his books that distribution would be impossible.

They listen most eagerly to all one has to say, often with the remark, "Why, the foreigner speaks our words!" But, alas! how little of the Truth is grasped. Yet, thank God, there are instances of men who have at least been arrested by the first hearing of the Gospel. The mass goes away, even after listening for an hour or more, with some such words as these: "There are good and bad all the world over;" or, "Ah! those foreigners believe in exhorting people to do good, just as we do." Or again, "Their doctrine is the same as ours: preserve a good heart, don't harm anybody; a man's own heart is his Buddha; of course, all this idol worship is false." Or yet again, "Just the same as our Confucianism: worship heaven and earth, and reverence your parents."

An occasional angry word makes one's heart rejoice. "What's the matter with their Jesus? Creator of heaven and earth! Stupid and nonsense! Greater than our Confucius, eh?" and off the incensed hearer goes with an oath. But almost invariably the crowd will apologise, and "beg Mr. Foreigner" not to be angry with the poor fool, but go on with his preaching. And which is the more hopeful part of the crowd? I honestly say I wish we could more often find men thus hit hard by the Truth and not constantly saying: "Oh, yes; very good; it's all the same."

Overland travelling in Si-ch'üen is undoubtedly better than in any other part of the Empire. The roads, or rather paved paths, are usually good, and magnificent stone bridges are to be found everywhere. Sedan chairs, carried on long bamboo poles are a luxury after the springless carts and barrows of Northern China, often up to the axle in mud, and then perhaps stopped by a flooded river. Inns, too, are a contrast to the hovels of Hu-pen and the North, and strike one as comparatively clean and comfortable. If the road be known, and one has a good team of coolies, so that the best inns can be chosen, even ladies can go by overland routes without much inconvenience.

I must not close without a few words about idolatry. In Si-ch'üen idolatry, ancestral worship, necromancy, and geomancy are in full swing, while Confucianism, Buddhism, and Taoism are a good deal interlaced.

All reading men are Confucianists, but many Buddhist rites and ceremonies find an entrance into their social and domestic life. Ancestral worship is universal, and has a greater hold on the people than anything else. In 1886 the early work in Si-ch'üen received a severe check—all the missionaries being driven out of Ch'ung-k'ing and the converts scattered. Ch'en-tu, with four worn-out workers, was then the only station left. It was at this time that I first saw the province, and felt impressed with its overwhelming needs and the unlimited possibilities amongst those market towns. In the short intervening period God has done wonders for us. There are a dozen cities in which foreigners are residing, which means several score of workers. Where our own Mission originally led the way, members of half-a-dozen other Societies are now also to be found.

Much time has been occupied in opening these centres, and, in each case, it implies many victories fought and won upon our knees.

Very special prayer is needed at the present time; for though the people are most friendly at times, even pressing us to come and rent a house in some new city, yet the mandarins are more and more opposing us. They forbid the people to let houses to us, and, in fact, question our right to be in the interior at all. Let us continue in prayer to God, not relying upon the arm of flesh (2 Cor. x. 4).

Let us "seek first the Kingdom of God." He knows what is best as touching more centres for us to reside in. The preaching of the Gospel is the supreme need. We certainly want to avoid many missionaries congregating in the same cities, as work is not thereby strengthened. Pray for labourers who will systematically go forth into the country around our present centres "bearing precious seed." The right principle seems to be visiting the Christians and enquirers in their homes, rather than letting them congregate around one, thus more than ever stamping themselves as "the foreigners' sect."

If, in God's grace these market towns can be systematically sown with the good seed, a great harvest will "doubtless" be reaped, even if it be "after many days." The province now cries for evangelists, and we must do this work first (1 Cor. xii. 28). Then, as we get God-made converts, He will make us pastors, and give God-made evangelists from among the natives themselves (Eccles. xi. v. 1 and 6).

Oh! how much there is to be done in this wide, wide world! and what a regret it is that there are so many spending their strength and their talents for nought! I remember what my feelings were when a young man, and I remember, too, when I was wavering between one object and another; and I look back with trembling, and think that had I chosen what I was sometimes inclined to do, I should never have been a missionary. Think what life is if not carried out in the service of God.—Moffat.
The Feast of Lanterns.

(For the Young.)

BY THOMAS HUTTON.

As the Chinese have a day fixed in their elaborate calendar for welcoming the first day of spring and the "Feast of Lanterns," and some of the people make this the occasion of worshipping the moon-goddess. Our picture

would be more true to life if it clearly showed the full moon, in whose honour the lantern show is held, shedding its pale light on the scene below. This full-moon festival is a public street assembly, while the feast on New Year's Eve consists

The other seasons, so they have their great national festival to celebrate the first full moon of the year. It takes place on the fifteenth day of the first month, and is really a connected part of the New Year's festivities. It is called
of household gatherings. On New Year's Eve it is every family apart; on lantern night it is the whole city together. On New Year's Eve the stillness of the night is broken by the heads of households, or their deputies, coming out to explode crackers; but on the night represented by our picture the public thoroughfares are all alive, and the people crowd along the streets to see all they can of the illuminations. The outsides of the houses are all more or less decorated with ornamental lanterns of different sizes, shapes, and colours.

The principal shops in Chinese towns are usually closed at nightfall; inns and opium dens remaining open till a late hour. The streets (which, with rare exceptions, have no fixed lights) soon become dark and uninviting, and are very much abandoned to the prowling dogs which bark most of the night. Some business, however, is done after dark, and visits often are paid, as, for instance, when the missionary is invited to try and save some poor person who has attempted to poison himself with opium. At such times the custom is to carry a lantern, and to go out without one at night would scarcely be considered respectable. No doubt the customary darkness and desertion of the streets at night serve to render the illuminations of this feast—especially to Chinese children—all the more impressive.

The writer remembers seeing one of these lantern festivals at Ning-hsia, in Kan-suh. The thoroughfares of that, as of most northern cities, are much wider than those of the cities in the south, but they were so thronged on that evening as to recall to mind the crowds of an English city on the occasion of a royal procession. Towards evening men, women, and children began to arrive in bullock-carts from the neighbouring farms and villages, and for hours the masses of the people moved slowly and quietly along the streets, without any array of police or soldiers to keep order, and, so far as we knew, the demonstration passed off without trouble or accident of any kind.

We have been looking at the Chinese as they throng the streets to celebrate and honour the moon, but when shall they as fully assemble to welcome and to worship the Sun of Righteousness—when shall they gather in their thousands "to worship the Father in spirit and in truth"? Thank God, it is no new thing for people to turn "from idols to serve the living and true God, and to wait for His Son from heaven"; and not a few have already turned in China. Yet, compared with the hundreds of unsaved millions, they are but few. When we think of the darkness and death of this people, it would seem that a fast would be a more becoming celebration than a feast. It is not fitting that perishing souls should make mirth. Rather than smile at the folly of their idolatry, let us sorrow for their sins; rather than be entertained with their customs, let us pray for their souls; nor let them be more in earnest to worship idols than we are to send them the Gospel. Even the "Feast of Lanterns" shows with what unity, with what expenditure, and with what heart this nation can keep and perpetuate for centuries an idolatrous custom. May it not be to some of us a promise of the whole-heartedness with which they shall one day be able, through the blessing of God, to praise the Name of the Lord Jesus Christ?

Pictures of the Life at Yang-chau.

BY MISS MARGARETE BESCHNIDT.

On arrival in China, our lady-missionaries, as a rule, proceed, first of all, to the Yang-chau Training Home for the purpose of acquiring the language. There they have opportunities of learning and seeing many other things besides—as the following graphic account testifies—all of which go to fit them more thoroughly for their future work in this great land. For the sake of brevity, we have taken certain liberties with the form of Miss Beschmidt's manuscript, while retaining her words as much as possible.

My First Opium Case.

The Chinese balance their accounts twice a year—at the New Year and at Midsummer. At these times very many cases of opium-poisoning take place, doubtless owing to financial difficulties, people having no better hope than death. The numerous suicides are regarded with utter indifference by the populace.

Receiving a sudden call one day to visit one of these opium cases, I went with one of our native women, as no one else could go at the moment. As it was a very hot day, we took a barrow, which, however, went much too slowly for the small boy who came to fetch us. He was always running one else could go at the moment. As it was a very hot day, we took a barrow, which, however, went much too slowly for the small boy who came to fetch us. He was always running o
that my hands had not been in quite the right position after all. What a lot we have to learn!

Almost the whole of the next day was spent in interviews with Mr. Stevenson, with the object of deciding to what part of China each of us should go. Not one of the sisters had any special place laid definitely upon her heart. The Lord keeps us all so happy and restful in this matter; for we know that His will will be made clear.

THE CHINESE MOON FEAST.

How zealous our Chinese friends are in their religious observances! It was the Moon Feast, and our neighbours had a table spread with all kinds of good things. Cakes and so forth are specially prepared, and placed in the courtyard in the full blaze of the moon, in order that the moon god may partake of them, while crackers are let off and silver paper burned in his honour. But shortly after the moon may be supposed to have eaten and enjoyed all the good things, the people calmly take them in and help themselves, believing that the god is satisfied with the appearance without the reality. Strange indeed! but how often a picture of our consecration to God!

A PIC-NIC IN CHINA.

One particular Saturday proved, very conveniently, to be the birthday of several of us; and, with a whole free day before us, we all got up early for a morning prayer meeting. Jesus was in the midst while we prayed and sang choruses, and the whole after-day was made so sweet. Miss Hanbury had a surprise arranged for us. How all the study-tired faces around the breakfast table brightened up as she announced a pic-nic. On account of the rainy season we had not been able to get outside the city walls for some weeks, and the sunshine and fresh air seemed like new life.

There were eighteen of us in all, for none remained at home. So, to avoid frightening the people, we walked in two companies to the canal.

Chinese pleasure boats are most elegant. They are carved outside and painted in the brightest colours. One long cabin, and another little one, provided with a number of glazed windows, make them as comfortable as you could wish.

Would that I could describe to you how pretty the country was that we passed through. I often wished we might stay to sketch it. On one side was the grim old city wall, which rose from the green canal bank; and once and again we came to a simple bridge thrown across to the city gates, with the picturesque curled-up roofs, the whole covered with creepers. Here and there some modest shrub, already around the breakfast table brightened up as she announced a pic-nic. On account of the rainy season we had not been able to get outside the city walls for some weeks, and the sunshine and fresh air seemed like new life.

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A mission a tional meeting.

The afternoon passed very quickly, and on our return home we had a missionary meeting after tea. Many had friends in different parts of the field, reports of whose work were read, and then we told the Lord about it all. The far-away lands seem to come so near at such times. Ah, yes! the members of the one family are separated only till He come!'

ALONE IN A CHINESE CROWD.

Returning with Miss Hanbury and another lady from Chin-kiang, where I had been staying for a little while for rest and change, being run down, as the English say, I had a new experience. We had reached the city gates by native boat in good time, the wind being fair; but as the barrow-men again made trouble about carrying our many boxes of winter stores, someone had to remain beside them while the others went on. After much persuasion, I got permission to remain. And what a lively time I had!

First the old boatman came and wanted payment of our passage money. He must wait till the proper time, I said. He and the other men wanted to go home, and they would have put me out on the street at that late hour. They turned all the boxes out, and kept pressing me to pay. Then the old boatman left, but it was only to try another plan. Meantime a crowd had gathered, and they turned the boxes over and over, seeming inclined to carry them off. And now a barrow-man arrived and began loading his barrow, saying he had been sent by Miss Hanbury. It was impossible for him to have come so soon. So recognising the old boatman's stratagem, I made him desist, amidst the yelling and laughter of the ever-increasing crowd.

The Lord gave me the necessary words. Praise His Name! Entering into the spirit of the thing, the crowd continued to amuse itself, and barrow after barrow which they procured came hurrying up. But God stood wonderfully by me in the midst of it all, and at last, when I called the boatman into the boat and demonstrated with him, telling him that I saw through his schemes, he sent the barrow-men away.

How glad I was when our tall table-boy, Shin-tsi, appeared, and settled with the people in a most pleasant way. I never greeted a more welcome face.

I did praise God for letting me get amongst that crowd alone. It was a good preparation for the next crowd one may be called to meet. God drew very near, and I proved Him to be a very present help in trouble.

DR. BAEDERKER.

We were so glad to have Dr. Baedeker with us on a visit. He could only stay two days; but they were days of blessing. One day when all the missionaries in the city were invited to afternoon tea, Dr. Baedeker told us about his recent travels and the Lord's wonderful leading. He had gone through Russia and Siberia, visiting the Sudanists and other persecuted Christians in their prisons and exile, and had now emerged in China with his faithful Armenian interpreter.

I was much struck with an incident which he recounted. Travelling by a very crowded train one day, he found on arrival at his destination that his pocket-book, containing his passport and the precious document which authorised his entrance to the prisons, besides a large sum of money, was gone. He told Jesus his great trouble, and telegraphed to St. Petersburg asking for a renewal, if possible, of the
document and passport. The reply which came back was that he should have both, and, although he had not mentioned the loss of the money, they added, "How much money have you lost?" On receipt of his answer they telegraphed again, "One thousand roubles (the amount lost) on the way to you." But the best part of it was that the new document gave him more liberty and opened doors he had not had before. How like the LORD JESUS! When He takes anything, it is only to give something better in its place! Sometimes he had to meet the persecuted Christians in barns or little herring-shops, so as not to attract the attention of the ever-watchful police. The people, he says, are happy in Jesus in spite of all the persecution.

It was wonderful to see him go amongst the Chinese people telling them of Jesus and their need of Him. The natives felt the power of the love of God in him. He had not time to see the prisoners here, but he preached in some shops. Oh, for more of the LORD's own love and a passion for souls! For nothing else is of any use in a heathen land. Ask this for us all.

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Gleanings

FROM MR. STEVENSON'S LETTERS.

message. I hear the children keep well, and that the baby is doing nicely.

Mr. Orr-Ewing leaves us again to-night for Kiu-kiang. He hopes to start in a few days on a visit to the stations on the Kwang-sin river, accompanied by Mr. Finsh.

Mr. Roberson, accompanied by Mr. George Huntley, arrived at Hankow on January 25th, where he now lies in a very critical condition. Dr. Gilison, of the L.M.S., is attending him, and he is having every care. [His departure to be with CHRIST, since, is recorded on p. 59.]

On the 3rd inst. Mrs. Thorne, Miss E. M. Hunt, Miss Bridgewater, and Miss Dunn arrived safely from England—still in good health.

Feb. 16th.—On the 13th inst. the teachers and children left us for Chefoo after their long delay here.

Mr. Judd and Mr. Russell have gone on a tour round the SHAN-TUNG promontory. Mr. Hayward leaves to-day on a short visit to Wun-chau.

Feb. 23rd.—On 10th inst. I received a telegram from Mr. G. W. Clarke announcing the death of his brother, Mr. Emanuel Olsson, from pneumonia. He was a very devoted and promising worker, and his removal creates a great blank. We mourn his loss, and are praying earnestly for his relatives in Sweden, and also that the LORD will raise up men of like whole-heartedness to fill the gap. (See April No., p. 49.)

On the 15th inst. we had the pleasure of welcoming from England Mr. and Mrs. Parker and children, Mr. and Mrs. Squire and child and Messrs. Ritchie, Gemmell, and Hibbard.

On the 16th inst. Miss Irvine left for KRANG-SI, via Hang-chau.

On the 19th Mrs. Thorne and Miss Dunn, Mr. and Mrs. Squire, and Messrs. Ritchie, Gemmell, and Hibbard started for Gan-king.

On the 21st Mr. George Huntley and Mr. Tunnell arrived. I hear that Messrs. Thompson and Davies have arrived at Wan-hien, and have taken up residence there.

Miss Christabel Williams and Miss Spink arrived from Yang-chau. They are going to Wun-chau.

We have decided to proceed with the building at Wu-hu, and hope that the contract will be signed next week. The house will be suitable for conferences, and for rest and change for workers in GAN-HWUY.

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Chinese Liberality.

BY ARCHIBALD EWING, OF T'AI-HO.

It was exceedingly gratifying to find a knowledge of the Gospel in the various towns and villages through which we passed on the way up here. This was the case almost without exception, which shows that many must have either travelled or itinerated that way. One place I remember specially. Though the people were suspicious, the feeling soon gave way, and many came to hear the Gospel. Amongst them was one man who had some Hankow publications fairly in his mind. I had a long, interesting talk with him.

At T'ai-ho last week, we had a number of very interesting meetings—every second night a Gospel meeting, when large numbers attended, and several of our men gave testimony. We have here two young men who give promise of being very powerful preachers to their fellow-countrymen.

I cannot forbear mentioning what I conceive is not often paralleled amongst Chinese Christians.

Although our converts—that is baptised ones—only number three, the contributions to our Sabbath collections have been very liberal. A few days ago I paid one of our servants his month's wages, and some money owing to him, in all $2 (Spanish). Yesterday, on opening the collecting box, I found a Spanish dollar, ($1.30 cash), the identical one I had given to our servant for his wages. Should such a spirit of self-sacrifice continue to manifest itself I have no doubt whatever about the success of the Gospel.

But I have still more encouraging news to send you, namely that four have applied for baptism. All these cases call for prayerful waiting on God.

Yesterday Mrs. Ewing, who I am glad to say is keeping very well indeed, began her work amongst the women, and had some three hours with them.
CHINA'S MILLIONS.

The Weekly Prayer Meetings.

Saturday, 3rd March.

Mr. Sloan had one or two matters to which he said he desired to make reference. The next day was the closing day of the Detroit Convention, and letters were expected on Monday from Mr. Taylor. The first meetings in the Midland Counties had been held. God had a purpose in this work, and there was news of blessing. In Scotland also the hand of God was moving. Eight brothers and eight sisters had offered for China, while at the same time there were a number of English applications.

He also mentioned how graciously God had dealt with us that week in regard to funds, £1,000 having been sent, in most direct answer to prayer.

The Rev. Yung-King Yen, M.A., of the American Episcopal Church, Shanghai (who has come over to help to awaken the conscience of England as to the iniquity of her opium traffic), was present in full Chinese dress, and was heartily welcomed when he rose to speak.

Again and again throughout the meeting, after the usual fashion, we knelt for seasons of prayer, spreading out before God (like Hezekiah of old) the different needs and longings as they were presented to the mind or arose in the heart. Mr. and Mrs. Taylor; the work in the Midlands; Mr. Yen, his mission, and the opium traffic; opium smokers; hard and trying stations and difficult cases; native Christians undergoing persecution; meetings at Reigate and Mildmay; all were thus remembered.

Saturday, 10th March.

We prayed for Mr. Roberson (now in the immediate presence of the King), and for other friends unwell in China, at the same time seeking the face of God on behalf of all, in view of the approaching hot season, asking that faith might be vouchsafed for the body as well as for the soul, so that none might be driven back by the enemy.

A further stage in the history of Peter was then considered. After the Resurrection further heart-searching and deeper humbling still: ("Loved thou Me more than these?" other disciples do?) ere another "girded" him at Pentecost, henceforth to carry him 'whither he (naturally) would not.'

A letter from Miss Cundall led to prayer for Gan-tung, and all the other difficult stations on the Grand Canal, while another from Mrs. Clarke introduced the Provinces of Kwei-chau and the still unopened Kwang-si.

Miss Gates, now home on furlough, told of her work (largely amongst the children) in the Provinces of Hu-peh and Gan-hwu. The Chinese, she said, had no conviction of their sinfulness, to which the Holy Ghost alone can open their eyes.

Saturday, 17th March.

"Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart. . . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Ps. xxvii). Words these which to-day, as they were read and commented on, proved quick and powerful, and sharper than any two-edged sword. Man may, nay must, cleanse his hands, departing from all iniquity; God alone can cleanse the heart, and that through the precious blood of Christ.

Mr. Hutton, who had just returned from the Midland Counties, gave a short account of the meetings (see p. 59 hereof), and told how, as they went from place to place, it was with the conviction that God was going before and moving in the hearts of the people.

A post-card received from Mr. Taylor brought the meeting into touch with the little party in the States, while the vivid picture which Miss Marchbank of Kwei-ki drew in her letter of a simple young paper-maker in a distant Chinese village, who, with her husband, had befriended the weary wayfarers, stirred our hearts, and very definite prayer was offered for her conversion.

Mr. John Darroch's report, which was also read, threw an interesting side-light on Chinese ways and thoughts.

Joining in prayer for all native brethren enduring persecution, we also commended to God our brother, Mr. McGowan, who (on leaving for Chefoo to help in the schools there) said a few farewell words.

Miss Murray's meetings in Glasgow and many other things were now the subject of prayer, the Holy Ghost leading mightily in prayer that labourers might be thrust forth, that to this end the great Liberator might loosen the last links which remained to bind many a young man who longed to go.

Saturday, 24th March.

The meeting this afternoon was more of a family gathering, many of our friends being out of town on account of Easter.

Mr. Sloan took up the first of a series of short addresses on prevailing prayer, speaking from Gen. xlviii.: "Shall I hide from Abraham," said God, "that thing which I do?" The way was thus opened for Abraham to plead for Sodom, which he did, planting his feet on the strong ground of God's revealed character: "That be far from Thee. . . . to slay the righteous with the wicked."

An interesting diary from Miss Gertrude Broomhall was then read, the work of our sister, with the Provinces of Chi-li and Shen-si, being thenceafter remembered in prayer. And shortly the words of the preceding chorus: "They that wait upon the Lord," etc., found deeper expression in the longing prayer that all in China might know their truth yet more fully, and that there might be a great ingathering of souls this year.

"There shall be showers of blessing, This is the promise of love," came in fitly as the next hymn.

After Miss Withey's diary, dealing with the Kwang-sin river, had been read, the meeting closed with prayer on behalf of the stations there; and for a deep preparation of heart and a mighty and quick work amongst the Chinese; for the unopened Provinces; and for the new Thibetan Mission.

Saturday, 31st March.

Mr. Sloan spoke to-day from Numbers xiv. on the grounds on which Moses went in his intercession for Israel—not more human pity, but (1) God's jealousy for the honour of His own holy Name (verse 16); and (2) God's character, as revealed to Him on the Mount on a previous occasion (verse 18). God cannot go back upon His Name.

Diaries were read from Miss Gower in Pao-ning, Shi-chuen; Mrs. Albert Huntley, Cheng-ku, Shen-si; and Miss Kentfield, Kao-yiu, on the Grand Canal, where the work is very hard. The face of the Lord was sought about the various places and individuals thus mentioned, while Mildmay in all its branches, and the approaching Mildmay Conference with Mr. and Mrs. Taylor and Miss Guinness were also specially remembered.
CHINA'S MILLIONS.

The Province of Cheh-kiang.

The Province of Cheh-kiang has for some time enjoyed a special visitation of the grace of God. The various extracts which follow, coming as they do from widely separated parts, will be read with deep interest.

Mr. Meadows (Superintendent of the Province) writes from his head-quarters Shao-hing, "the Venice of China," on 1st December, 1893:—

I HAVE had a most delightful five weeks' journey, in the course of which I visited Fung-hwa, Ning-hai, Tin-tai and Sin-ch'ang, also my own outstations. The unspeakable joy of seeing large numbers of hearts being won to the Great Gospel, and the privileges of helping to examine about sixty candidates for baptism (thirty of whom were received and baptized) made it almost impossible to forget all the disadvantages of travelling, etc. Those who were baptized knelt with quiet reverence and confessed His blessed Name, I felt that Jesus was indeed seen of the Gentiles and being satisfied.

In all these districts the work is extending, and what we want is native helpers, men and women who can, in their own dialect, teach these babes in the way of salvation, and the privileges of helping to examine about sixty candidates for baptism (thirty of whom were received and baptized) made it almost impossible to forget all the disadvantages of travelling, etc. Those who were baptized knelt with quiet reverence and confessed His blessed Name, I felt that Jesus was indeed seen of the Gentiles and being satisfied.

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It has been truly said that "to live under grace" is to live in Christ Jesus; to live "under the law" is to live in one's self. Life "under grace" is a life of victory, because it is a partaking of the resources of Jesus Christ; life "under the law" is a life of defeat, because we are thrown back upon ourselves; and in us, as fallen men, there is a lack of any power by which to meet the law's demands. From the righteous demands of God's holy law we cannot escape, and these same demands we cannot meet; so by the law we are shut up unto despair.

In Rom. vii. 1-6, and again in Rom. vii. 1-4, there is unfolded to us God's way of deliverance from the law's demand for an obedience which we cannot render; and, along with this, we have set before us God's provision for fulfilling in us all that the law has ever required.

Before considering these passages in detail let us look for a little at what lies between them—namely, Rom. vii. 7-25. The fact that we must be delivered from the law in order to serve God in the spirit (verse 6) suggests the question of verse 7:

"IS THE LAW SIN?"

In answering this question, we are taught that the law is not sin, but that our natural condition as sinners is such that, when the law reaches us, it only serves to awaken sin to fuller activity, the law all the while being "holy, and just, and good."

This again suggests a further question (verse 13): "Was then that which is good made death unto me?" The answer brings forth sin's exceeding sinfulness. It is sin that has wrought death in me, and that by the law, which, in itself, remains good, and only good.

The remaining verses of chapter vii. are a record of the working of sin, the very law of God itself being used to accomplish the misery and wretchedness of the life in which it is operating. In verse 8 we read of sin "taking occasion by the commandment"; and again, in verse 13, of "sin, that it might appear sin, working death in me by that which is good."—namely, the law; the law being here set forth as the very instrument that sin uses to complete the ruin of the man.

Clearly, then, in this parenthesis between Rom. vii. 6 and vii. 1 we have a description of what it is to be "under the law." Though we may never fall from grace, it is terribly possible for us to walk, not under grace, but under law; and the inevitable result, in our lives as Christians, will be such an experience as these closing verses of Rom. vii. describe.

We shall now take up the first six verses of chapter viii., and their connection with the opening verses of chapter viii. The law, it is said (verse 1), "hath dominion over a man as long as he liveth"; and then our attention is directed to earthly marriage by way of illustration (verses 2 and 3). A woman who is married is bound by law to her husband so long as he liveth, so that she cannot be truly united to any one else; but, in the event of her husband's death, she is set free from the law that bound her to him, and may lawfully become the wife of another. So we are told (verse 4) that we "are become DEAD TO THE LAW BY THE BODY OF CHRIST, that we should be married to Another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

It has often been considered that in these verses the Apostle regarded the law as a first husband, we ourselves being the wife; but, if that were his meaning, then it is the law that should die in order that we might be united to a new husband, even to Christ. We think that this is not the true application of the Apostle's illustration. The first husband cannot be the law; the woman is not spoken of as being bound to the law, but as being bound by the law to her husband. Even so we are not bound to the law, but we are bound by the law to ourselves, shut up to find in our own resources power to keep the law of God. In other words, the first husband, according to our illustration, is what we find described in chap. vi. 6 as "the body of sin," in chap. vii. 24 (marg.), "this body of death." From this marriage of despair there is only one escape (verse 4)—"the body of Christ" must die, meeting all the demands of law, and so discharging us from all its claims for an obedience that we ourselves must render.

Our liberation being thus secured, we are now united to the Risen One, to find in Him our life, and through Him to bring forth fruit unto God.

The statement that we can now bring forth fruit unto God recalls once more that old condition of life in the flesh (verse 5) in which, by the law, fruit was brought forth unto death; and suggests again the blessed contrast of verse 6.

JUNE, 1894.
The Chinese Calendar is a lunar one, and their New Year, although regulated indirectly by the sun, opens from three to seven weeks later than our own. All business is suspended for a considerable time, and the people give themselves over to idolatry, fasting, and amusement. The season is, naturally, one of more than usual trial to the native Christians. To meet their need and counteract the evil influences with which they are for the time beset, special series of meetings or Conferences (which last for a few days and are attended by many from the surrounding villages) are often held. In many ways these native Conferences prove helpful. Not only do they afford an opportunity for Christian fellowship and spiritual benefit, but also for the introduction and discussion of many subjects on which the heathen mind requires special enlightenment.

Tidings have come to hand of two such Conferences held in the beautiful and curiously unique Province of Chekiang—one at Shao-hing, the headquarters of Mr. Meadows, Superintendent of the Province; and the other at Tai-chau, where Mr. Rudland is in charge.

**SHAO-HING.**

Mr. Meadows writes as follows:

We had 107 Communicants with us, including five persons who were baptized during the Conference. My daughter had to entertain 55 women and girls for a week, and we had a larger number of men to feed every day. They did not eat my rice, but gave liberally towards the "Kitchen Fund." I declined to allow the pastor or any of the deacons to ask the Christians for money toward the expenses, and we were greatly refreshed as we heard of their voluntary gifts. They were very desirous to pay the expenses of the Conference, and in other ways showed that they were not merely "rice Christians";

while in a letter from Miss Lillie Meadows some further light is thrown upon the proceedings. There were ten subjects, such as the following, she says:

How best to work amongst different classes; How best to use our gifts; Giving according to means; Faults and failings of Christians a great hindrance to the work of Christ; Christians should teach their daughters to read; Systematic open-air preaching; Questionable trades for Christians; How does the

The opening verses of Rom. viii. now follow as an immediate context; and here there is unfolded to us the

**LIFE "UNDER GRACE."**

in striking contrast with what we have seen of life "under law," as depicted in the closing verses of the seventh chapter. In this new life in Christ Jesus there is no condemnation. Further, we are not united to Him merely as by an outward bond of marriage, but the very life of the Bridegroom is communicated to the bride. The law of the Spirit of life in Christ Jesus now operates within our being, setting us free from the law of sin and death, which otherwise had held us bound in a terrible captivity.

In all the passages above considered, the law has been spoken of as something from which it is necessary that we should be delivered if we are to have victory in our lives.

We are, however, brought at last to see that our very deliverance from the law is in order that grace may teach us how to keep it; for the righteousness of the law is to be "fulfilled in us, who walk not after the flesh, but after the Spirit." The law coming to us as an outward command can never secure our obedience to it; but the life of Jesus coming into us by the Holy Spirit, finds expression in our keeping of the commandments of God. What the law requires, grace enables us to do.

We must always recognise that it is not of ourselves that we have come to be under grace; it is the gift of God (Eph. ii. 8); and where there is in our experience a consciousness that we have in any way fallen back under the law, then it is to the Lord we must look for restoration and deliverance. At the same time, on our part, there must be a taking hold upon God's faithfulness through His Word, and a claiming of the fulfilment of that which grace presents to us, until we know of a truth that God is accomplishing in us, and is going on to accomplish yet more deeply, the life of deliverance that He has set before us.

**Some Native Conferences.**

**TAI-CHAU.**

Mr. Rudland speaks of the Conference in Tai-chau as "the largest and most successful ever held."

The forenoons of two days were spent in prayer and fellowship, much of the Lord's presence being realized at these gatherings. One evening was devoted to discussion of the temperance question, and another to consideration of how best—not to raise money, but—to spend the money contributed by the Christians for the spread of the Gospel. The latter question was a missionary one, and the result arrived at will be read with interest.

For three months two young students have been supported from our Native Missionary Fund, and now one is to be permanently supported from this source as an evangelist. Three dols. were sent to each of three out-stations to help with rent and repairs, and three dols. were voted towards helping to open a branch from the Dien-isi Station, the members there undertaking for one year to find the rest of the money needed. A letter of sympathy and encouragement was sent from the Conference with each sum of money.

The afternoon of the last day was occupied with reports from the different stations. Figures are sometimes eloquent. The following speak volumes:
On Thursday afternoon we heard reports from the different stations. At our last New Year Conference the number of enquirers was 362, while the number baptized during 1893 was 312. Our roll of enquirers at present numbers 425.

In the evening a praise and testimony meeting was inevitable, and their hearts were rejoiced to hear the testimonies borne to the Lord's goodness. It must have been peculiarly interesting when the first convert in Tai-chau rose to give thanks to God for sparing him to see so many gathered thus in conference, and that his own two sons were now engaged in the work.

**Hoh-Chau.**

Miss Forth writes of another Conference held in Hoh-chau, in the Province of Shan-si, under the superintendence of Mr. Hoste. Here also the days were begun with special prayer, these prayer-meetings being held before breakfast. At the first Pastor Sung read and commented on “the importunate widow,” and many earnest prayers followed for the presence and blessing of God.

For whom are the Promises—Methods of Work before and after the Ascension— and Duties distinguishing the children from the children of this world—such were some of the subjects considered, many papers being read on each by the native Christians—papers which manifested “not a little searching of the Word,” and increasing acquaintance with its treasures.

**Lao-Ho-K’eo.**

Since writing most of the above, the North American edition of China’s Millions has come in. From an account of a similar Conference in Lao-ho-K’eo, Hu-Pheh Province, taken from the diary of Mrs. H. A. Sibley, we make some quotations:

The native evangelist opened the first subject, which was Soul-winning. In his earnest talk he struck the keynote for the whole Conference, emphasizing the fact that we are “ saved to save, and that our religion is worth little if it does not give us love for the souls about us. As we listened to the hearty discussion which followed, when the brethren talked over methods of reaching the heathen, of “ catching men,” I wished that foreign Christians might have heard it, and had the thoughts imprinted on their hearts.

The subject for consideration in the morning was Prayer, and the leader was a young man named Yang, one who knows and shows the power of prayer in his life. It was a happy time when one after another of the Christians told of the answers to prayer which they had experienced. Even the women could join in this testimony. If they could not argue they could pray, and their prayers having been answered they could tell about it in a practical, straightforward manner that was most interesting.

One afternoon the subject was Heathen Customs—a subject the missionaries were all eager to hear, “as it would show how far the Christians had grasped and obeyed the scriptural call to a life of separation from the sinful practices of the heathen around them.” Footbinding and many other customs were referred to, and pronounced as wrong, all agreeing that Christians ought to keep clear of them.

With a magic lantern Gospel service in the evening, to which the public were admitted, the Conference closed.

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**C.M. Meetings in the Midland Counties.**

*By Miss G. M. Muir, of Lan-Chau, Kan-Suh.*

*Y* our readers will be glad to join us in praising God for His great goodness toward us and the blessing which He has given during our recent tour in Lancashire and Yorkshire.

Manchester was chosen as the starting-place, and Mr. F. M. Wood, Mr. Cecil Polhill-Turner, and I commenced work there on Sunday, April 15th. We began with two meetings at Crossley Hall, Openshaw, where much interest was evinced. Mr. Hibbard, who has recently gone forth in connection with the China Inland Mission, is their first representative in the foreign field, and we trust he will not be the last.

During the ensuing week, meetings were held at Heaton Chapel, Darwen, Pendleton, Ancoats, and Ashton-under-Lyne. At Heaton Chapel and Darwen, in spite of the fact that the China Inland Mission was but little known, we received, as elsewhere, a kind welcome, and felt our first visits to be very encouraging.

Two very happy days were spent at Ashton, during which, in addition to the two previously announced meetings, we found many opportunities of telling of the needs of China. Mr. Wood especially had a very busy Sunday; and his day’s work closed with a solemn time of consecration, for young men only, at which over fifty were present. Five of these have already offered for China, and several more express the desire to enter the work when God makes the way clear for them.

From Ashton we went into Yorkshire, where meetings at Harrogate, Wakefield, and York closed our tour.

In all, about seventeen public meetings were held, not including a number of classes and smaller meetings, which were addressed by one or other of the party without any previous arrangement.

We are hoping that it may please God, through the channel of these and similar meetings in other parts of the country, to call forth many young men and young women whom He shall prepare for, and, in time to come, greatly use in His service in China. Constantly comes the cry for reinforcements from those face to face with the appalling soul-destitution of the people of China. Thousands are hungering for the Bread of Life, and there is none to give it to them. The very general willingness of the people to hear the Gospel message constitutes an invitation to preach it to them.

Not a little kindness was received at the hands of many of the Lord’s dear children, with whom we felt it a great privilege to meet. Some of these kindly placed churchrooms, mission-halls, or other buildings at our disposal; others spared no pains to make the meetings known, and in every place we were most hospitably entertained.

We feel deeply grateful to all the friends who thus helped forward the work of the Lord by showing their sympathy with His children in these various ways; and we trust the outcome of it all will be much blessing to dark, needy China, in answer to the many prayers ascending to God.

"China’s Millions."—Friends wishing to complete their sets of bound volumes of China’s Millions, can do so, if ordered at once, at reduced price. Orders should be sent to the office of the Mission, 4, Pyland Road, N.
A BRIEF note in our April number conveyed the sad tidings of the death in China of our beloved friend, Emanuel Olsson, of the Swedish Holiness Union.

The following reminiscences have been sent us by his fellow-worker, Mr. Augustus Karlson.

"He arrived at Shanghai on December 3rd, 1890, and was cordially welcomed by the deputy-director of the C.I.M., Mr. Stevenson, and other members of that Mission. In the Training Home at Gan-king he learned the first elements of the Chinese language. God had given our brother special gifts for languages; but from several of his early letters it is evident that the time seemed long to him before he was able to begin to testify of Jesus to the people, yet he felt that God was training him for the future work. "We need to be children again," he said; "as children learn the language, the manners, and customs of the people.""

"Five months later he and Nathanael Carlsson were sent to the C.I.M. station Pao-teo, Shan-si. Shortly after his arrival Mr. A. Ewing, the missionary in charge, had to leave the station on account of sickness, and the leadership of the work devolved upon him.

"During the first year there he spent most of his hours in studying the language, at the same time holding gospel-meetings almost every night, and preaching tours were also undertaken. In the spring of 1892 he held a course of Bible readings for about twenty men and women who wished to get instruction in the Gospel. This term of instruction was concluded with a day of prayer and fasting.

"The Chinese were deeply impressed, and still speak of the blessing of that day, and during that course God gave our brother the first visible fruits of his labour."

"His unaffected, loving behaviour made a deep impression on all—one which we shall never forget. Received on all hands with cordiality, he found many open doors and hearts. He made use of every opportunity afforded him to tell of the Gospel of Peace, and loved his time amongst the people.

"We once journeyed together for three weeks, walking over mountains and swamps, and often wading through rivers; but amid storm and rain, sun and heat, and sometimes hunger and thirst, never was there anything heard from his lips save thanksgiving and praise.

"He prayed incessantly; and was, indeed, a man of prayer. In the Chinese inns, in the silent hours of the night while others slept, he might be heard invoking our Heavenly Father both for us and the Chinese.

"While on the same journey at other times he was thrice in the greatest danger, but the Lord graciously preserved him from being hurt.

"After an absence of about four and a half months he returned to Kwei-hwa-ch'eng, where God led him to undertake another series of meetings, and at that time a man named U-ang came wholly over to the Lord's side. This native thenceforth became a great blessing to his countrymen and a help to the missionaries in making the Gospel known to the people.

"Industrious and industrious in his labours, he usually had on Sundays three or four meetings, besides our usual Swedish Bible-reading at night.

"Being called to the coast to meet and take charge of a party of young missionaries arriving from Sweden, he left Pao-teo after much prayer and a day of preparation; and the special meetings ceased for the time.

"He walked all the way to the coast, spending much of the time, both night and day, in prayer that much blessing might be poured out upon the new comers, and that China might soon be evangelised.

"Meeting the Rev. A. B. Simpson (from America) in Shanghai, he was asked by him to act as superintendent of the new comers during this long journey. Not only did he help the new comers, but preached the Gospel at different places, as Ki-kian, Tien-tsin, and Peking; at this last place especially helping three poor Chinese, of whom one, as I heard yesterday, had died, as they hoped, in the Faith.

"In the beginning of October he went again down to the coast, to Tien-tsin, hoping to welcome another group of workers for China, but was disappointed. The journey was not without fruit, however, for, preaching in a Roman Catholic village in the neighbourhood of Tien-tsin, several seemed to be won for Christ. A youth, a native of the village, who had accompanied him from Pao-teo, God moved to tears by such love: £

"Mr. Olsson arrived at Kwei-hwa-ch'eng in time for the Conference held at Christmas, at the close of which he had the joy of baptising seventeen Chinese—fourteen men and three women.

"On January 11th, 1894, I arrived at Kwei-hwa-ch'eng. We had not been together more than three days for nearly a year, and it was with great joy that we met again. Early the next morning I went to his lodging in the house of one of the native helpers. He was ill, but strong enough to determine to follow me up to the C.I.M. station. We spent the afternoon in earnest conversation and prayer for our friends in the home-country and for different branches of the Mission.

"On the following day he was worse, and could not leave his bedroom. Procuring a cart, we took him to the C.I.M. station. At his request I remained with him.

"For over a week he lay suffering much from asthma and pneumonia. We were often joined by the brethren and sisters of the Swedish Missionary Alliance, who came in to pray and sing with him. The Chinese (who looked up to him as a father) also came daily with delicacies and prayed for him with strong crying and tears, thanking God for his life and testimony: while he would exhort them to follow Jesus until the end with a pure and sincere heart.

"Two days before he died he was very ill, but spent most of the day on his knees praying and thanking God. All who entered the room he exhorted to walk steadily in the path of faith. In the afternoon he asked the Lord to do something decisive with him, to restore him or to take him home.

"Almost the whole of the last night he lay in my arms, asking me to thank the Lord and pray. At seven o'clock in the morning I laid him in the bed, and about eight o'clock he rose, and, clasping me in his arms, said: "Brother, now I shall go to the great Feast with Jesus;" and soon he fell asleep, as a little child falls asleep in its mother's arms.

"On the 25th of January we carried the remains of our brother to the tomb, singing Swedish and Chinese hymns by turns and followed by a great crowd of Chinese. About thirty brothers and sisters from the different stations assisted, representing Sweden, Norway, Denmark, England, and America, and many believing Chinese arrived from the different places, some having walked a great distance. One of the number, knowing how brother Olsson could have led a comfortable life in his own country, and how he had denied himself for their salvation, becoming as one of them, said, moved to tears by such love: 'He laid down his life for us.' And many tears were shed both by foreigners and the native Christians. Addresses were given by several in Swedish and Chinese; and several hymns were sung."
The word Tu-ba-teh is one of the Chinese names for Thibet, from which the English name may be derived. Tsang or Si-Tsang are the more usual Chinese designations; Bod-yul the Thibetan.

The physical features of the country present no small barrier to its accessibility. The whole northern part consists of one huge, undulating desert called the Northern Plain, at an altitude ranging from 13,000 to 16,000 feet, sparsely clothed with coarse grass, and given up in parts to vast herds of wild animals, as the yak, antelope, etc. (see p. 79). One feature of this plain is the number of lakes and rivers it contains. These form a frozen roadway in winter, and so facilitate travelling at that season. On this plain the four mighty rivers, Indus, Brahmaputra, Yellow River, and Yang-tsi-kiang, take their rise. Throughout Thibet for more than half the year, the climate is arctic, its cold intensifying as the plateau is reached.

Sixteen hundred miles in length, and from three hundred miles (on the west) to seven hundred miles on the east) in breadth, the whole country is about three times as large as France.

The main population is found in the Lhasa district, for some distance north and south of the Sampo river, in the province of Kam, and on the Chinese, Kashmir, and Indian borders. In these districts agriculture is carried on, the soil being productive in the neighbourhood of Lhasa, while in other parts the crops deteriorate.

Thibet proper may be divided into these provinces, Kam, the most eastern portion, chief town Champo; Wei (Thib.) or U (Chinese), the holy province, of which Lhasa, seat of the Dalai Lama, is capital; Tsang, to the west again, chief town Shigatse, with the adjacent monastery of Trashilumpo, seat of the Tishu Lama; and Ngari, the most western province, abutting on Kashmir. In addition there are Thibetan-speaking populations in Kokonor, governed by the Vicerey of Kokonor from Si-ning in Kansuh; in Amdo, the Thibetan-speaking part of Kansuh; in Minik, the same in Si-chuen; in Sik-kim and Darjeeling, and in parts of Kashmir, as Lahul, Spiti, etc.

Gold, silver, and precious stones are found; but the superstitious beliefs of the people prevent mining.

Large tracts of country are simply pastoral, affording excellent grazing for the large flocks of sheep for which the Thibetans are noted.

At one time Thibet was independent, ruled by its own kings. In 1717, the king was killed in a conspiracy by his ministers. One of the officials who escaped sought the assistance of the Chinese Emperor. Aid was given, and the rebellion quelled; but Thibet from that time (1720) became a dependency of the Chinese Empire, and two Chinese "ambans," or ministers, were placed, the one at Lhasa, the other at Shigatse. A little later the Emperor of China committed the nominal government of the country to the Dalai Lama, the head of the Buddhist faith, who resides at Lhasa. In 1751, during the minority of the Dalai Lama, this was put into the hands of a council of Lamas, presided over by one termed "King of Thibet." The Chinese Government now finds it convenient never to allow a Dalai Lama to reach his majority. Practically, the Chinese exercise all the secular authority through their two ministers at Lhasa and at Shigatse, both of whom are responsible to the Viceroy of Si-chuen.

The Thibetans have no code of laws; tradition is the arbiter. Confiscation and fines are the usual penalties. The Lamas have the power of inflicting death on a monk for a serious infringement of discipline. Taxes are paid to China in money, or produce, or labour; the exactions of the officials are heavy and calculated to exasperate the people.

The Thibetans belong to the Mongol family, and are usually short in stature, strong, and active, splendid horsemen, fond of merriment, but lacking in perseverance. Their great failings are immorality and wine-drinking. Less civilized and less haughty than the Chinese, they are not less superstitious, and more religious.

The language is only less difficult to acquire than the Chinese. Instead of the 40,000 characters of the latter, the Thibetans have an alphabet of thirty letters; the sounds are more guttural than the Chinese, and without the latter language's difficulty of "tones." Writing was introduced from India along with the Buddhist religion. The letters are an adaptation from the Sanskrit. The Lamas are adept at writing, using a bamboo pen, shaped somewhat like our own, and Indian ink. Many of the books are printed, the wooden blocks being cut by the Lamas. The paper used is prepared from the papyrus grass, or the thin Chinese paper is used, several sheets being pasted together to form one thick sheet.
The ordinary food of the Thibetans is “tsanba,” made usually of barley, but occasionally of wheat, oat, or pea-flower. The grain is roasted, and ground fine or coarse, according to taste. The meal begins with tea, to prepare which a lump is broken off a brick of tea, pounded, and thrown into boiling water in a large iron boiler, a little salt thrown in, and when the tea has boiled for a few minutes and been well stirred, milk is added, and a final boiling up makes the beverage as it should be. Each one about to partake produces his own wooden bowl, usually carried in the bosom of his gown, and the host ladies out tea all round, with the addition to each one of a good lump of butter, usually, by preference, rancid. Bread is very seldom to be had, but during summer a good deal of mutton is eaten in sheep-rearing districts. It is remarkable how little food the Thibetans can live upon.

For clothing, the skins of sheep and lambs are prepared and sewn together into long gowns, girdled with leather, and thus allowing the upper part to fall into a sort of bag, which is used to stow away provisions, money, and so forth. Into the girdle is thrust a sword, and a gun is often carried over the shoulder. Hats are of various shapes, usually of blue cloth with pointed crown, and are sometimes made altogether of felt or fur, and frequently a long strip of red calico is worn as a turban. The feet are either bare, or shod with clumsy leather top boots. Almost the only perceptible difference between the sexes is in the way the hair is worn—by men in a tail, like the Chinese; by women in forty or fifty small plaits.

Half the population lives in houses; the other half in tents. In the immediate neighbourhood of Lhasa, in Amdo, and a few other parts, houses are built of mud, wood, or stone, with one or two stories and flat roofs, the window, if there be one, being just a square hole in the wall. Tents are woven, for the most part, of yak’s hair, and arranged in camps of from four to fifteen tents, and usually several huge Thibetan mastiffs loiter about outside, and are a real cause of danger and alarm to any approaching travellers.

What strikes a traveller most on entering Thibet is the religious nature of the people. At every turn one is confronted with the objects of their worship or superstition—prayer-mills, hand prayer-mills, prayer-mills on the houses, water prayer-mills, with 32,000 monks. Near Si-ning I have visited four monasteries and friends. These monasteries are very numerous.

The Thibetan religion is, of course, Buddhism, but a peculiar form of it, consisting of the worship of the Buddha, who, having himself attained the “Nirvana,” or state of non-sentient existence, which is the goal of Buddhist ambition, has, out of compassion, consented to again become incarnate and live in Thibet, in order to help the people “Nirvana-wards” and free mankind from its sorrows.

The Dalai Lama of Lhasa is the great re-incarnation of Buddha, and occupies the same position in Lamaism as the Pope does in the Church of Rome. There is also a “Living Buddha” at the monastery of Trashilunpo, second only in rank to the Dalai Lama, while lesser lights are very numerous. Divine honours are paid to them, as well as to the idols representing Buddha.

Only a limited number, even among the monks, know anything of the mysteries of the faith, and this, itself, is quite a different thing from the Buddhism described in the theosophical writings of the present day.

Of all the numerous travellers who have sought to reach Lhasa, the sacred capital, only three Europeans have succeeded—Englishman, Manning, in 1816, who had an interview with the Dalai Lama; and two French priests, Hue and Gabet in 1844, who were permitted to reside a month at the capital. In all other cases the rigidly exclusive policy pursued by the Chinese and Thibetans combined has successfully prevented the intrusion of any European. The difficulties in the way of carrying the Gospel to this people are apparent, and may be summed up under three heads: (1) Political and ecclesiastical exclusiveness; (2) physical barriers; (3) the lawless and uncivilised state of the country. Up to the present time no Protestant missionary has ever been allowed to settle within Thibet.

The brave and indomitable Moravians have for forty years been toiling among the Thibetan-speaking population of Kashmir on the west. They have now ten missionaries in three stations, one of which, Leh, is the capital of Ladak in the territory of the Maharajah of Kashmir; the other two, Poo and Kyelang, are in British territory. Though apparent results are not large, yet the work done in the translation of the whole New Testament, parts of the Old, many tracts and educational books is invaluable, and has laid a great foundation on which new work may be built, while the story of these and of the story of the Gospel within the country by means of those who visit the mission stations are seed-corn which will, when God’s time comes, yield an abundant harvest.

Of later missions, the Scandinavian Alliance, U.S.A., has recently stationed a band of missionaries in the neighbourhood of Darjeeling; and five from Rev. A. B. Simpson’s International Alliance Mission, U.S.A., were announced to sail last autumn for the same neighbourhood. Then the departure of Miss Annie Taylor and her fourteen associates in the Thibetan Pioneer Mission will be fresh in the minds of many; their centre also being, at first, Darjeeling.

On the eastern or Chinese side of Thibet the C.I.M. has two stations near the border; one in the north at Si-ning, a day’s journey from the Kumbum monastery, and a few days from other Thibetan and Chinese trading centres; the other at Sung-pan, itself a great centre of trade between the two peoples, and within easy reach of numerous Thibetan vil.
lages and monasteries. From this town my wife and I were expelled by the Chinese after two months’ residence, in July, 1892; but the place has been retained as a mission station, and Mr. Horsburgh, of the C.M.S., has kindly allowed two members of his mission to reside there pro tem. His work has, however, been confined to the Chinese.

Two members of the International Alliance Mission are learning the Thibetan language at Peking, preparatory to work on the border. There are, therefore, including ourselves, only four who so far have any prospect of working for the Thibetans of this eastern district—an area of 700 miles from north to south by any distance up to and beyond 1,000 miles to the west—and yet here we have a people readily accessible to all who, besides the ordinary qualifications of a missionary, have enough physical endurance to “rough it” a little, and are able to acquire the Thibetan language as well as the Chinese. This has been done years ago by Roman Catholic missionaries. Are Protestant missionaries not ready to do for their Lord and Master what these do for their “Church”? “How long are ye slack to go in to possess the land?”

Is my Reader to have any dealings with the Lord about this matter? What we Thibetan missionaries long for and ask you for is your “servant, effectual prayer.” Prayer can unlock barred doors, can loose stammering tongues, can make seared consciences tender, can open shut hearts, can loose the captives of sin and falsehood. I am persuaded that the “shut door” of prayer (Matt. vi. 6) is the way to the “open door” in the work of evangelisation and conversion, and is the one great present need.

Editorial Notes.

We cordially invite all our friends to be present at our ANNIVERSARY MEETINGS, which will be held in the Mildmay Conference Hall on Tuesday, 12th June.

The afternoon meeting will commence at 3 o’clock; and Mr. George Williams will preside. In the evening the hour of meeting is 7 o’clock, and Mr. Theodore Howard will take the chair.

There will also be preliminary meetings for prayer on Monday, 11th June, at 7 p.m., Mr. Broomhall presiding; and on Tuesday at 11 a.m., Colonel J. F. Morton presiding.

Since the number of our workers in the field is increasing year by year, it necessarily follows that there is a larger number of missionaries at home on furlough, and we hope to have most of those now in the home-land present with us at our meetings. We anticipate that those who take part in the meetings will be enabled to set the present position of the work clearly before us.

We would ask our readers to unite with us in prayer that the power of the Holy Spirit may be made manifest in all these meetings, and that there may be much fruit from them to the glory of God.

In December last we referred to the fact that a friend had kindly placed at our disposal a sum of money at a low rate of interest, and that we were thus enabled to commence operations for the erection of a building at Newington Green which would afford us accommodation for a Home for Missionaries on furlough, a large Prayer-meeting Room, and also suitable Office premises. We are glad to say that building has proceeded rapidly, and we hope that the roof will be on by about the end of this month. We realize constantly how very desirable it is that we should have a place where we can welcome our friends who are on furlough, and where they will always feel that they have a home in this land so situated that those who live there will be kept in close touch with the work of the Mission.

We still require a considerable sum to enable us to com-
From the very beginning of the erection of our new premises much prayer has ascended for blessing upon the work, and on a recent evening the men were all invited to tea. During tea several hymns were sung, and then, after a short account of the inception, objects, and progress of the Mission, addresses were delivered by Mr. Hutton, Mr. Beauchamp, etc. We were conscious of the Lord's presence among us, the men listening intently, and appearing to appreciate the meeting greatly; and we trust that there will be lasting blessing as the result of our gathering. Our friends at the Mildmay Conference Hall kindly provided tea for us, the tables being very tastefully and bountifully spread.

On another page will be found a short account of the necessary process of condensation.

Miss Tolley asked them to repeat John iii. 16 after her, and again and again, until we found that they had fellowship with the Lord Jesus. They recognized that He is a Jehovah and in His sweet presence sinks deep into the soul; and as the Lord's Word to them, they answered their innumerable questions as far as God led us to do so. Then, when one of the men seemed inclined to argue, Miss Tolley asked them to repeat John iii. 16 after her, and again and again they did so.

"Go on deck soon after our arrival," Miss Tolley said to us, "and we will enter into conversation with many of them."
also with those friends at home who were reading day by day from the same portions of Scripture.

"After tea we all met on deck, and had a little meeting among ourselves, reading the 27th, 28th, and 29th Psalms with you all at home. What sweet Psalms they are! I felt that they would bring us to the thoughts of many."

'The voice of the LORD is upon the waters!
The God of glory thundereth:
The LORD is upon many waters...
The LORD sitteth upon the flood;
Yea, the LORD sitteth King for ever!'

"How deeply precious every word of His is to us now."

And the Book of Nature is likewise opened to the soul. It also speaks of God; "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

"This evening, as we C.I.M. people prayed for and spoke of you all at Pyrland Road (not forgetting that it was probably "Keswick" night!), every now and again the great dark billows would rise higher and higher, and then suddenly burst into a sea of phosphorescent light. It was exquisite. I could think of nothing but the "sea of crystal." It was as if millions of stars had fallen around one spot, and were dancing about the surface of the dark waters. So often that verse comes to my mind: 'They that go down to the sea in ships... these see the works of the Lord and His wonders in the deep.'"

For days they journeyed on due east across the Indian Ocean, past the mountainous and thickly-wooded Nicobar Islands, with here and there their fresh green fields; and then one morning Prince of Wales Island in its dazzling beauty lay before them. How beautiful is the view of Penang, "THAT PARADISE OF EARTH."

Its coloured roofs shine brightly in the sunlight; it is set in a wondrous setting, with the mountains for a background, and the blue sea at its feet. Here they first met with Chinese people.

"The landing-stage was thronged with Chinese (who number about one-third of the population of Penang)—real Chinese, with their dark, copper-coloured skin, shaved heads, and pigtails arranged in every conceivable shape, black shining eyes, and flat kind faces. How unattractive they are! And yet in spite of this our hearts went out to them."

"From Mr. and Mrs. Macdonald, English missionaries in Penang, the party received much kindness, being entertained to tea after a long drive. Some beautiful pictures of what they saw in Penang are deftly sketched. The following are her remarks on the children:"

"I must not forget the funny little children who seemed to swarm everywhere, with their little round faces crowned by a small tuft of black hair sticking up on end at the back. What queer little mites they were, some with a tiny garment tied round their waists; others with absolutely nothing at all to cover their little brown bodies. The Malay children are very pretty, with abundance of curly, black hair, and bright, intelligent faces. If dressed at all, it was in bright-coloured silk scarves, and if not, then their small ankles were decked with bangles, and their waists and backs with silver chains. Their noses and ears were sometimes heavy with rings. If only Mr. Arrowsmith would come over here and hold a seaside mission!"

Leaving Penang, they steamed slowly down through the Straits of Malacca, amid the intense heat and sudden heavy rains of a north-east monsoon.

Singapore and then Hong-kong were duly reached, and then at last Shanghai, their long-expected destination, the anchor being dropped at Wu-sung.

Apart from the curious native shipping, the scenery seemed much like that on the Thames near Richmond or Kew; and on arrival at the landing-stage, Shanghai, with its beautiful English buildings, turned out to be amazingly like London.

"But a Thames landing-stage would never be crowded like that with all these Chinese faces, nor with that confused muddle of jinrickshas with their loquacious drivers."

THE SHANGHAI 'WELCOME HOME.'

"Kind friends, in strange foreign garb (but with English tongues and faces), met the party, and in a few minutes they were trundling along in jinrickshas to the Mission premises, where a hearty welcome awaited them.

'Suddenly we came to a very large building, over the front of which I saw written, CHINA ISLAND MISSION. A thrill of joy filled my heart, and deep unutterable thankfulness that God had raised up and blessed so abundantly the work of the C.I.M. in this land of darkness. I am glad that there were once many difficulties in the way of my becoming a member of it; for through them God has proved to me His mighty power in setting before me, at length, an open door.'"

In the drawing-room soon afterwards they found themselves besieged on all hands for tidings of home friends, and then shortly they themselves were overwhelmed in turn with news; for the mail came in with many letters from far-off England.

The population of the Home is both moving and multitudinous; but effective management and grace work wonders.

"What a large number of us there were! Even the large rooms of our beautiful Home seemed crowded, and we wondered if sleeping room could be found for so large a party. Think of the number—thirteen missionaries with seven children from the ss. Japan, and six with three children from the Oceana. But even for this large party there was room enough and to spare, although there were so very many friends already present besides ourselves."
Photographs, it seems, give no true impression of the
Home. Apparently we must all go out and see it for our-
selves.
And then follows a short outline of

THE SATURDAY EVENING PRAYER-MEETING,
which is held from week to week in the Home.

"On Saturday evening, at the regular prayer-meeting held in
the large hall, all those who had just arrived said a few words
telling of the Lord's guiding and safe-keeping. It brought
back to my mind our last Saturday afternoon in the Conference
Hall, and Mr. Taylor's words on Isaiah vi. When I was asked
to speak I told them this, and said I wished Mr. Taylor were
present to welcome us, as he had been that afternoon seven
weeks ago, to bid us God-speed. 'So do I, indeed,' said Mr.
Stevenson, and many echoed his words. Again we sang that
hymn which has helped me so often:—

'Christ in the fondly-loved behind;
Christ in the bright before.'"

At morning prayers Mr. Stevenson selected Psalm ciii.,
"Bless the Lord, O my soul, and forget not all His benefits,"
and as the note of praise was struck afresh in their hearts
on that, their first morning in China, they entered somewhat
into the feeling of the Psalmist, and prayed that this might
be the keynote of the future whatever the difficulties of the
untired path before them.

In due course they set out by native steamer for Yang-
chau, there to learn the mysteries of the Chinese language,
and enter upon their life-work.

"The Great Closed Land."*

(A REVIEW.)

Much interest centres in Thibet at present. Spiritu-
tual operations of considerable magnitude are
manifestly in progress. "Known unto God are
tall His works from the beginning of the world," and He-
leads His people, as they wait for Him, into the secret of
His purpose, and co-operation with His plans. Long sealed
against the Truth, Thibet is now, like Jericho, being com-
passed about by the armies of Israel.

Miss Marston has had exceptional facilities in writing this
book on Thibet, owing to the presence in this country of her
brother-in-law, Mr. Cecil Polhill-Turner, who has lived and
worked amongst the Thibetans on the Eastern border. At
any time her book would be read with pleasure and profit,
but coming, as it does, at this juncture, it will evoke the
keenest interest in missionary circles. It is not only the
latest work on Thibet, but the only missionary one which
deals with that country as a whole and in all its relations.

Only one European has ever crossed Thibet, and only
one Englishman has ever visited its jealously guarded
capital. Opening with a résumé of the various travellers
whose object was to penetrate to Lhasa, it then goes on to
describe the physical and other features of the country; its
government, and relation to China; its merry and active,
but unwashed, people, with their curious habits and cus-
toms; their "tsanba" and brick tea; their houses of stone,
brick, or mud, and more numerous tents, the latter like
huge spiders. Polyandry is more common than polygamy.
Women usually occupy a controlling position in the family.
Between the lines one may read much of the awful nature
of heathenism.

The main feature of this "Kingdom of Priests" is its
incredible religiosity; and several chapters are devoted to
Buddhism, philosophical and popular, and Lamaism, that
form of Buddhism which prevails in Thibet. Corrupt and
grossly ignorant, the lamas (of whom there are overwhelming-
numbers) occasionally provoke insurrections against
themselves by their arrogance and oppression.

Under the title, "Heralds at the Gates," the patient
and devoted labours of the Moravians at Leh and other
places on the Western borders are described; while the various
other missionary societies, old and new, at work in the
South, with our own in the East, are duly noticed. Two
members of the International Missionary Alliance are now
studying Thibetan at Peking with a view to work on the
Eastern border, our own mission being the only one on that
point. An exceedingly interesting account

* By Miss ANNIE W. MARSTON, author of "Children of China," "Children of India," "Joined to the Lord," etc. etc. (S. W. Partridge and Co., 14, 66, and 74, New Bond St., London, W.1.)
LAST month my dear Bible-woman and I went on a journey of over 300 li. We were away for ten days; visited two of the distant Christians; and told the Gospel in many little villages and wayside hamlets. In many of the places no one had ever been to tell of Jesus. We were kindly received almost everywhere; and a few even seemed to hear us gladly.

We were very tired one night; we had had a long day, and night was coming on. We had intended reaching a little village, we stopped to speak to the people who came to see us, and leaned against a wall for rest. Our barrowman told the people how tired we were, and asked if no one in the crowd that surrounded us would take us in, assuring them that we would pay them.

"Take them; they are not bad sort of people at all; let them stay the night in your house," said a man to a young woman, some relative of his.

"Ah," she replied, "I have no place good enough for such guests as these."

But on being assured that all we wanted was a little rice, and a place in which to spread out our pu-kai, she said we were welcome to stay. We followed her into a queer-looking place, which we found was her home.

She turned out such a dear young woman. I have seldom met her like among the heathen, or those who know nothing of Jesus. Her husband, too, was so kind to us. They were paper-makers, and had to work well on into the night for a living.

After supper we sat with them as they worked, and told them the old, yet ever new, story of Jesus and His love—certainly all new to them. I do not think they will ever forget that night; and I do not think I shall either. Many, I feel sure, will be in heaven through seed thus sown. I wonder if these dear paper-makers will be there!

Tidings from the Provinces.

GAN-HWUY.

Mr. G. T. HOWELL, of Ning-kwoh Fu, says:—

RECENTLY when on a journey I met with an example of the use of wall-tracts in our work. Resting for tea at a small village I got into conversation with a man who evidently knew something of the Gospel. It transpired that he had read a wall-tract posted near Ning-kwoh with the title, "The Doctrine." he said, "is exceedingly good; but we have no one to teach us how to worship this 'true God,' or lead us to this Jesus." Why had we not opened a hall in his village? Would we do so? These were among the questions he put to me. I had to explain that there were comparatively few preachers of the Gospel in China; but said that if he would give us a place in which to preach, we would come sometimes to teach the "Jesus' Doctrine."

The opportunities afforded us in China of telling the "old, old story" to the ones and twos, whilst staying in the inns, are not a few; and the hearers represent all classes and conditions of men. There is a danger of our losing sight of the fact that "one by one" is the rule, not the exception, in the work of bringing men to Christ.

We return to our inn rejoicing at the opportunity we have had of preaching to a crowd outside a temple, or somewhere on the street, and feel almost too tired to repeat our message with the same joy to the blind old man at our side, or the dull-looking hawker, who protests that he "cannot read a character." Oh! to be "instant in season, out of season" preaching the word.

Mr. Edward Pearse, writing from Ning-kwoh Fu, says of a distant out-station:—

WE have another out-station at Hu-tsew, nearly thirty miles from this in a lonely spot amongst the hills. There is no town or large village, simply a group of hamlets, amongst which the Word of God has spread, so that there are now some twelve or more Christians and as many enquirers. The work there commenced in Hu-tsew through the conversion of a gentleman named Wu, a strict vegetarian. He gave the land on which our little chapel (with living-room over it), is built; entertains us when we go right royally; carries on the Sunday services; and shepherds the flock all from love to the Lord, and without any remuneration. Some of these people come from considerable distances to the Sunday services, and show a good deal of interest in the Truth.

SHAN-TUNG.

Mr. T. Eyre's diary contains a record of many interesting visits to the surrounding villages, and also to more than one prison. He remarks:—

VISITED Nan-kiang, a village several li to the south. Several women and men gathered around, and appeared interested. I had heard beforehand of the bad reception which Mr. Judd had met with. Therefore I was not surprised to hear shouts as I ventured near the village, although I did not quite expect to be hooted at and stoned as I departed, seeing the villagers had given me a fairly good hearing.

Talking about the difficulties of the language as we walked along (on another occasion), Mr. Russell told me that after he had been in the country twelve months, a friend who promised to note his mistakes in an address, found them so numerous that he ceased in despair. Much discouraged, he retired to his room, and there, on bended knees, he cried to God, who formed the mouth of man, for grace to speak so distinctly that the people could understand him. We who have heard him speak know how fully the Lord has answered prayer, not merely by enabling him to speak clearly and connectedly, but also to change his dialect easily to suit various districts.

MISS WALKER writes from Chefoo:—

ON Saturday night at the prayer-meeting Dr. Douthwaite said: "There have lately been several things I needed for my hospital work, and I had no idea where the money was to come from; but to-day the Chinese General from the Camp called, and, after a little talk, said: 'I am to give you $100 for your work.' This is the first large sum given by a Chinaman; once before $10 was sent. Many soldiers are visiting the Doctor.

KIANG-SI.

MISS GUEN writes from Yuh-shan on 7th December:—

SINCE I last wrote we have all been very busy in our station. The weather is so beautiful that our sisters, Misses Nordstrom and Ahlstrom, are almost continually out visiting. They go away for a week or ten days, and then come back for a few days rest. They have thus, within a radius of 150 li from Yuh-shan, visited a large number of villages, in which they have sold many books, and have preached the Gospel to thousands. A great deal of interest is shown, and we continually have calls from those who have thus been reached. They come to
hear more, and to see how we worship the invisible and living God.

Miss Freda and Miss North of this morning the visit to the villages among the mountains east of this city, saying that they would try to be back for Christmas. They have with them a first-rate Bible-woman and two Christian barrowmen, who preach very faithfully when they have an opportunity.

We have found many causes for praising the Lord this year. As a rule, the meetings have been well attended by our Church members, and we have also had unusually large numbers of outsiders, not a few of whom show signs that the Holy Spirit is working in their hearts and lives.

SHEN-SI.

Mr. A. H. Huntley, writing from Cheng-ku, says:—

I MUST tell you of two of our new outstations—Si-hiang and San-yuen-pu. We rejoice that our native workers are not labouring in vain. Miss Coleman spent six weeks at San-yuen, and Miss Harrison three months at Si-hiang. They have both been encouraged by seeing fruit.

One Sunday morning when I was at San-yuen, about fifty were present at the service, and in the afternoon ten came for teaching. I spent a few days at this place, when besides preaching in the streets and in the house used as a chapel, I had conversation with many interested persons in my inn.

At Si-hiang I found Miss Harrison greatly rejoicing in the work amongst the women. Daily, while I was there, the street chapel was well filled, and many seemed interested. On my last visit to this place the catechumen numbered eleven, and now the number has increased to twenty-seven, all of whom are men and women who have been on probation for nearly three months. Truly there is much cause for praising the Lord in this strain.

SHAN-SI.

Miss L. M. Firth writes from Hoh-chau:—

SINCE last writing we have paid a visit to Yoh-yang, and enjoyed much for Christmas. They have with them a Temperance worker, who went to the street had given her tea or anything to eat; but when they have an opportunity.

At Kao-chuang one woman in the crowd was saved, and his brother also. Truly converted, there was a marked change in his life, and his prayers were real. He had formerly been very proud, and for ten years would not call his mouth mother; nor sit on the same bench with her. One day, however, he read in her Bible about the prodigal son; and, interested, asked his mother the meaning of the story. As his dear mother explained, the tears ran down his cheeks, and from that day he loved her and was saved. The mother's prayers were answered.

CHIH-LI.

Miss Astin (now Mrs. Green), writing from Hwuy-luh, says:—

RS. Simpson, Mr. U., an old Christian, and I started this morning on our first journey round some of the more distant villages. Mrs. Simpson and I rode our donkeys, while the old man walked. The air was bitterly cold as we rode through deep and narrow gullies from which every ray of sunshine was excluded; but there was sunshine within, as we rejoiced over the privilege of being God's messengers.

A large number of people came to the first village at which we stopped, and invited us into a large open space near the temple, where we spent about an hour, talking to three different groups, who listened most attentively. Two or three of them travelled to another small village, where a short time ago many seemed interested, but now the people looked upon us with suspicion.

At Shao-ling, a village two miles beyond, the people were very friendly, and the Lord was with us in power as we told them of His wondrous love.

Nan-chung was next visited, but it was some time before the women gained courage to come near. There were quite a large number gathered round us.

On the 25th October we set out on another similar journey, taking a more easterly route. The first thing which strikes one upon entering the plain is the vast number of villages scattered over it; and one is led to ask "When will these millions be reached?"
The Weekly Prayer Meetings.

Saturday, 7th April.

We began our meeting by singing the words:

"Here from the world we turn,
Jesus to seek—"

and as we knelt before God in prayer our hearts were impressed with the thought that unless the Lord had first sought and found us we never would in any way have sought Him.

Mr. Sloan read from Deut. iii. verse 23 to the end. Moses at the end of his life has seen enough of the glory of God to realize how infinitely much more remains to be seen. He pleads with God that having begun to show him His greatness, He will now permit him to see the land of Canaan. The Lord's answer is an emphatic No; and the reason of this unanswered prayer is seen in Numbers xx., where Moses hasty struck the rock, thus dishonouring God before the people.

An extract from a letter received from Mrs. Thorne was read, telling of the Lord's goodness on her return voyage to China.

Mr. Sloan intimated that the letters received that morning from China contained news of the death of our brother, Mr. E. X. Thomson, of Ch'eng-ku, and as we knelt before the people, Mr. E. N. Roberson, at Hankow on 26th February, and we joined together in asking God's blessing on the friends to whom he was so dear, and in praising Him for another soul made victorious through the blood of the Lamb.

An interesting letter received from Mrs. Taylor was also read, with one from the Misses Williamson at Fung-hua, in Chien-kwang, telling of the work in and around that station.

Saturday, 14th April.

In the course of our series we now came upon a very solemn aspect of prayer—one which touches at its very root, Joshua had fallen upon his face before God in the awful consciousness of shame and defeat; but it was not the time for prayer: "Wherefore liest thou thus upon thy face? . . . up, sanctify the people, . . . take away the accursed thing from among you" (Josh. vii. 10-13). Now, as then, everything must either be destroyed or "devoted" (margin) unto God for ever. Sanctification is always represented in Scripture as an act of which the subsequent process of conforming us to the image of Christ is the issue.

After prayer for an outpouring of the Holy Spirit on all the friends in China, Mr. George Miller, of Ning-kwoh, stepped on to the little platform, and told us of his nine years' work in China, and the self-supporting church at Ning-kwoh.

One thing is characteristic of these meetings: that in response to the leading of the Holy Ghost, the prayers seem to flow in tides of desire and longing, as the various needs are mentioned before God. Until actually entered upon, one never knows how deep they may reach; and, over and again, the strong assurance comes that "we have the petitions that we desired of Him."

How often we turn to the promise of that hymn,

"There shall be showers of blessing,"

Miss Ricketts, of Swatow (English Presbyterian Mission), spoke of much blessing in their work; of journeys 200 miles inland (upon which she always wore the native dress); and of signs of a general shaking of the dry bones throughout China.

Saturday, 21st April.

From a Kings iii. 1-13, Mr. Sloan spoke further about prayer.

Solomon had gone to Gibeaon to sacrifice; and there, in the place of sacrifice and self-surrender, God met with him in definite transaction. All God's resources were put at his disposal when he said, "Ask what I shall give thee." Solomon's answer proved that he was worthy of the confidence reposed in him. Give me a hearing heart, he said, that I may occupy aright the place that Thou hast committed to me. And God said, "Lo, I have given thee a wise and an understanding heart. . . And I have also given thee that which thou hast not asked, both riches and honour."

Abiding in Christ we, too, might ask what we would, and it should be done (John xv. 7). The Holy Ghost would ask for things through us which we should never ourselves have dreamed of asking.

Mr. George Huntley, who had just returned from Ch'eng-ku, in Shen-si, described the progress of the work there, and the blessing which had been vouchsafed. The prospect for the future, he said, never looked so bright as it did to-day. Calling in at Gan-kwang on his way to the coast, he found only six men in training, notwithstanding all the need of inland China.

Prayer and praise ascended to God as we remembered various matters suggested by Mr. Huntley's address—praise for all that God had wrought in Ch'eng-ku, and throughout China; prayer for four men who had gone back; for all the missionaries; for the native Christians, that they might arise and become the evangelists of their own nation; and also for the hundred young men required for the work.

Mr. Lawson, of Kwei-hwa-cheng, wrote of twenty baptisms—the first in the place; while from Ta-tung and Lui-chun come news of blessing.

Dr. Churcher, of the North Africa Mission, who was present, told of his eight years' work amongst Mohammedans.

There has been much blessing at Miss Soltau's meetings for young women, many having been converted, and we joined together in thanksgiving to God for this.

Mr. Taylor and the meeting of the China Council were also remembered in prayer.

Saturday, 28th April.

Praise for blessing vouchsafed at Straiton in answer to prayer offered last week was followed by earnest prayer that our present gathering together might be full of blessing for those in China.

Mr. Wood gave a detailed and extremely interesting account of the many meetings just held in the Midlands. Strength had been wonderfully supplied for the work with spiritual blessing in their own souls. From Scotland Mr. Drysdale wrote of similar meetings in Fifeshire, with both young men and women offering for China.

"Ask ye of the Lord rain in the time of the latter rain, so the Lord shall . . . give them showers of rain." When God is blessing that is the time, not for ceasing from prayer, but for laying hold of Him afresh. We must in these days of blessing ask for all God's children that the Holy Ghost may awaken in their hearts a true missionary spirit. Enough money would then come to evangelise the world over and over again; mere appeals for money were of no use. Such were some of the comments on the text quoted.

Prayer followed for all Missionary Societies, and that the command, "Go ye," might be fully obeyed by the Church of Christ.

Diaries from Mr. Pearse at Ning-kwoh, Miss Cream, She-kitian; Miss McMin, Yun-nan Fu; and Miss Astin (now Mrs. Green), Pao-ting, were also read.
Gleanings

FROM MR. STEVENSON'S LETTERS.

MARCH 9th.—On February 15th we had the pleasure of welcoming a party from the North American Council, namely, Mr. and Mrs. Giffen, the Misses L. Hastings, Muldrown, Graves, Collins, and Forsburg.

While I was at Yang-chau a number of designations were made. Miss A. Simpson and Miss M. E. Reid will accompany Mrs. Thorne and Miss Dunn to Yuen-wan, eventually taking up work at Ta-li Fu. The Misses Meller and Pickles went to Liang-chau; Misses Watkins and Galway to Lan-chau; Miss Ardern to Hwuy-chau; Misses Hodgson and Mildred Clarke to Ta-yuen Fu; Misses Roberts and Hoskyn to Ping-yang; and Miss Watz to Yuen-ch'eng.

We have had much reason to thank God for the loving and efficient services rendered by Miss Hanbury and her fellow-workers in Yang-chau.

On the 3rd inst. Mr. and Mrs. Giffen left for Gan-king, and Miss Ramsay and Miss M. E. Davies for Kiu-kiang.

On the 17th February Mr. G. A. Huntley left for Tien-tsin, and Messrs. Alstrand and Gulbrandson arrived from Han-kow.

On the 26th Mr. and Mrs. Stanley Smith arrived. They leave us to-night for Yokohama.

We have had the pleasure of a visit from Mr. Theodore Howard's daughter from Japan. She has been staying at Mr. Hodges', and is returning to-night.

I am glad to say that Mrs. William Cooper is a good deal better. The Misses Black have left Han-kow. Mrs. Graham has settled happily into the work at Lu-chau.

Departure for China.

On 15th April, Mr. B. M. Mccowan, per P. and O. ss. Rome, designated for the Boys' School, Chefoo.

Arrival in England.

Mr. G. A. Huntley, from Cheng-ku, Shien-si, on 11th April.

The New Missionary Boxes.

We have lately prepared new missionary boxes with an entirely fresh design, and shall be very glad to forward them to any friends who will undertake their charge, not for the solicitation of contributions, but for the freewill offerings of the Lord's own people.

Will all friends who at present hold our boxes keep them to us that they may be exchanged for the new issue? It is very important that boxes which for any reason cannot be further used should be returned, and we ask our friends kindly to oblige by doing so.

We take this opportunity of most warmly thanking all the numerous friends, including members of Y.M.C.A.'s and Y.W.C.A.'s, Bible classes, missionary bands, Sunday-school teachers and scholars, and many others, who have hitherto rendered very acceptable and valuable help to the work in China through their missionary box contributions. In the majority of cases the contributors are, of course, entirely unknown to us, and we feel that the money received through the medium of these boxes often represents a good deal of self-denial on the part of the quiet givers, and it is our earnest prayer that the Lord, who ever stands by the heart of the Christian Church as to her duty to the heathen. Price one penny.

Inquiries for our own Heart?" by a Missionary on the Field. Over sixty searching questions addressed to the heart of the Christian Church as to her duty to the heathen. Price one penny.

The Home-call.

(From Mr. A. T. Polhill-Turner's "Our Missionary Service in Far-off India").

March 25th.—The Misses Black left us last week for Han-kow.

The Home-call.

(“Lord, I will not say ‘No’ to Thee again”—the words of a young girl in prayer shortly before her unexpected Home-call.)

“I will not say ‘No’ unto Thee, Lord, Ah! never, no, never again”—He guided her soul into blessing. He taught her to answer ‘Amen.’

She knew not the pathway before her. Was nearing the Heavenly goal; That soon to the glory with Jesus.
The Father would summon her soul.

She knew, ah! she knew Whom she trusted, And how could she say to Him nay? Or fear to continue the journey.

With Him as her strength and her stay.

The sheep are all known by the Shepherd he planeth the pathway for all; And tenderly, lovingly teacheth His children to list to His call.

His plan—it is perfect in wisdom; His heart—it is perfect in love; And gently our souls He prepareth For all He's prepared us above.

And there in the joy of the glory. The end of the Heavenly race, There'll never be room for repentance For what we have chosen through grace.

And now from above there is ringing A message that reacheth to me: "Oh! never say ‘No’ to the Master; He will not say ‘No’ unto thee." April, 1894.

Publications.

(To be had at the Office of the Mission, 4. Pyrland Road, London, N.)

“The Trial of Faith,” by the Rev. Samuel Drake, published some years ago, can now be had at the reduced price of 3d. per dozen for distribution. (Envelope Series). This booklet sets forth the conversion and subsequent life of an earnest Christian Chinaman. While enquiring as to the way of life he travelled twice to visit the missionaries. During his absence on each occasion, a son was nearing the Heavenly goal; and later his house became an opium refuge, where very many were cured and some brought to Christ.

“Questions for my own Heart,” by a Missionary on the Field. Sixty searching questions addressed to the heart of the Christian Church as to her duty to the heathen. Price one penny.

Mr. Theodore Howard's daughter from Japan. She has been staying at Mr. Hodges', and is returning to-night.

We have had the pleasure of a visit from Dr. and Mrs. Wm. Miller Wilson, arrived from Hong-kong and Ping-yang. Mrs. Gray, Dr. and Mrs. Wm. Miller Wilson arrived.

We have had much reason to thank God for the loving and efficient services rendered by Miss Hanbury and her fellow-workers in Yang-chau.

The Misses Meller and Pickles went to Liang-chau; Misses Watkins and Galway to Lan-chau; Miss Ardern to Hwuy-chau; Misses Hodgson and Mildred Clarke to Ta-yuen Fu; Misses Roberts and Hoskyn to Ping-yang; and Miss Watz to Yuen-ch'eng.

On the 3rd inst. Mr. and Mrs. Giffen left for Gan-king, and Miss Ramsay and Miss M. E. Davies for Kiu-kiang.

On the 17th February Mr. Foucar and Miss McDonald Lawson arrived to-day from India.

I am glad to hear that Mr. A. T. Polhill-Turner had a good voyage to Wan-hien. I am also glad to learn that Mrs. Lachlan is a good deal better.

March 16th.—On the 12th Mr. Windsor arrived from England with Mr. Brewer; also Mr. Byford from Australia.

Miss McDonald Lawson arrived to-day from India.

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On the 24th January Mr. J. G. Cormack was married to Miss A. Y. Anderson at Chen-tu, and on the 15th March Mr. C. H. S. Green and Miss E. Astit were united in marriage at Tien-tsin.

March 20th.—Mr. and Mrs. Beynon and three children left last Saturday for England, and Messrs. Alstrand and Gulbrandson arrived from Han-kow.

Miss McDonald Lawson arrived to-day from India.

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China's Millions.

The foundation of our Spiritual Life.

BY WALTER B. SLOAN.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. (Rom. viii. 9.)

HE truth which these words express is one of the foundation facts of our life as Christians; and yet many of God's children seem to come short of a full apprehension of it, and accordingly their faith lacks one of its secure resting-places.

To be "in the flesh," in the sense in which the words are here used, is to have the resources of our life within our own being. It is not a question of what is our conduct, our walk, but what is the condition of being from which our outer life of activity springs. As we are born into the world there are certain possibilities of life hidden away in us to be developed as time goes on. We are born "of the flesh" (John iii. 6), and the development of that life is "in the flesh." According to the manner of our life's beginning, so must it continue.

When the Apostle Paul makes use of the expression "in the flesh," he does so in order to describe the condition of every human life as it is in itself, apart from the grace of God in regeneration. We read in the Epistle to the Galatians of those who desire to make "a fair show in the flesh"—that is, those who wish to recognise something in their natural life that can be made acceptable to God. But the testimony of God is emphatic: "So then they that are in the flesh cannot please God" (Rom. viii. 8). And, in response to the desire of some of the Galatians to make a fair show in the flesh, Paul protests in the strongest fashion, saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world" (Gal. vi. 14, mar.).

Keeping before us the fact that we "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in us," we notice that it is the Holy Spirit's presence in His regenerating power that alters the condition of our being.

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as a gift. Not infrequently in Scripture spiritual processes are viewed as beginning at what is more precisely a point of new development."

The Holy Spirit having come to us in regeneration, we are told that we are not now "in the flesh," but "in the Spirit." Formerly, only one manner of living was possible to us; we were "in the flesh," and we could only walk after the flesh. Now, there is only one way of living that is right for us: we "live in the Spirit, let us also walk in the Spirit." (Gal. v. 25.)

But the very manner of the appeal thus made to us to walk in the Spirit involves the possibility of our going back to walk after the flesh. This was just what some of the Christians in Galatia had done (Gal. iii. 3), and what so many of the Lord's children are doing to-day. Having begun in the Spirit they seek to be made perfect by the flesh. We must recognise afresh God's statement concerning the condition of our life; that it is no longer "in the flesh," but "in the Spirit," and as faith lays hold upon this fact the possibilities of a walk in the Spirit will open up before us. In response to every effort that the enemy may make to turn us back, we must claim and hold by faith the fact that God has put us into a new position; and, as we thus take possession by faith in the Word of God, we shall go on to know this newness of life.

It is well for us to see clearly that to walk in the Spirit is not some great attainment, but the necessary outcome of the relationship into which God has brought us with Himself; whereas to walk after the flesh is to go back from that position of grace and to set up again the former manner of life, from which we were turned away at the time of our conversion.

As we continue to recognise ourselves as not in the flesh but in the Spirit, we shall find our hearts brought into glad, free acquiescence in all the will of God, into an experience that will correspond with that indicated by the Lord Jesus when He said to the disciples: "My meat is to do the will of Him that sent Me, and to finish His work." It will become more and more natural for us to take God at His word, and to rely implicitly upon His faithfulness, and we shall watch for the leadings of His Spirit with an ever-increasing readiness to carry them out.

**A Story of Yuh-shan.**

**BY MISS MARIE GUEx, YUH-SHAN, KIANG-SI.**

"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son."—Acts vii. 21.

The kind interest shown in the school here makes it a pleasure to give some further account of things.

Our scholars are naturally delighted when holiday-time comes round; but, without flattering ourselves, we may say that they are equally pleased to come back to our school. Chinese parents have no idea of training their children in any way, and the freedom so enjoyable for the first few days or so at home gives place to a desire for the control and direction which they feel tend to their real happiness. They miss that something that made them feel more comfortable formerly; it may be their bath, or their periodical change of raiment, or perhaps their regular shave! A shave? you ask. Are girls shaved? Yes, do not be shocked; the barber comes regularly to shave our little celestials.

Just picture yourselves in the Mission premises at Yuh-shan (and I hope it will be more than fancy soon for some of you). The house is full of the sound of the monotonous chanting of Chinese children at study, and in response to your request, we lead the way to the school-room.

In a small ante-room, which we pass on the way, stands a Chinaman with a good-natured face. He has a razor in his hand, and before him, on a high bamboo stool, sits a pretty little girl with long, raven hair scattered around her head of a child all round, leaving only enough for a single plait at the back—or two, one on each side.

Do not mind the din as you step into the school-room, for, when the noise subsides, the native teacher who sits at the table yonder is not pleased. Down comes his cane on the desk to remind the defaulters of their duty.

Each child has a book before her suited to her ability, from which so many characters must be learned per day, say four rows. As you know, Chinese books are read from top to bottom, and from right to left, beginning with what we consider the last page. The four rows are termed her "duty;" for each row added she gains a good mark. These children have remarkable memories, and can recite whole books without a single mistake.

After dinner they have a writing lesson. The teacher takes a sheet of paper, on which he has written what the child is to copy, and inserts it between the thin sheets of her copy-book. The characters show through, and the child, having first prepared her ink and pen, traces her own over them, the same copy being used again and again. And so, at length, hand and wrist acquire the firmness so much needed for the many intricate signs of the Chinese characters.

We see you looking over the shoulder of that little girl sitting nearest to the teacher. Her name is Lan-chu. She is a new scholar, and we take her age to be between eight and nine years. Her story may draw out your hearts to pity and sympathy.

**Her Parents Did Not Want Her!**

On the day she was born they scarcely looked at the child. Her mother had not been reared in Christian teaching. She did not want children, and on the day her daughter was born they decided to let her die. But a nurse who was very fond of the child took her away when she was about a month old and hid her in the house. For nine years the girl was given food when she was hungry and taken care of in every other way; but the necessary outcome of the relationship into which God has brought us with Himself; whereas to walk after the flesh is to go back from that position of grace and to set up again the former manner of life, from which we were turned away at the time of our conversion.

As we continue to recognise ourselves as not in the flesh but in the Spirit, we shall find our hearts brought into glad, free acquiescence in all the will of God, into an experience that will correspond with that indicated by the Lord Jesus when He said to the disciples: "My meat is to do the will of Him that sent Me, and to finish His work." It will become more and more natural for us to take God at His word, and to rely implicitly upon His faithfulness, and we shall watch for the leadings of His Spirit with an ever-increasing readiness to carry them out.
We are informed that the children who survive are removed on the 16th of each month to the Foundling Hospital. Any woman who wishes a child to nurse may go there and make her choice, and towards the cost of maintenance she receives a small monthly sum. It was thus that our little Lan-chu was launched upon the world. Chosen some years ago by a childless old couple, she was carried, strapped on the back of the old man, to their home in Sa-kung-ling, a village seven-and-a-half miles from Yuh-shan. It is quite customary in these parts for aged folk who have no family to adopt a child who will be company to them and brighten their home.

But Lan-chu's foster parents were very poor, and the child began to pine for want of proper nourishment. The old couple were Christians, and, seeing that she was getting worse and worse, and not likely to live, they made up their minds to take her to the "Jesu-T'ang" (Jesus Hall) for treatment.

At that time Miss Mackintosh (now Mrs. Lachlan) was at the head of the station. Her whole heart went out to the poor little creature as she beheld it, full of sores, frightfully thin, and scarcely able to bear handling. Believing that it would die unless carefully tended, she nursed it night and day until, in about nine or ten months, it was, under God's blessing, almost quite strong and well.

When about three years old Lan-chu went back to Sa-kung-ling. Already she had shown herself to be of a peculiar disposition and temperament. Very affectionate, she was at the same time very self-willed, flying into fits of passion when crossed in any way. However, the old couple doted on her, and all went satisfactorily enough until she had grown a good-sized little girl. Beginning then to find her home too narrow for her adventurous spirit, she would slip away unseen; and, forgetting time and distance, would go on and on, over hill and dale, charmed to meet the boys and girls of her own age, who shepherded the goats or lambs, or watched the buffaloes.

How enjoyable it was to behold their games! how much better than to remain at home with little more to do than feed the fire that cooked the rice! So she thought, and repeatedly, in spite of severe punishments, she so far forgot herself in her rambles as to find it impossible to return home for the night, which she would spend under the starry vault of heaven, wondering, doubtless, why all the brilliant candles overhead were alight. Sleep overtaking her, she would lie down under some bush, only awaking as the sun the next morning caressed her rosy cheeks. Recalling in an instant where she was, and, making up her mind to brave once more the impending storm, she would run to her home (a miserable little cottage), there to find the old couple in great distress, and not knowing very well what to do with her—whether to scold, or to forgive and embrace.

While walking along one night in the dark she fell into a pond of foul water, remaining in it till a passer-by picked her up and brought her home. She had inhaled impure air all night; blood-poisoning ensued, and she was very ill. Her head became a mass of sores, necessitating the shaving off of all her hair. What a queer little thing she looked then!

It would, however, take too long to tell of all that befell Lan-chu on these rambles. The old couple tried to alter her ways, but without success. They had neither the firmness nor the wisdom requisite, and so the child grew more and more uncontrollable, learning all sorts of evil things from the children of the heathen around. She became the terror of the village, and her foster-parents in despair cried to the living God, who was watching over that child of many prayers.
We had for some time feared to take her into school, lest her influence with the other pupils should prove harmful; but now, after special prayer, we decided, with the help of God, to try to tame this child, and to bring her up for Him. During the summer holidays we took her on probation, resolved, should she behave well, to keep her on thereafter with the others. So defiant and mischievous, we felt as we looked at her that only the grace of God and His love could ever effect a change in her heart.

Oh! how stormy the first weeks were. We gave her the school-room all to herself, and as she was so wild and unreliable we had to shut her up in it unless one of us was present with her. How hateful the confinement was to her! How she longed to get away! We gave her some toys, but she was too angry to look at them. We promised to reconsider her if she would be good and learn something every day. Her face brightened, and she agreed, but the native teacher had to exercise much patience with her. Once or twice we thought we might give her a little liberty, but each time she tried to run away. So we concluded the time had not yet come.

Little by little she began to yield as she discovered that no one took much notice of her fits of anger; and, finding that good conduct was rewarded, she grew more content, and thought her condition not so terrible after all.

By the time the holidays were over, Lan-chu was sufficiently changed to allow of her remaining with us. Her joy was very great on the day the children came. Since then she has been steadily progressing in what is good, and showing a great ability for learning. To God be all the praise.

She is just now spending her New Year's holiday at home of Mr. Li, our Christian teacher, and enjoying herself there. We have great hopes of her becoming a useful woman. Some of her schoolfellows are already walking with us in the narrow way. Do pray earnestly that Lan-chu may be brought early to the Lord. God grant that all who read these lines may join in singing the everlasting song of praise to the Lamb who was slain for us.

C.M. Meetings in Scotland.

(From THE REAPER.)

T is with grateful hearts that we record the three days of conference held in Auchiarder in May last, with our friends of the China Inland Mission. From first to last a deep sense of God's presence was experienced, and as one after another of these dear servants of God, who have hazarded their lives for the spread of the Gospel, told their varied experiences, one realised more vividly than ever the pressing claims of the heathen world on all true believers. A large map of China, showing the mission stations in the different provinces, being exhibited behind the platform, we became so familiar with the geography of the country, and with its manners and customs, that the far-off land seemed to be brought very near. Those privileged to be present at all the meetings will have a new conception of that great country, and a much deeper desire to pray on its behalf.

At the Conference in the afternoon D. Keith Murray, Esq., presided. The addresses of the missionaries all clustered round the thought of "The King," the subject chosen for conference. Mr. Armstrong from Chefoo spoke first on "The Power of the King," and in a very impressive address brought us to realise our present relationship to Him, and the glorious anticipation of His appearing. Mrs. Graham Brown from Lan-chau, took up "The Love of the King," given so freely without anything on our part to call it forth. Mr. George Miller, from Nings-kwoh, followed on "The Gifts of the King," and in the course of his address gave facts which spoke loudly on our unfilled duty towards the heathen. Miss Jones concluded by giving a series of experiences which illustrated forcibly the three divisions of the subject, and proved that the power of God is often manifested to a greater extent in heathen than in Christian lands.

At the large evening meeting several of the missionaries appeared in Chinese costume. Mr. Armstrong presided, and Miss Muir (also from Lan-chau), Mr. Miller, and Miss Jones spoke on "The Enemies of the King." It was a very searching time, many of the enemies being shown to be ways and habits tolerated by the King's own. A solemn picture was also given of the darkness that brooded over a heathen land. The people were completely under the influence of fearful superstition, and Satan not only had full sway over their minds, but was openly worshipped.

On Sabbath morning a united meeting of the Y.M.C.A. and Y.W.C.A. was addressed by Miss Muir and Mr. Miller on "The Servants of the King." In the afternoon Mrs. Armstrong and Miss Jones spoke to the children, and at the testimony meeting which followed the three ladies gave most stirring witness to God's faithfulness in caring for them in trying circumstances, and delivering them out of many dangers. Numerous touching incidents were related, proving the truth of the word, "Before they call I will answer."

A deep impression was produced, which reached its height when Miss Jones told how the Lord, by allowing her to be laid low with a severe attack of fever, had prevented her from embarking in the Bokharra, a steamer which a few days later was dashed to pieces on the coast of China.

The meeting at night was largely attended.—Subjects: "The Grace of the King," and "The Glory of the King." Various church services and meetings in Crieff and Dunoon were also conducted.

At the concluding meeting on Monday night the hall was filled with a large and interesting audience. Mr. Armstrong presided. Many children had been attracted to the meeting, and Mr. Graham Brown (who, with a few others, wore Chinese dress), gave a bright word specially to them. After "Jesus loves me" had been sung in Chinese, the children being dismissed, the rest of the large audience settled down to a deeply solemn meeting, which proved a fitting termination to this season of blessing. Mr. Graham Brown began with a very earnest address, and Miss Muir followed, giving personal testimony as to her inner experience, which was blessed to many. Mr. Miller concluded. The close of the meeting, conducted by Mr. Armstrong, was a time of great searching and power. A call was first made for surrender to the will of God, and then at the after-meeting, to which many remained, a response was made by several to a call for volunteers for China.
The Province of Kan-su.

BY GEORGE GRAHAM BROWN, OF LAN-CHAU.

At Han-kow, in the plains of Central China, the trade route for Turkestan diverges from the course of the Yang-tsi river, and, passing through the provinces of Hu-peh and Shen-si, proceeds thereafter to the north-west by way of Kan-su.

After leaving Han-kow, although many a weary mountain-range is crossed, the general altitude of the country rises but slowly until one approaches the borders of Kan-su, when the elevation immediately becomes more pronounced. We have now reached the eastern border of that Central Asian plateau which rises higher and higher towards the West until 17,000 feet are registered in Northern Thibet.

To this plateau the province of Kan-su belongs; and proceeding across the province in a north-westerly direction, touching at the various mission stations, one finds that the height of each successive station is greater than that of the preceding.

Lying in a higher latitude, and with a general altitude greater than that of most of the other provinces of China, the temperature and climate are correspondingly different. Indeed, the difference in this respect between north-west China and China of the sea-board must be even more marked than that between Southern France and the interior of Norway. During the winter the cold is considerable in Lan-chau, which lies 5,474 feet above sea-level; and were there no other argument for native dress than the warmth and comfort of a sheepskin gown in winter that would be sufficient. In the summer, again, the temperature is comparatively low, but the heat is more trying to the nervous system than on the plains. Scientists speak of a continuous evaporation of the inland seas of Central Asia, and to this fact, in great measure, must be attributed the popular belief amongst the natives that the climate is steadily becoming drier. A year's drought is now of frequent occurrence. Malarial fever is, however, little known; and, on the whole, there seem to be few provinces in China in which work can be carried on under such healthy conditions.

It is necessary to alter many of our preconceived ideas before we can grasp the daily surroundings of our brethren now working amongst the people of that little-travelled corner of the empire, from whose midst came the first ruler of United China.

The area of Kan-su, as now defined, is somewhat smaller than that of England, Scotland, and Wales together; but the province is only sparsely inhabited, the present population being estimated at from 3,000,000 to 5,000,000. In the early part of this century Chinese returns gave 15,000,000 as the total; but foreign statisticians reduced that number to 3,000,000, after the terrible scourges of war, pestilence and famine, occasioned twenty to thirty years ago by the repeated incursions of Mohammedan rebels, had swept the province. To this day numbers of ruined villages and desolate homesteads tell their own tale of days when conformity to the false faith or death met all men alike with their ghastly dilemma.

The natural features of the province cannot be called specially interesting. There are great deposits of fertile Loess earth, especially in the district around Lan-chau, the provincial capital, to which district these notes particularly refer. The public roads frequently pass through cuttings in the solid earth, seemingly more than 100 feet in depth; and the traveller's view is often limited by walls of a neutral grey-brown tint. The same colour prevails over the whole landscape, for clouds of dust cover everything.

The accompanying sketch is reduced from a photograph taken by a Cantonese. It shows the Yellow River spanned by its famous bridge of boats, called the "First Bridge." The river here is about 800 feet in width, and the bridge is laid across twenty-three boats, giving a clear roadway of about twelve feet.

To the right of the photograph is the "Provincial Examination Hall"; in the centre is the "Strong City," where the Viceroy lives. In this city, and on the North main street is our present mission house.

As in Upper Egypt, the great charm of the scenery is found in its atmospheric effects; and many an evening scene comes back to mind as one thinks of the embankment beside the city walls. The last rays of the evening sun are reflected from the bosom of the great Yellow River which flows beneath, while the hills which rise beyond are all rosetinted with the deep sunset glow.

The Yellow River is said to have already flowed 800 miles before it passes under the walls of Lan-chau; and, from the force, even there, of its muddy waters, it is evident that its source must lie far up amongst the snows of "the great closed land." From Lan-chau a great detour is made out
into the desert, ere, returning, it flows through Ho-nan and Shan-tung, emptying itself finally into the Yellow Sea. A deposit of fertile mud, swept down from the uplands of the north forms both the richness and the danger of the plains through which the river has its course; for, slowly filling up the river-bed, it surely prepares the way for the terrible inundations which work such widespread ruin amongst the millions of the neighbourhood. Probably thus the river has earned its well-known name of "China's Sorrow."

The people of Kan-suh form an interesting study. Said to be originally descended from the old Scythian races which inhabited Central Asia, there are also Mongols, Turks, and Thibetans, with a few of the Aboriginal tribes, while the various garrisons are manned by Manchus, Cossacks, British, French, and Thibetan troops. The heathen—foreigners), yet there is a steadiness of purpose and firmness of character not to be found amongst some of their neighbours. Slow-witted in comparison with their brethren of the south, they admit the charge, but blame the heated brick-beds on which they sleep, as being, at least in part, the cause. Nor will the man who has gone through a night's alternate grilling and chilling on the top of one of these brick-beds on which they sleep, as being, at least in part, the cause. Nor will the man who has gone through a night's alternate grilling and chilling on the top of one of these ovens decy the possibility of some such effect. Add to this the effects of eating and smoking opium—habits which have gained a terrible hold of the people—and one ceases to marvel that these heirs to centuries of idolatry are slow to move from the habits and traditions of their fathers.

The dialect of the people is not musical, but it has at least two advantages. It is practically spoken upon but two tones, and a limited vocabulary is sufficient amongst the villages and small towns, where there is not much contact with the outside world.

The iniquitous vice of opium is even now working its direst evil upon the people throughout the province. In the sub-prefecture of Lan-chau, which is famous for its fertility, the growth of the poppy has already supplanted the cultivation of wheat, which has now to be imported. What the result of a famine would be we cannot say; but, when the people themselves remark with sardonic humour that eleven out of every ten persons in the Lan-chau district use "the foreign smoke," the hold which opium has upon them is evident, and their physical and moral degradation may to some extent be gauged.

One of the most difficult problems in connection with the evangelisation of Kan-suh is that of the large Mohammedan population. There are districts where no Chinaman may move from the habits and traditions of their fathers.

Marriage

DR. HOWARD TAYLOR AND MISS GUINNESS.

On the 24th of April last Dr. Howard Taylor (Mr. Hudson Taylor's second son) and Miss Geraldine Guinness were married in the Cathedral at Shanghai. The Rev. W. W. Cassels (C.I.M.) officiated, and the Rev. H. C. Hodges afterwards addressed the newly married couple. In the kindness of her heart a friend had decorated the Cathedral very beautifully, and quite a number of people were present. In the course of the ceremony the hymns, "Jesus, the very thought of thee," and "O God, our help in ages past," were sung. Afternoon tea in the C.I.M. Home followed, succeeded by a short service in the Hall, at which Mr. Taylor and Mr. Stevenson, and Dr. and Mrs. Howard Taylor all spoke. "It was a very happy day" writes one who was present, "and we felt that the Lord was among us." Dr. Taylor and his wife set out the same evening on a visit to Hang-chau, Shao-hing, and some of the other stations in Cheh-kiang Province.
Editorial Notes.

We have had the privilege, for the second time, of gathering together the majority of our missionaries now in Great Britain for a few days of waiting together upon God in view of our Annual Meetings, which were held on 12th June. During the first day we were specially conscious of the opposition of Satan, but on the second day the power of the Holy Spirit was graciously manifested, and in the evening we had great liberty in prayer. The Lord God seemed bending over us to receive and answer our petitions, and we feel sure that the hearts of many of our Chinese brethren and sisters, as well as of our fellow missionaries, will be filled with the Holy Spirit in response to our prayers on their behalf offered in the Name of Jesus.

The Anniversary Meetings were well attended, and we feel sure that our beloved workers returned from China have never had so much to tell of "what God hath wrought" as during the year 1893, when 821 converts were baptized. But, as Mr. Cassels was led to remind us in the evening, our eyes must not look at the "hitherto" so as to feel in any way satisfied with what lies behind; we must go on to the "henceforth" of what God has promised to do for His great Name's sake.

A letter was read from Mr. Hudson Taylor, which we publish below, and to this we refer our readers for a few statistics concerning the work of the year.

Our platform was quite filled with the missionaries now at home on furlough; but we would remind our friends that with our present numbers, if every missionary could remain ten years in the field, we should have about fifty coming home on furlough every year. We look forward to quite a number of our fellow-workers returning to China later in the year.

We are thankful to God for a considerable increase in our income during the past year; but with a large number of missionaries at home, and looking forward to a number returning in autumn, for whom passages must be provided, we much need the prayers of all our friends that God will graciously continue to supply our needs "according to His riches in glory by Christ Jesus."

Letter from the Rev. J. Hudson Taylor.

ADDRESSED TO THE FRIENDS ASSEMBLED AT THE ANNUAL MEETINGS, JUNE 12TH, 1894.

Dating from Shanghai, 28th April, 1894, twelve days after their safe arrival from England—after giving some account of various meetings held in Canada and the United States, particulars of which appeared in our May number, p. 62—Mr. Hudson Taylor proceeds to say:

Shanghai was reached on the 17th April. Most of the members of our China Council were waiting us, and the meetings, which commenced next day, have continued up to the present time. On Tuesday, the 24th inst., it was a great joy to us to be present at the marriage of my dear son, Dr. F. Howard Taylor, to Miss Geraldine Guinness. I feel sure that many friends will join us in praying for blessing on their united lives.

We left England too early to receive reports of the work of last year from China, and have been so occupied since arrival that it has been impossible to compile the Annual Report. A few general facts will be all that I can now give. During the year 1893 there have reached China sixty-one new workers—fifty to join the Mission, and eleven to work as associates. Of these four came from Australia, five from America, and the remainder from the United Kingdom and the Continent of Europe. The removals by death during the year were five, namely, Miss E. Ramsay, Mr. Theodore Foucar, Mr. H. G. Upham (an Australian worker), Mrs. Elliston, and Miss C. P. Clark. The proportion of deaths for the year was at the rate of nine and one-twentieth per 1,000—a smaller death-rate than we have had for many years.

As to the work in the Interior, one station that appeared in the list for 1892 has been given up (the one formerly occupied by Miss Annie Taylor, now working for Thibet), and two others, Shâ-shi and Shih-sheo, became out-stations, as we have no resident European worker for them. On the other hand, fifteen additional stations have been occupied, the largest additions being in Shen-su, where five new stations were opened in the Si-gan plain. In the province of Kiang-su four new stations have been occupied by lady workers under the superintendence of Mr. Orr-Ewing. In six other pro-
We are thankful to record a larger number of baptisms than last year—821 male and female members were baptized. The number in 1892 was 673, and in the two years, 1890 and 1891 together, 841 were baptized. After deducting the losses to the native churches from deaths, removals, and discipline, there remain 4,234 communicants in fellowship—a net increase of 402 men and 126 women. Up to December 31st 6,448 persons have been baptized from the commencement of the Mission, of whom no small proportion have been called up higher. The number of stations and out-stations occupied by the Mission is now 220, in which are 134 organised churches. The number of native helpers is 366, of which 105 are not supported by the Mission. We are thankful to know that the native churches are increasingly feeling their responsibility to extend the work among their own people and to sustain it. The circle of churches connected with Hang-chau, where the work was commenced on the arrival of the Lammermuir party in 1866, are now wholly self-supporting—they have been partially so for many years; but during 1893 they have taken up the entire support of all the native helpers in the out-stations to which for some years we have contributed. By far the larger number of additions to the future blessing.

Earnest and continued prayers are needed for some of the hard parts of the work. YUN-NAN has not yet begun to yield fruit as we should wish; KAN-SUH, too, is cause for much prayer—so large a part of the population being Hunanese makes the work very uphill and difficult. Mr. Williamson is somewhat more cheered about the work in Fung-hwa district; but there is still much need of prayer, and among the places for which we would ask special prayer is the province of PAN-HU. It will not be forgotten by our friends that the increasingly strong wave of anti-foreign feeling in some districts—which issued last year in the murder of two Swedish missionaries in Hu-PEH, and was very distinctly felt elsewhere—not only makes the work more difficult, but calls loudly for continued and earnest prayer that the lives of our beloved brethren and sisters labouring inland may be preserved, and that the power of the Holy Ghost may so rest upon them and upon the native Christians that nothing may prevent the progress of the Redeemer's kingdom.

We are very grateful to you, beloved friends, for your continued sympathy and support. We were thankful before leaving England to know that the English income was about £7,500 more than that of 1892; independently of which there was received in China, inclusive of remittances from America and Australia, something over £8,000. This is about £1,700 less than was received in this way the year previously. Allowing for this, however, the gross income of the mission will be nearly £6,000 more than that of the previous year. For this we thank God and take courage.

My time is gone, and other interesting facts which I would fain mention must be reserved for the Annual Report.

Yours gratefully in Christ,

J. HUDSON TAYLOR.

The Anniversary Meetings.

HE twenty-eighth Anniversary of the formation of the China Inland Mission has come and gone; but we are sure that the blessing of these days remains, and will yet be found transformed and glorified in the life of many a Chinese man and woman. What God doeth He doeth for ever. The afternoon and evening meetings of Tuesday, 12th June, perhaps stood out as complete in themselves in the minds of many of the friends who gathered with us in such large numbers in the Mildmay Conference Hall on that day, afternoon and evening; but to those who were present at the preliminary prayer-meetings on Monday night and Tuesday morning, and more especially at the preceding private meetings of missionaries, they were but the culmination of a series and the outward expression of hours of waiting upon God.

THE PRELIMINARY MEETINGS.

HE private meetings of missionaries and others connected with the Mission, when most of those at present home on furlough, etc., gathered in the presence of the Lord seeking fresh blessing for all the work and fresh anointing in it, were times of special blessing. God drew very near, opening up, through the Spirit, fresh visions of the possibilities of grace, and working "new things" within the hearts of many. These meetings were conducted by Mr. Sloan, and Mr. Cassels also spoke one evening.

The first public meeting for prayer, held on Monday night, was presided over by Mr. Broomhall, who read and commented on John xvii.

The meeting being thrown open for prayer, Mr. Theodore Howard led first in praise for all past mercies; and then, with one heart, we joined with him in placing the whole Mission and its work afresh into the hands of God. In the prayers which followed, the longings of many hearts found expression and relief. "If we know that He hear us, whatever we ask, we know that we have the petitions that be desired of Him"—and that "exceeding abundantly above all that we ask or think."
Several missionary brethren and sisters recently returned from China now told us of their experiences there. Of these and the succeeding testimonies, we can, for the most part, give but the barest outline. Each possessed a character of its own and illustrated the many varied sides of missionary life.

Mr. Drysdale, one of "the Hundred," came first. His was a story of considerable early difficulties and of God's faithfulness, as, much discouraged, they finally cast themselves afresh upon Him. The break came with a young Mohammedan who stood boldly out for Christ. The picture of the old evangelist was striking. A man of prayer, he would stand for hours in the courtyard, night after night, pleading with God for blessing.

Miss Ramsay followed with a tribute to the memory of the late Dr. Cameron. Speaking of Chung-king, where for many years her work had lain, she told of the outpouring of the Holy Ghost which was vouchsafed a year or more ago in response to definite prayer and waiting upon God. Conscious of their need, the missionaries of the various Societies in Chung-king had met together, seeking with one heart the filling of the Holy Spirit; and upon one and all of them the Holy Spirit came.

Our hearts were left "silent unto God," as Miss Jones finished her account of a single journey on the Han River, with its repeated instances of the love and care of the ever-present God. A time of many trials and difficulties, it proved a time also of wonderful, divine interpositions. Being unwarrantably detained one day by customs officials, they were preserved from the robbers who stripped the other boats which had been allowed to pass on. At another time the direction of the wind was changed most opportunistly in answer to the prayer of the native evangelist. Again, when wrecked on a rapid—six helpless women, with valuables belonging to themselves and others—they found themselves safe and at peace throughout the night, while the boatmen who crouched in fear at a little distance were robbed.

On Tuesday morning Colonel Morton of Mildmay, presided. Reading from Rev. xviii., he reminded us that the Lamb must conquer; for (1) "He is Lord of Lords and King of kings," and (2) "they that are with Him are called, and chosen, and faithful."

After a season of open prayer, Mr. Heal told us of his work in a very old station (Sin-ch'ang) where some of the converts were nearly as old in grace as he was in years. The work was very hard at first (for Cheh-kiang used to be one of the very hard provinces), but gradually things improved. The little chapel had been erected almost entirely at the expense of the native Christians. These men believed in personal dealing, and seized every opportunity of talking to the unsaved.

While in Chang-shan Miss Littleter had frequently visited a neighbouring city, Peh-shih-kiai, over a Sunday, but later she went to live alone there. This had proved a source of blessing not only to the people, but to herself, for she not only got near to them but learned in a new way how much God could be to her. She had now returned to Chang-shan. The verse given her when she first went out had more meaning now than ever: "Bind the sacrifice with cords to the horns of the altar."

Mrs. Graham Brown presented a dark and sad picture of Kan-suh and the city of Lan-chau; but an undertone of triumph ran through all her words, throwing them into strong relief, for, as she said, the Lamb must conquer. Lan-chau might be a vineyard, but it was one very full of stones. Ninety per cent, of the people smoked opium, and they were all utterly indifferent to every higher thing. There were many Mohammedans, who, while they prayed every day to Jesus (Jesus) denied his divinity.

Very beautiful was the story of the blind old beggar woman who passed away rejoicing in the Lord.

THE AFTERNOON MEETING.

TUESDAY, 12TH JUNE.

Entering the Mildmay Gateway on that pleasant summer afternoon, we made our way with others past the Garden House, etc., to the far end of the great Conference Hall, and, ascending the wide staircase, were soon comfortably seated within.

Picture to yourself, dear reader, a very large and well-lighted hall, surrounded on three sides by a great gallery with a railed-in platform occupying the fourth. Texts of Scripture, of simple design, burn upon the walls, like the writing in Belshazzar's Palace. A long banner, emblazoned with Chinese characters, is suspended over the platform railing, while a great map of China and a diagram occupy the wall behind.

Punctually to the hour the door opened, and the platform was shortly filled with many well-known faces.

SIR GEORGE WILLIAMS,

(President and Founder of the Young Men's Christian Association), took the chair, this being the tenth successive year in which he has done so.

"Far, far away, in heathen darkness dwelling,

having been sung, Mr. Robert Scott, Treasurer of the Mission, read the 72nd Psalm, and the Rev. D. B. Hankin led in prayer.

In the course of his opening remarks the Chairman referred to various points, and said that he thanked God for all the work of the Mission in China during the past year. The hearts of all men had been fashioned alike; the Chinese required what we required; and what suited us suited them. Many who were debarred from going to China, or from assisting otherwise, could yet render definite help in the very important matter of prayer.

Being called upon for the usual outline of Report for the year, Mr. Broonhill, first of all made allusion to the Jubilee Meetings of the Y.M.C.A., giving some interesting reminiscences of his early connection with the Association and its founder. Passing then to the Report, he spoke of progress on every side—increase of funds, of missionaries, of stations, of native evangelists, of converts. As the Chairman had already pointed out, there were more baptisms last year than in any previous year. The missionary death rate was very low; only nine and one-twentieth per 1,000. He went on to express the hope that soon every Christian Church and Association would charge itself with the support of a representative amongst the heathen. Reference was also made to the present crisis in the opium proceedings.

The letter received from Mr. Hudson Taylor (see p. 91) was then read in extenso by Mr. Sloan.

The Rev. Yung-King yen, M.A., who followed, gave us some idea of what the Chinese themselves thought of the methods of the Mission. Three features which he mentioned were of special interest. First, it had gone to the far-off and unreach parts of China; secondly, it had identified itself with the people, living in their houses and adopting their ways and dress; thirdly, it made no appeal to Consuls for redress of injuries. Speaking of the evils of opium, he said there was but one opinion on the subject amongst all Chinamen.

With that beautiful hymn of promise—which seems to find increasing favour everywhere—"There shall be showers of blessing," the meeting now entered on its second phase. Workers from...
the three furthest west provinces of China, Kan-suh, Sh-ch'uen, and Yung-nan, told the story of their labours, joys and sorrows. Of recent years Sh-ch'uen has seen much blessing; Kan-suh and Yung-nan, so far remain pretty much unmove.

Mr. Montagu Beauchamp, B.A., spoke for Sh-ch'uen. Sailing nine years ago for China, he proceeded first to Shan-si. Of the early days spent in Shan-si he always speaks with warm regard. What he saw then in the transformed lives of Pastor Hsi, and others, was to him the promise and earnest of the days to come. Later, Pao-ning in Sh-ch'uen became his headquarters, most of his time being now spent in itineration. With much interest we followed him to the thronging market towns, and into their temples, inns and tea shops, as he described his methods of work. His servant Wan-li carried large tracts and a paste-pot. Portions of Scripture distributed had also been used in a remarkable way. One hundred souls have lately been gathered in from this very district, although little result was manifest at the time.

Miss G. Muir represented Kan-suh. As already mentioned, this is a very dark province. The people were utterly stolid and indifferent, taking no interest in anything beyond food, clothing, and opium. Opium was one of the greatest hindrances. So terribly real was the power of Satan in the homes visited that it seemed sometimes as if they could scarcely utter the name of Jesus to the women, who only mocked them from amid clouds of opium smoke. Their work had been mainly that of breaking up the ground; the reaping time had not yet come. It would come, she knew, and meantime she praised God for all the inward training which had come from working in the city of Lan-chau.

There seem to be many open doors in Yung-nan, although, as yet in most places, there is but little manifest result. When

Mr. Owen Stevenson first went there ten years ago, there were only four workers in two stations; now, he said, there were five stations with about 8 times the number of workers. When opening Kuh-tsing (the last station), he was greeted by name and received with kindness, some of the people having known him through the open-air meetings at Yung-nan Fu. In various other cities he had also had the offer of houses. All round there were open doors, but none to enter them. There were now boldly witnessing for the Lord in Kuh-tsing Fu; and many are enquiring as to the Way of life.

Through the kindness of the Mildmay friends, tea was provided in the large hall below, where many greetings were interchanged.

The Chairman of our Home Council, Mr. Theodore Howard, presided, and with the very first lines of the opening hymn, "Saviour! Thy dying love Thou gavest me," one common chord was struck in every breast.

The Rev. C. G. Moore read of Philip and the eunuch, from Acts viii. 26-40, remarking that in this passage was contained a pattern of all missionary service. Philip knew God summoned him for guiding him into soul-winning. The whole Mission was then committed afresh to God in prayer, while it was asked that that meeting might be a memorable hour and a blessing to all in China.

Mr. Howard referred to Mr. Taylor's letter and its contents, and spoke of the pleasure which his presence with us would have afforded. The work of the past year was looked back upon with more thankfulness than could be expressed. Left in affad was afforded. The work of the past year was looked back upon with much interest we followed him to the thronging market towns, and into their temples, inns and tea shops, as he described his methods of work. His servant Wan-li carried large tracts and a paste-pot. Portions of Scripture distributed had also been used in a remarkable way. One hundred souls have lately been gathered in from this very district, although little result was manifest at the time.

With burning words the Rev. W. V. Cassels, B.A., now laid hold of heart and conscience. It was his intense desire, he said, to be practical in his address. He longed to see the increase. "Whatsoever He saith unto them, they shall enter in." Three were now boldly witnessing for the Lord in Kuh-tsing Fu; and many are enquiring as to the Way of life.

The evening meeting.

Picking up afresh the thread of the Missionary Addresses, we now heard of the Lord's goodness at Ch'eng-ku from Mr. George Huntley. Seven years ago there was no missionary in Ch'eng-ku. Now there were 100 members in the little church, while another chapel had been built in an out-station, and the erection of a third chapel had been decided on. But the work had its sorrows as well as its joys; and passing to the darker aspect of things, he drew aside from the veil of the clothed in heathenism, letting our eyes fall for a moment, for example, upon the figure of that poor criminal publicly tortured to death in a cage.

Mr. George Miller gave some account of his work in Ningkwoh, and the life and triumphant death of some whose cases he mentioned proved it to be true that the old Gospel had not lost its power. Demoniacal possession appeared to be a common thing; but before the Name of Jesus "devils fear and fall." "I am at rest now," said one poor old woman, as the powers of darkness withdrew in answer to their prayers.

And then the meeting drew to a close with an address by Dr. Harry Guinness, who took up Rom. xii. 1, giving Godet's translation of the latter clause of the verse, "such people as ye are." Having made clear the striking disproportion between the ordained Ministers in London and the workers of all sorts in China, he showed how great was our responsibility, privileged as we were.

Bound up as they are with many prayers offered in the prevailing Name of Jesus, the issues of these meetings, in their bearing on the millions of China, are now left with Him who gives the increase. "Whosoever He saith unto you, do it;"
As you can see at a glance, this is a picture of a Chinese school.

In almost every particular the rules of schools in China are different from those in England. Instead of having to learn their lessons in perfect silence, Chinese boys are expected to shout theirs, hour after hour, at the top of their voices; and often the teacher strikes the table violently with his ruler, if he considers there is not a sufficient volume of sound, and he thinks they are getting lazy.

Each boy has to repeat every morning what he learned the day before. Bringing his book, he lays it down most carefully before the teacher, making him a profound bow, by putting his hands together, raising them to his forehead, then down to his toes, and back again to his forehead. He then turns his back upon his teacher and rattles off his lesson (if he knows it) at a very rapid rate. If he does not know it he stops short and begins to tremble. A stern rebuke, some smart strokes on the palm of his hand, and he retires to his seat in disgrace, to do better, we hope, on the morrow. This mode of standing is called "pei-shu," i.e., "backing the book."

The heathen Chinese send only their boys to school; the poor, despised girls being left to grow up in ignorance.

The first lesson-book is the "San-tzu-ching," or "Three Character Classic," the characters of which, and also of several others, are learned, parrot-like, by heart, the meaning not being explained till afterwards. The Chinese have wonderful memories, but they are not as children taught to think, and a Chinese boy of twelve or thirteen is thus very dull and stupid compared with an English lad of the same age.

Boys of different ages have, of course, different books to read, and when they are all in full chorus the noise is deafening, and is at first very trying to a foreigner.

Mrs. Russell and I had the joy of opening a school for the children of the Christians and enquirers at Hiao-i. Six months later, when I left, we had twenty-eight scholars, five of whom were girls with unbound feet. In that time several of the older children had learned by heart nearly the whole of St. John's Gospel (two of them finished it). They also understood much of its teaching; and we had great reason to hope that two of the boys had experienced the new birth.

Just before they returned home for the Chinese New Year I asked the boys if they thought it possible for them while at home to live a life that would always be pleasing to Jesus. With a quick, bright smile one of them replied: "If we trust ourselves we can't; if we trust Jesus we can."

Our hope is that the children of China, being brought up in the fear of God, may become the native workers for whom we are praying—men and women full of faith, love, and power. Who will go to win their precious, never-dying souls?

"We sometimes hear of zeal without knowledge; but no one will have the right kind of knowledge unless he has zeal, and no one with real zeal for God will be long without knowledge."

Chinese bow, by putting his hands together, raising them to his forehead, then down to his toes, and back again to his forehead. He then turns his back upon his teacher and rattles off his lesson (if he knows it) at a very rapid rate. If he does not know it he stops short and begins to tremble. A stern rebuke, some smart strokes on the palm of his hand, and he retires to his seat in disgrace, to do better, we hope, on the morrow. This mode of standing is called "pei-shu," i.e., "backing the book."
SHAN-TUNG.

Mr. J. A. Stooke writes from the C.I.M. Sanitarium at Chefoo, of which he and his wife have charge, speaking of the first of business matters and then of a united evangelistic effort at present being put forth by the various Missionary Societies in Chefoo:—

I WONDER how many pray for this branch of Christ's work? We cannot write about it so as to make a wonderful story of peril and adventure; to chronicle the work, we have to put down very simple records of daily events. Yet, after all, this is an important branch of the work. A "post office," a "business department," a "secretary's office," sound very dry when spoken about, but suppose these branches were missed—how would the wheel of missionary work in the interior go round?

We have two street chapels, each opened three nights a week. One of us, with one or two of the native helpers, conducts the service in turn. Sometimes we have to gather our audience by singing hymns. One can get a congregation in China easily enough, but what we really need is the power from on High to break up these barriers and build up the holy, callous hearts, and bring them in penitence to the feet of Jesus.

CHEH-KIANG.

Mr. Charles Thomson, writing from T'ai-chau on 30th March says:—

M R. RUDLAND and I have just returned from a visit to some of our out-stations lying to the south-east.

Lu-giao, the first out-station visited, is a place of considerable importance. A flag-pole has been erected on the front of the chapel, from the top of which there waves a red flag, with the characters representing "China Inland Mission," and "Jesus Hall" in white. This flag can be seen at a good distance; so no doubt it brings many into the chapel to hear the Gospel.

On the Sunday morning service about 300 persons were present, and in the afternoon the chapel was again filled to overflowing.

Four of the older members were set apart as deacons, while forty-four out of fifty-five enquirers who had been examined were baptised, six only of the latter being women.

Next day, accompanied by the native helpers and three of the deacons, we visited O-dzing, where twenty-one members of the Lu-giao church live, and several enquirers. One of the members having offered part of his house as a place of worship, we went to see it. O-dzing should certainly be opened—but where is the evangelist? On our way back to Lu-giao, we visited the home of one of our deacons, who lives at a small place called Mao-ling, and had prayer together. Scattered all over the district succeed in breaking down—lights amid the surrounding heathen darkness.

We then went on to Din'-o-ts'iang, where ten candidates were examined, of whom six were received. These—with twenty-five previously accepted there and at Woung-ngoen—thirty-one in all—were baptised the same day. God is indeed blessing the work in this place. The age of the greater number of those baptised was between twenty and thirty-five; so amongst these there is surely good material for native evangelists.

Another encouraging feature of the work is the way in which whole families are coming out for Christ. We look forward to "yet greater things than these."

SHAN-SI.

Miss Whitaker writes from Sih-chau on Feb. 6th, whither she had gone on a visit, travelling by native cart and litter:

T is two years to-day since I arrived in China. My heart is full of praise to God for His great goodness to me during that time. I left T'ai-yuen Fu on Jan. 16th. At Hsin-ko we called at the Opium Refuge and saw Pastor Harris's wife. She had five women patients and looked very bright and intelligent... It is wonderful that no serious accident has happened to travellers on the road. I trusted the Lord to keep my mule's feet amid the yawning precipices... Pastor Chi'u (who accompanied Miss Whitaker part of the way) seemed well known and respected on the road. He is a remarkable, bright, earnest Christian, and has a very happy, beaming countenance. He has been a great blessing to this district.

SI-CH'UEN.

Miss Fowler, dating from Pan-chau, says:—

W e have been having good times at our English meetings over the Keswick addresses, and have had quite a little Keswick here.

I went one day to visit some of our enquirers in the country. One of them named Loh has asked if she may not be baptised soon. Her daughters-in-law regarding her mother as an inveterate gambler, has two dear little girls, who constantly come in here and beg for help. We persuaded the little girl's father to keep her away from the game, and she was baptised. She added: "And I believe the words you spoke to me. You have come all the way, and shall you only have me in this place?" If only one soul is saved, it is worth coming to China for. How many may yet be saved through this one woman?

HU-P'EH.

Mr. Burgess, who is working at Lao-ho-k'eo, mentions that whilst foreigners are writing strongly about the officials in the press, they find them very agreeable, and adds:—

NOTHING could exceed their kindness and courtesy to us. Last week the chief military man with the Tao-tai, invited us to come to his residence next day. We went, and he entertained us, sending for friends and giving us a feast. He and all his friends are Hu-nan men. We have a few enquirers here, and some of the members' families are being blessed. The Superintendent keeps very warm in the town, and visits the women, and has many who come to see her. Mr. Sibley has a boys' Bible class. I came home the other day and saw an old official named Wang sitting and learning the Word of God along with the boys.

KIANG-SI.

Mr. H. N. Lachlan, in a letter written from Kwang-feng before returning to England, says:—

W E live near to the north gate of the city. Opposite us are two inns, a large and a small one. Beside them is a blacksmith's forge, whilst we have a mixed goods shop next us. During the year a great deal of prejudice has been broken down.

Living right among the people we get to know more and more, not only of the idolatry, sin and wretchedness, but also of the hardening effect of sin on public opinion and the individual conscience. Take, for instance, the treatment of female infanticide. Respectability demands that daughters are "thieves and robbers," and only rear one, or at the most two, get rid of the rest by leaving them on some one else's doorstep, or by drowning, or in some other way. The neighbours, when they hear of it, just laugh and shrug their shoulders, saying, "There is no help for it." On the other hand, the boys are dandled and petted, and, in the long run, spoilt. Our opposite neighbour, a widow, is a case in point. Five girls she drowned, and her two sons, now married, are little and delicate. Our next-door neighbour, an inveterate gambler, has two dear little girls, who constantly come in here and learn hymns. The other day another daughter was born, at which he was very disgusted. A few days after, we heard him firing a cracker at the door of their house, and found that they had allowed the little one to die of starvation and neglect. And this man is a respectable tradesman, whose worst fault, in the eyes of his neighbours, is his gambling.
The Weekly Prayer Meetings.

Saturday, 5th May.

The address to-day was a very helpful one, on the contrast between life under the law, for ourselves, and on our own resources, and life under grace, free from the law, and on all the resources of Christ.

In a letter from Chefoo, Miss Walker mentioned that the Chinese General from the Camp had given Dr. Douthwaite 100 dollars for his work. The first large sum given by a Chinaman, it came just when required for surgical instruments. Extracts from letters of Mr. Meadows and Mr. Rudland about native Conferences were also read. Mrs. Sibble's diary introduced La-ho-keo and the Misses Black, who have just returned there.

Praise for all past and present blessing was mingled with earnest prayer as, one after another, these matters, with the places and people named, were borne in the arms of faith before God, special mention being made of Sha-shi, Fan-ch'eng, etc.

Diaries from Miss Hulander, I-sli; Miss Gibson, Ho-keo; and Miss Marchbank, Kwei-ki, were succeeded by further prayer, and our native brethren, the succeeding Sunday's work, lonely workers, and those on journeys, were all included.

Saturday, 12th May.

After the opening hymn we joined together in prayer for Auchterarder with its special C. I. M. meetings of to-day and to-morrow, remembering also Birmingham.

Mr. Sloan gave a short exposition of 2 Cor. v. 14-18. The love of Christ, as a new power within our being, constrained us to judge ourselves as dead with Christ, and living henceforth only unto God. Recognizing the new position as our heritage in Christ, Paul declared that he would henceforth know no man after the flesh; that is, he would not admit that a regenerate man had any longer a right to the old position in which he lived unto himself; for "if any man be in Christ, he is a new creature; old things are passed away." As individuals we must "reckon ourselves to be dead indeed unto sin and alive unto God." (Romans vi. 11). Faith planted its foot upon the rock-ground of God's Word, and shortly found that Word made good in experience.

Prayer for dark and needy Kan-suh, with its few and hard stations, followed the reading of a letter received from Mrs. Belder, of Liang-chau; and, widening its reach, it had embraced all lonely workers ere it closed.

From Lu-chau in St-ch'uen, Miss Widgery, full of praise, wrote of a year with many trials and sorrows, through which they only learned more of the faithfulness of God. Praise lies deeper than all circumstances, and overcomes them. Upwards of 100 souls had now been gathered in from a district long seemingly fruitless.

Mr. Warren's circular-letter introduced the new business station of Ning-po, and with it all the other business centres, and the various friends in each. As we considered each and prayed for all, the Lord drew very near. Mr. Warren longs to gather together again the scattered Ningpo church.

Mr. and Mrs. Taylor, all the home-coming missionaries, and, as usual, Mildmay, were likewise remembered. Miss Hunt's account of the clear conversion of the first officer of their ship awaking special interest in those now at sea and approaching the shores of England.

Saturday, 19th May.

From Scotland came news of the Perth and Auchterarder meetings. Mr. John Brock also wrote from California telling of interest awakened there.

It was explained that Mr. Wood had found the season rather late for the Midland meetings, and those laid for the present been postponed. The way had, however, been opened for future work.

A telegram from Mr. Taylor, and a letter from Mr. Stevenson, were read, and then the many thoughts which crowded in upon our hearts were committed to the Lord, special blessing being asked upon the large party now on the way home from China.

Miss Gue's account of Yuh-shan (see p. 86) made a deep impression, her touching story of the little Chinese foundling acquiring strange value from Mr. Sloan's remarks on the wonderful, although hidden, position occupied by the little Hebrew maid whose testimony was blessed to Naaman (2 Kings v.). May not God have some great purpose for this remarkable child?

A wide area of China was now traversed as various extracts from letters and diaries were read. With mighty strides we passed from Kan-suh to Yun-nan, from St-ch'uen to Chien-kang, from Shan-si to Kiang-si, entering, through the wonderful sympathy of that love of God which is shed abroad in the heart by the Holy Ghost, into fellowship with the life and labours of the writers—Miss Hol, Miss Whittaker, Miss Clough, Miss Ek, Mrs. Smith, Mrs. Hunt, and Miss Rudland.

And then the meeting closed in praise and worship, with prayer for all in China on the coming Sunday.

Saturday, 26th May.

We were reminded by Mr. Wood (who to day led the meeting) that this was the anniversary of the sailing, twenty-eight years ago, of the Laumerneur with the first party of C.I.M. missionaries.

The Rev. C. G. Moore spoke of God's covenant of blessing with Abraham for himself and others through him, pointing out that we also, as children of Abraham, might enter into this covenant for others provided we also walked before God. All success and blessing depended upon whether our lives hinged upon God or upon ourselves.

Mr. Fry, a gentleman who had visited many of the mission stations of the East, then said a few words.

The pressing need for many more young men was borne in upon our souls as we listened to the diary of Mr. C. Thomson, which told of the widespread interest and blessing in Chien-kang.

Miss Kinahan (just returned from China after an absence of over eight years) gave a brief sketch of her experiences in far-away Kan-suh, and somehow the places and people—described as they were with the humour and pathos of her country—seemed to clothe themselves with life; the teachers, Messrs. Ting and Chang, took flesh and blood; and Tsin-chau, etc., acquired a new significance.

The diary of Miss Culverwell, of St-ch'uen, gave point to a previous remark about the difficulty experienced by Chinese women whose husbands were opposed to the Gospel. Miss J. Lloyd wrote from Hon-nan of a recent visit to an interesting out-station.

Thanksgiving for all the work in Kan-suh was joined with prayer for all the places named, and also for Mr. Taylor.
The Missions of the World.

Edited by the Rev. Gavin Carlyle, M.A., author of "Memoir of Adolph Saphir, D.D." etc., etc., this new magazine has stepped in with the object of meeting an undoubted want in the missionary literature of our country. While its lines are similar to those of the Missionary Review of the World, it yet possesses features of its own, notably in the manner of illustrations. From month to month a review of the whole field of Missions is offered, and a medium provided for the interchange of thought and opinion. As all true missionary enterprise springs from the Holy Ghost being the one Administrator, it is well to have, in addition to the independent records of the various Societies, one which embraces all, thus manifesting their essential unity. Mr. T. Hibberd, 128, Edgware Road, London, W., is the publisher. Price 4d.

Special Offer.

Newman’s Concordance, 15s. for 7s. 6d. Printed in large clear type and dealing with the various readings both of text and margin, this large Concordance is commended by the late Mr. C. H. Spurgeon, Lord Radstock, the late Principal Cunningham, the late Dr. Andrew Bonar, and others. By the generosity of a friend we are able to offer it at half the published price, post-free. The entire proceeds are devoted to the Mission.

Periodicals for Missionaries.

Our missionaries are always glad to hear from their friends at home; but as the additional rates of postage charged from Treaty Ports to the interior are somewhat heavy, it would be a kindness if any friends sending parcels of periodicals would first ascertain whether these have not already been received from some other source. Considerable unnecessary expense would thus be saved, and what is intended as a benefit be prevented from becoming a burden.

Arrivals from China.

On 23rd May Miss Kinahan arrived at Southampton by the City of Paris, having travelled 272 Canada.

On 5th June the following arrived at Southampton by the German Lloyd steamer Sacksen:—Rev. W. W. and Mrs. Cassels and child; Mrs. Coulthard and two children; Mr. and Mrs. Laughton and four children; Mr. and Mrs. James and four children; Mr. and Mrs. H. N. Lachlan; Miss Bastone, Miss Ramsay, Miss Grabham, and the late Mrs. Elliston’s two children.

The Great Closed Land. By Miss Annie W. Marston, author of "Children of India," "Children of China," etc., etc. The first edition of this, the latest missionary work on Thibet, is being rapidly sold out. Orders should be immediately sent to us, or to the publishers, Messrs. S. W. Partridge and Co., Paternoster Row, London. Well illustrated and beautifully got up. Prices 1s. 6d. and 2s. 6d. post free.

Gleanings

FROM MR. STEVENSON’S LETTERS.

APRIL 13TH.—Mr. and Mrs. Baller left Gan-k’gōng on Wednesday, and are coming to us by native boat.

* * * * *

YESTERDAY Mr. Gustafson was married to Miss Freda Anderson, and Mr. Rydberg to Miss Nordstrom.

On the same day we had the pleasure of welcoming Mr. and Mrs. Duncan Kay with their children, Mr. Linder, and Miss Kumm, who arrived from England.

Mrs. Dr. Douthwaite was confined of a daughter yesterday morning, and both are doing well.

April 20th.—We were greatly delighted on Tuesday the 17th inst. to welcome Mr. and Mrs. Taylor, and Miss Guinness; also Miss Van Lear from the North American Council.

On the 17th Mr. and Mrs. Duncan Kay, with their children, and Mr. Linder, left for Tientsin en route for Shan-si.

You will be interested to learn that we have received promise of £1,000 for the erection of much-needed business premises in Shanghai.

The Council has decided to ask Mr. William Cooper definitely to assist me in the work in which I am engaged here.

Mr. C. T. Fishe has joined the China Council, and will remain permanently in Shanghai to take charge of the ever-increasing work in connection with the arrival and departure of missionaries, etc.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM MR. STEVENSON.

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Total 183
CHINA'S MILLIONS.

The Anointing of the Holy Ghost.

BY WALTER B. SLOAN.

LAST month we referred to the work of the Holy Spirit in regeneration, that great act in which God changes the whole attitude of our hearts from the condition of rebellion and enmity towards Him into that of reconciliation and sonship. We would now direct attention to the Holy Spirit as He dwells in, and rests upon, the child of God, that aspect of the Spirit’s presence in the Christian of which the Apostle John writes when he says, "But ye have an unction from the Holy One, and ye know all things" (1 Jno. ii. 20).

In Ex. xxx. 22-33, we have God’s instructions to Moses for the compounding of the "holy anointing oil," and also His explicit directions as to the use that was to be made of it. The Tabernacle and all its vessels, also Aaron and his sons, were to be anointed; and then came the clear injunction—

"Upon man’s flesh shall it not be poured."

We learn from Heb. ix. 21 that the tabernacle and all the vessels of the ministry were to be sprinkled with blood. Again, from Ex. xxix. 21, we see that blood from the altar must be sprinkled upon Aaron and his sons ere this anointing oil could be put upon them. If any man made any oil like this, or if any one put it upon a stranger, he was to be cut off amongst the people. Do we ask, Why was God so particular as to the use of the anointing oil? and why was the judgment threatened against the misuse of it so severe?

The answer is, Because it represents the Holy Spirit in His most holy and sacred work as He dwells in and rests upon the children of God; and, as the conditions of His thus dwelling in us are unchangeable and incapable of accommodation to any human desire or thought, even so in the type the strictness of God’s requirements and His abhorrence of any departure from them must be set forth.

We shall have occasion to refer again to the teaching of this type; meantime let us keep in remembrance the great foundation fact that the anointing oil can only be placed where the blood already is, and the counter truth, that upon the flesh of man it shall not be poured.

In order more fully to understand the different aspects of God’s presence dwelling in us let us now turn from the anointing oil—which was a detail in connection with the tabernacle and the preparation of the priests for service—to the tabernacle itself as a whole. We find in Ex. xxxv. 1-9 that God Himself clearly instructed Moses regarding the different materials necessary for the tabernacle and its furniture and the vessels of the ministry; there was no room for any human choice or preference. Again, as to the form that everything was to take; it must be, in every detail, according to the pattern that God had showed to Moses in the Mount; he was not permitted, even in the smallest particular, to use his own judgment, or to be guided by his own experience.

Then, as to the construction of the tabernacle, and all that it was to contain. The material had been offered by the people as God directed, and Moses had been instructed by God as to the pattern of the tent, and as to the size and style of all its furniture; surely now he may proceed himself to have the work carried out? No, God must prepare by the presence of His Spirit a man to lead in the execution of the work, and others to help in the completion of all the details. See Ex. xxxi. 1-6.

And now the tabernacle is finished—"So Moses finished the work" (Ex. xl. 33)—and all has been done with materials chosen by God; everything is according to God’s pattern; the work has been accomplished by God-inspired workmen; and yet all is incomplete. It is perfect as to workmanship in a sense which could never apply to anything merely human; for it is God’s work through human instrumentality. But a tabernacle is a dwelling-place, and only the actual coming of the presence and glory of God to dwell within it can be its final consummation and glory, even although, as we have already seen, every detail of its construction was so full of His presence. So we read in Ex. xlvii. 34-38 that the glory of the Lord filled the tabernacle, and Moses could not enter in because the glory of the Lord had filled it.

We find in the person and life of the Lord Jesus a striking example and illustration of all that is contained in the anointing of the Spirit. From Luke i. 35, we see how distinctly His earthly life from its very commencement was through the operation of the Holy Spirit; and we cannot think of the early years of His life, when He “increased in wisdom and stature, and in favour with God and man,” as being lived apart from the presence of the Holy Spirit.

But, at the opening of His more public ministry of witness to men, which reached its climax in the crucifixion, we read that “the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased” (Luke iii. 22). In evident reference to this event, the Apostle Peter, speaking to the company assembled in Cornelius’s house, called attention to the fact that “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him” (Acts x. 38). We have only the briefest records of our Lord’s life on August, 1894.
earth previous to the day when He was thus anointed; but this very fact goes to show us how the character of His life was changed by it. His life had always been absolutely holy, and in that sense there could be no change; but up to this time it was possible for Him to be unknown, save to the quiet circle in and around Nazareth, where so many years of His earthly life were spent. As the Holy Ghost came upon Him there was a witness from God to men concerning Him, as the beloved Son, that at once placed Him in an outstanding position, the attention of all being called to Him. And, as His life went on under the anointing, His ministry was manifest in its results, so that it could not be hid; and we learn the deep, inner secret of these new manifestations of power from the words already quoted, namely, "God was with Him."

In the Gospel of John we are sometimes graciously permitted to see something of the inner life of the Son of God, as, under the anointing of the Spirit, He walked on earth in fellowship with His Father. It will be sufficient for us here to refer to one passage (John v. 19, 20), where the Lord reveals to us His attitude toward God in the words "The Son can do nothing of Himself;" and continuing, He tells us of the Father's relationship with Him in the words "The Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel." The other Gospels are more occupied with the outward events of this anointed ministry in its relation to the world around Him.

Now let us think of the characteristics of this anointing in reference to ourselves.

We are the children of God; but some of us seem hardly to be known as such. Under the anointing it will be impossible for us, in this sense, to be hid; the presence of God possessing us through the fulness of His Spirit will be manifest to others in such a way that they will quickly know in meeting with us that we are the children of God. Our ministry will not be one simply of outward activity, but through all the outward activity there will be the moving of God's power, the results of the Divine working being made manifest in our varied ministries. And, as matter of experience, we shall find an escape from our natural self-consciousness in the realization of God's presence dwelling in our hearts. Occupation with the Lord by faith and in love will supplant in the most blessed way the old habit of communing with ourselves.

On what conditions can this anointing be received? We have already referred to the fact that the anointing oil was only placed where the blood was, and never poured upon the flesh of man. The Holy Spirit comes to the natural man to convince of sin, of righteousness, and of judgment; but, when the Lord speaks to us of the Spirit coming in His fulness to dwell in us and to manifest within us the presence of the Son and of the Father, He says concerning Him—"Whom the world cannot receive." The conditions of His so coming are set before us in John xiv. 15 (R.V.), and they are these, that we love Him and keep His commandments. We must be prepared to take our place where God has put us in identifying us with Christ, signing with our own hands the death-warrant that is written in Christ upon our fleshly life (Gal. v. 24). As obedient children we may then look up with expectation to our heavenly Father, who waits to give His Holy Spirit to "them that ask Him" (Luke xi. 13).

It is only as we abide under the anointing that we can "know all things;" and it is only as we testify to that which we know that our witness will be powerful to others.

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"A New Thing."

BY THE REV. W. W. CASSELS, B.A.

ADDRESS AT THE ANNUAL MEETINGS.

IT is my burning desire that the result of this meeting should be very definite. I long to stir up your minds to live and labour and pray in the future as we have never done before in this glorious work.

But, before looking out upon the future, it is right that one who has only just arrived from the field should first retrace the past, so that, recalling the "hitherto's of God's great goodness, and praising Him for what He has already done, we may be stimulated to lay hold of the "henceforth's of His glorious promises, and go forth with fresh faith to the work which still lies before us.

At the beginning of our meeting it is well to get low down in the dust before God. Looking back over the mission year, how much, alas, we see of frailty and failure! And, personally, how could I speak of the failures of the period of over nine years that I look back upon to-day? But we are here to-night to rejoice in the "hitherto of God's pardoning mercy, and to cry with Moses of old (Numbers xiv. 19, marg.) : "Thou hast forgiven this people, hitherto, and so we raise our Hallelujah to God, crying: "Bless the Lord, O my soul! . . . Who forgiveth all thine iniquities!"

But, next, there is the hitherto of blessing. God has blessed us as a Mission—you were hearing of it this afternoon; He has blessed our leaders; He has blessed our organisation; and I should be robbing God of His glory if I did not testify that He has been blessing me as an individual during this period of nine or ten years. He has been revealing Himself to me in His dying love, in His risen power, in His interceding grace, as Head of the Church, as the Giver of the Holy Ghost, as the Coming One for whom we long and wait and cry; and so our thanksgiving goes up to God as we cry with the children of Joseph (Josh. xvii. 14), "The Lord hath blessed me hitherto."

Again, "There is the hitherto of helping—that grand "Eben-ezer" (1 Sam. vii. 12), which has always been one of the watchwords of our Mission: "Hitherto hath the Lord helped us." You have heard to-day how low the death-rate has been during the past year. You have heard how help has been given in the matter of funds. You have heard of the increase in the number baptised. In all these matters the Lord has helped us. And if I may speak of myself, should I have a different tale to tell? Very far from it. During these nine odd years I cannot remember that I have been confined to bed for one single day. I have travelled thousands of miles, and not one hair of my head has been changed by it. His life had always been absolutely holy, and in that sense there could be no change; but this very fact goes to show us how the character of His life was changed by it. His life had always been absolutely holy, and in that sense there could be no change; but up to this time it was possible for Him to be unknown, save to the quiet circle in and around Nazareth, where so many years of His earthly life were spent. As the Holy Ghost came upon Him there was a witness from God to men concerning Him, as the beloved Son, that at once placed Him in an outstanding position, the attention of all being called to Him. And, as His life went on under the anointing, His ministry was manifest in its results, so that it could not be hid; and we learn the deep, inner secret of these new manifestations of power from the words already quoted, namely, "God was with Him."

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It is only as we abide under the anointing that we can "know all things;" and it is only as we testify to that which we know that our witness will be powerful to others.
ing that very night you received a cheque in a most unusual and exceptional manner, sent off weeks before, would you not say that God was taking care of you, and perhaps wanting to provide for you that new outfit, on such an occasion, which you had denied yourself? That, at any rate, is what we said. Or again, suppose that your funds had come to an end, and from day to day you cast yourself upon the Lord with prayer and fasting, with a God-given confidence and holy joy, no one but He knowing your circumstances; and suppose that the day before some special amount had to be met you received the exact sum put into your hands in a most exceptional manner, would not a thrill of gratitude go through you as you recognised God’s hand? That at any rate was the case with me.

If time allowed to speak of the “hitherto” of leading, I should have to cry with David (2 Sam. vii. 18), “Who am I that Thou hast brought me hitherto?” I know of nothing more precious and comforting than to feel that one is being led by God in all one’s ways.

But I must pass on, for I want to speak of the hitherto of God’s working. “My Father worketh hitherto, and I work,” said the Lord Jesus (John v. 17). I want to tell you something about God’s working. He is the worker, His is the work. Let that “His” be put in big capitals, and all other personal pronouns kept far away from it.

It was in the early spring of 1888 that, after some preliminary visits to the district, we settled down in the north-east of the province of Si-ch’uen, of which Mr. Beauchamp told you something this afternoon; and now, looking back over these six years, has the Lord been working? He has indeed. During this period He has given me the privilege of baptising about 100 converts from pure heathenism, where before there was not a single witness for God. Half our converts are in the country; let us visit one or two of their centres.

Here is one of these centres, known as “THOUSAND BUDDHAS CLIFF,” a village on one side of which rises a magnificent amphitheatre of hills, on the other runs a little river, spanned by one of those bridges for which Si-ch’uen is famous. The senior Christian here was originally a strict Buddhist. When first a Scripture portion was put into his hands, tearing it leaf by leaf he burnt it in the fire. But soon another fire was seen in that courtyard; the Truth had found its way to his heart; so, gathering together all the paraphernalia of his idolatry, he put them together into the flames. Now eight members of his clan have been converted, besides two or three others; and every Sunday some twenty meet together there for Christian worship.

The last I baptised was the landlady of the principal
afternoon could be engraved upon all our hearts. We have nothing to be satisfied about in the past. Whilst we thank God for all He has done, let us remember we have not experienced half of what He wants to do for us. There is a word upon my heart to-day which tells us something of God's purpose. It is in Isaiah lxxii. 18, 19. "Remember ye not the former things, neither consider the things of old; behold, I will do a new thing." That is what God purposes for us; something much better, something far greater, altogether "a new thing." Shall we not enter into His blessed purpose and go forth strong in His grace to the new things which He has for us? We rejoice in the Acts of the Apostles and what was done there. But the Acts of the Apostles is the "History of Beginnings," as it is termed; and God's promise to His Church is: "I will do better unto you than at your beginnings" (Ezek. xxxvi. 11). He keeps the good wine until last.

God wants to do a new thing for us—but it may be that we are hindering Him, for His promises are conditional. Now what are the conditions given to us in this forty-third chapter of Isaiah? Will you look at the passage? "But," He says (ver. 22), "thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel." Alas! we have not fully stirred up ourselves to take hold of Him. Sir George Williams said this afternoon that we have not fully stirred up ourselves to take hold of His purposes. That must be a great gratification, God will do a new thing for us when we are hindering Him, for His promises are conditional.

I would re-echo the words again and again: We must advance upon our knees. There must be a fresh taking hold of God in prayer. Do you think that our converts do not want prayer? I have told you some bright things about these Chinamen of whose baptisms we hear were won. But do you think that the devil has packed up and gone off somewhere else? Do you think that the flesh never lusts against the spirit in them? Do you think the world has no inducements or enticements for them? I plead for prayer. I thank God this Mission lives upon prayer. But I say, God will do a new thing for us when there is a new spirit of prayer amongst us.

There is another hindrance. Look again at that passage and you will see, in the 23rd and 24th verses, that God was complaining that His people did not bring in the sacrifices. My brothers and sisters, how many of us are hindering God by refusing to yield to Him what is His? Ah! it is an awful thing to rob God (Mal. iii. 8). It may be there are those here to-night who are keeping back themselves: God wants you, my brother; God wants you, my sister. Will you yield yourself to Him? "The Master is come, and calleth for thee." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Or it may be that there are those who are keeping back their children or others whom God is wanting. Will you yield them to Him to-night? "God will do a new thing when there is a new spirit of consecration amongst us.

Or again, it may be that there are talents of various kinds which God is wanting. There are jewels, there is finery, there is a balance at the bank which God is wanting, and which has hitherto been refused.

I very specially commend this promise to you; and I will tell you why. Because I have proved it. At the beginning of the last Chinese new year we determined to prove the Lord about it. We brought Him His Word and asked Him to do a new thing in our district; and, lest our prayer should become vague, we came with definite requests. We asked God to double our native church, and to save many of the relatives of our Christians during the year. He did it, He did it gloriously, as I could show you, did time permit.

Now let us put God to the proof. He desires to do a new thing for us. Shall we be content with some eight hundred converts baptised next year? God can double the number throughout the whole Mission as He has doubled it in one station; He can put a double portion of His Spirit upon all our native Christians. Shall we not prove Him? Shall we not bring all the tithes into the storehouse and prove Him if He will not pour us down such a blessing that there shall not be room to receive it?

The China Inland Mission.

Proceedings at the Twenty-eighth Annual Meeting held on Tuesday, June 12th, 1894.

The Chair was taken by Sir George Williams.

Mr. Robert Scott read Psalm lxxii., and the Rev. D. B. Hankin, of St. Jude's, offered prayer.

The Chairman's Address.

Tis the finest privilege on earth to carry the Gospel, the Good News, the Glad Tidings, to those who have them not. The greatest possible honour which can be given to any man or woman is to be an ambassador for Christ. Many of our dear friends have gone out commissioned, sent forth, helped, and blessed, and their messages have been with the power of the HOLY GHOST. We all rejoice before God to-day for the blessing given during the past year to the China Inland Mission in China. We are told that the baptisms are the largest number of any year since the formation of the Mission. That must be a great gratification, proving that the Lord the HOLY GHOST is using His servants to reach the Chinese heart. Verily—and we all know it—human nature is the same in China as in England. As in water, "face answereth to face," so heart answereth to heart in China. What suits me suits the Chinaman. What I need the Chinaman needs. He has the same nature. He is the son of the same Father, and needs the same Gospel; and when the conscience is enlightened he is troubled in very much the same way on account of sin. God the HOLY GHOST is verily with this Society, blessed be His Name. It has been said that the only way that an army belonging to the Lord Jesus Christ can make real advance is on its knees. That is the way. If it is to make real advance it must be on its knees; and I think that the China Inland Mission is especially a Mission of prayer. You, beloved friends, all co-operate. Many of you who do not go forth to China are rendering immense service to the Mission by your prayers. God help us to pray more for these dear missionaries. The sufferings at times must be very great, but the consolation is great also. One by one these Chinamen of whose baptisms we hear were won.
OUR meetings this year are held later than usual. It was arranged that we should have them on the 5th June. This was in order that Mr. Taylor might have time after his arrival in China to send us a letter home; but when we found that the 5th June came in the week of the Jubilee meetings of the London Missionary Society, our meetings were postponed until to-day. We can hardly meet together with our beloved friend in the chair without an allusion to last week. There were then gathered in this great city delegates from Young Men's Christian Associations in Norway, Sweden, Denmark, Germany, New Zealand, China, America, and many other places, representing in all twenty-one nationalities, and about five thousand Associations, containing a membership of about half a million young men. Those here who have known something of this work will rejoice that our beloved friend has been spared to see the fruit of the labour of past years.

In the providence of God the work which he was instrumental in beginning fifty years ago, and which unwearyingly and generously he has sustained through all these years, has grown to a great and blessed work for the good of the young men of the world. I know that it has been his earnest desire for many years that these Associations should be the means whereby Missions abroad should be greatly helped, and from the ranks of these Associations we have had no small number of missionaries who are now in China. I have known our dear friend ever since I joined the Association, and to me it is a joy which no words can express that he has been permitted to see what his eyes have seen during the past week. I am sure that it is in the hearts of all here to rejoice in God's goodness in sparing him till now. This is the tenth year in succession that he has presided on the Annual Meetings, and I trust that he may be spared yet to take the chair for many years to come.

During last year our total income was £32,175 14s. 6d., being an increase on the receipts in England of £7,082 10s. 1d. Of that amount there was given, for building purposes, £1,168 6s. 4d. The money came from Australia, China, and America, was £8,001 7s. 2d. This was a decrease of £1,738 7s. 1d., so that the total increase of income for the past year was £5,944.

The new workers who entered China during 1893 were sixty-one; fifty joining the mission as members and eleven as associates. Of these, four were from Australia and five from America, leaving fifty-two from the United Kingdom and the Continent. The baptisms during the year numbered 821, being 148 more than in the preceding year. The stations and out-stations of the Mission now number 220. There are 366 native helpers, 105 of these are not supported by the Mission. The total number of communicants is 4,334, and the organised churches 118 Associates.

It will interest many here to know that of the 390 missionaries now in China who have gone from England, there are thirty-two labouring at their own expense; there are eighty-seven who are supported by friends, leaving 255 to be provided for entirely from the mission funds.* The total number of missionaries in connection with the Mission The letter from Mr. Hudson Taylor which appeared in last month's CHINA'S MILLIONS was then read to the meeting by Mr. W. B. Sloan.

We have lately received from China a most important memorial of our country with that traffic which has inflicted such evil upon the people of his land. And, as you hear his voice, I should like another thought to be in your mind, and that is, what the crisis is, what are the needs of the heathen, and what the demands of our ascended Lord shall we feel that we have never made any sacrifice; that we have never given anything; and that thus far we have been trudging with the whole question of missions, instead of treating it with the dignity and with the appreciation which its importance positively deserves.

We have with us to-day our dear friend, the Rev. Yung-King Yen, from China. It has been my great privilege to have him for some time as my guest. He has kindly come to this country to speak to us concerning that great evil of opium smoking, which brings so much sorrow and desolation to the people of China—an evil for which we as a people are so largely responsible. Our friend has spoken at the Anniversary Meetings of the Church Missionary Society, the Baptist Missionary Society, the Presbyterian, and the London Missionary Society, the Wesleyan, and others, and we are very glad that he is able to be with us to-day. While you listen to his voice, I trust that you will resolve, God helping you, to do your share to bring to an end the connection of our country with that traffic which has inflicted such evil upon the people of his land. And, as you hear his voice, I should like another thought to be in your mind, and that is, what the crisis is, what are the needs of the heathen, and what the demands of our ascended Lord shall be raised up in every part of China a mighty host of native evangelists, and native pastors, and preachers, to go throughout the length and breadth of every province in China, and preach to their own countrymen the glorious tidings of God's love to them in the gift of His Son.

We have come to a very solemn crisis, and I believe that a great responsibility is laid upon the Church of God in this land now to arise and do its duty towards China in the matter of our opium trade. I fear what the issues may be if we fail to do this. We are here to-day to encourage ourselves in the evangelisation of China, and this great evil opium stands before us as one of the mightiest obstacles to the spread of the Gospel in that land. Let it be taken away, and we may confidently expect greater blessing; it would be to China as the incoming of a great number of missionaries, as it would remove one of the causes of prejudice, and lead the people to look up to us in the future in a different light.

Mr. Hudson Taylor and others who have been in China for twenty-five years or longer. I commend that memorial to your attention; it ought to be solemn and pathetic appeal to the whole Christian community of Great Britain, "to rise as one man, and covenant with Almighty God that the things which have been done shall be forgotten; that the past measure of consecration shall no longer be thought of as any adequate standard of devotion to the Lord's work; that we will look, not at the few converts gathered, nor at the few stations established, nor at the few Bibles distributed, but at the immense territory that remains to be taken for God, the vast millions that remain to be evangelized, the deep darkness that prevails, and the terrible death-shade that hangs over so large a portion of the earth. If we really feel what the emergency is, what the crisis is, what are the needs of the heathen, and what the demands of our ascended Lord, we shall feel that we have never made any sacrifice; that we have never given anything; and that thus far we have been trudging with the whole question of missions, instead of treating it with the dignity and with the appreciation which its importance positively deserves.

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DEAR Christian friends, I rejoice in taking part in this twenty-eighth Anniversary of the China Inland Mission; and thank the gentlemen of the Council for allowing me to speak on this platform. As a fellow-Christian worker, I must congratulate this Mission and its friends upon the greatness of its work, and the number of men which it has sent out during the last eight years. In looking over the statistics, I find that it has about one-half as many missionaries as all other Missions put together.

Concerning the greatness of its work, quoting from the statistics of 1890, when there were forty-one Societies working in China, including the Bible Societies, I find that while the China Inland Mission is the twenty-third in order of establishment, its Chinese membership was fifth in the list, showing that this Mission has made a far greater proportionate advance than any other Mission. Its contributions from the Chinese were also very great—twelfth in the order of the Missions. I thank God that so much work has been done by this Mission. It has been indeed a great power from the very beginning, and I am sure that it will go to the front of the battle all along the lines. Looking upon this work from a Chinaman's standpoint, I must thank all the friends who helped it, because a great work is being done by it to lift the shade which has been over China for these many, many centuries.

I may say that this Mission has a nobility distinctively its own. Where am I going so? In the first place, they have gone into places where other Missions have not gone; they have occupied the most remote districts, far away from civilisation, far away from European influence, at which letters from your country take four months to arrive, if not more. Then the missionaries of the China Inland Mission have a peculiar affinity with the Chinese, and I am sure that the Chinese in all parts of China are at home with my people. They have adopted our ways of life; and although many other Missions now do the same, still they were the leaders in this respect. There is another thing which I mentioned. It was quoted in a paper in Shanghai soon after the riot last year that the Bishop of Chusan does not allow his brethren to appeal to the foreign Consuls for protection; that in case of need they are to appeal to the native officials. As it has been said with regard to Truth that its progress must be from stake to stake, and from scaffold to scaffold, so I believe that the progress of the Gospel must be by patient endurance of suffering rather than appeal to arms or to protection.

Let me ask your prayers and your sympathy for your brethren who have gone forward. You know that they live in lonely places; you do not know what this loneliness is unless you are in the midst of it. Their loneliness is not as yours in your own country, because here in a few minutes or in a few hours one, however isolated, can go to a city or to a neighbouring village, and he is in the midst of his own civilisation; but in China it is different. In many places there is not even a good place to walk on the city wall. I am sure that you will bear them on your hearts before God, that He will be with them in all their trials, in all their loneliness, and in all their depressions.

The work in China, looked at from your standpoint, has not been very rapid; yet, from our Chinese standpoint, the work is not slow. Let me read to you some statistics: In 1842, there were six Chusan missions; in the year 1876, 13,000; in 1886, 28,000; in 1889, 57,287. Looking from our Chinese standpoint, the work is going on very quickly. Our people are a very conservative people; for centuries our education, customs, and modes of life have made us slow; and you must make due allowance when you form an opinion of missionary progress.

As Mr. Brodhead has said, I have come specially to speak on the question of opium-smoking. It is not out of harmony with this meeting, because it is a more or less connected with missionary work. You have read in CHINA'S MILLIONS the reports of your own brethren, who have the welfare of the Chinese at heart. I can assure you that if they had the least doubt on their minds they would not condemn it; on the contrary, they would rather speak well of it. It would be the happiest thing in the world if the missionaries were able to say, "Here is the Gospel which I have brought from my Church at home to save your souls, and here is this opium which has been brought to you by the same nation. You know the opium has done you good, has been a boon and a blessing to you; seeing that it is so, why do you not accept this Gospel which comes from the same good people?" The missionary cannot say so, for he has lain with his own eyes that it is a bad thing, having seen it sometimes among his Christian converts, sometimes among his neighbours. He condemns it before the Chinese and before his own countrymen, and in doing so he puts a stumbling-block before the Church, which cannot but condemn it because he knows the evil thing, which is expressed by your beloved brethren, is expressed by my own countrymen.

From the year 1739, when our Emperor issued an edict inflicting heavy penalties on opium smokers, to this day, there has been but one opinion in our country as regards opium-smoking. No Chinaman ever speaks well of it; the benefits of opium-smoking are nil. No father would advise his son to smoke opium; and in the case of many a man who dies, the widow will have the pipe put into the coffin, that it may not be left in the latter end. Looking at this work from a Chinaman's standpoint, I must thank all the friends who helped it, because a great work is being done by it to lift the shade which has been over China for these many, many centuries.

There is, again, the testimony lately published of your fifteen fellow-countrymen who have been residing in China twenty-five years (see p. 106).

When I left Shanghai, I bought many books from the different societies, and in every one of them opium-smoking is condemned. There were many pictures also in which opium-smokers are represented as smoking in the under-world. When living, they are called opium devils, on account of the heinousness of the vice, and when dead they are painted as opium smokers. There is, as we all know, a great obstacle; and seeing that this is so, it must be abolished in order that the way may be prepared for the advance of the salvation of Christ.

But it is much more an obstruction to the Gospel, because your country, your great and otherwise noble country, has been connected with it. In the earlier centuries the Portuguese had this trade, and the monopoly of cultivation was in the hands of the Mongol princes; but in 1757 the East India Company came into possession of India, and it was they who caused this trade to be carried on in Canton, and to circulate all along the coast. It finally entered the capital of China and into the palace of the Emperor, so that the Emperor Tso-Kwong had two sons ruined by this vice. In 1847 and 1848, which was long before opium was legalised, I had seen a shop opposite the shop of the same people? If you have a missionary work in hand. Your missionaries condemned opium, and so see that everything which you do goes towards helping your beloved brethren and the cause of Christ, whom you love and whom we Chinese Christians also love. (For Mr. Cassels's Address see page 100.)
MR. HUDSON TAYLOR has found it necessary to visit some of the stations in the interior of China. Accompanied by Mrs. Taylor and others, he set out from Shanghai about the middle of May. In a letter written en route at Hankow, on May 22nd, Mrs. Howard Taylor says: "Very unexpectedly it has become needful for Mr. Hudson Taylor to visit the provinces of Shen-si and Shan-si, with a view to conference with our brethren and sisters in many of the stations. Mrs. Taylor and Mr. Coulthard are travelling with him, and my dear husband in Southern Shan-si, gradually making our way up to the capital, where again meetings will be held. From Tai-yuen we turn eastward to the coast, expecting to reach Tientsin some time in August.

"We shall greatly need your prayers; for at this time of year so long an overland journey is a serious matter. Mr. and Mrs. Taylor are well, and seem in good heart for the road; but of course they are not so young nor so strong as they once were, and the physical hardships of such a journey

and I complete the party. As time is very precious we are travelling overland; first by wheelbarrow to Chau-kia-k'eo in Ho-nan, and thence by cart to Si-gan Fu, the capital of Shen-si. In this great and important city we are to hold our first conferences towards the end of June (d.v.).

"From Si-gan we proceed by mule litter to Shan-si, hoping to reach Ping-yang Fu by the middle of July. Here again Mr. Taylor has arranged for meetings which will be taking place about the time this reaches home. Will you join us in asking a full outpouring of blessing for all who gather there? We expect to number between forty and fifty missionaries! Think what it would mean for China did the Lord but grant us a fresh Pentecost.

"From Ping-yang we hope to visit most of the stations in the height of summer are necessarily very great. Yesterday was Mr. Taylor's birthday; he is now sixty-two years of age."

We have been glad to welcome Mr. Cassels, who is a member of our China Council, at our Council meetings here. We are sure that the presence of one who has had so much experience of work in the field will be very helpful to us in our deliberations.

We have just heard with deep sorrow of the death at Shanghai, on 28th May, of our dear sister, Mrs. William Russell, of Ning-hai, caused by her accidentally taking an overdose of sulphonal. For her relatives and many friends in their bereavement we would ask our readers' sympathies and earnest prayers.
Memorial presented to the Royal Commission on Opium

BY BRITISH MISSIONARIES IN CHINA OF TWENTY-FIVE OR MORE YEARS' STANDING.

W

E, the undersigned British missionaries representing different Societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question:

(1) We believe it to be a fact established beyond possibility of reasonable doubt that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice, by its representatives assembled in Conference, and including men of various nationalities and of many different Churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploiring the connection of Great Britain with the opium trade. [See The Records of the Missionary Conference held at Shanghai, 1877, and Ditto, 1890.]

(2) It is a fact which cannot be reasonably disputed that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation, and in books, with fornication and gambling. Sir Rutherford Alcock, sometime Her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of "the universality of the belief among the Chinese that whenever a man takes to smoking opium, it will probably be the impoverishment and ruin of his family—a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it." [See Report, East India Finance, 1871 (363) Page 275. 5738.] We ourselves have never met with Chinese who defended the practice as morally harmless, but we have heard it unspARINGLY condemned by the Chinese, times without number. The Missions with which we are respectively associated, invariably refuse to admit opium-smokers to Church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese Christian and now Christian alike, which always stigmatizes the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India, produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium which foreign missionaries are known to maintain, is approved and duly appreciated by the Chinese of all classes, as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India, is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people.

In view of these facts the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their Report a united recommendation to Her Majesty that the Indian Government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people, we cannot but feel the gravest apprehensions as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India, is not accompanied with the same disastrous consequences that we have all witnessed for ourselves in China, but we are glad to know that strong testimony has also been given in India of a contrary kind, for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious to all other races as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries, and we cannot believe that what is a dangerous poison to the greater part of the human race, acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China, the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant missionary in China, without distinction of nation or Church, and of the whole native Protestant Christian Community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to Her Majesty the Empress of India, and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the Empire and the impoverishment of its resources.

(Signed) J. S. BURDON,
G. E. MOULÉ,
W. C. MUIRHEAD,
I. CHALMERS,
J. HUDSON TAYLOR, M.R.C.S.,
GRIFFITH JOHN,
I. MACCOWAN,
H. L. MACKEENZIE,
ARThUR E. MOULÉ,
JOHN K. WOLFÉ,
DAVID HILL,
EVAN BRYANT,
G. OWEN,
J. W. STEVENSON,
JAMES SADLER,
Bishop of Victoria, Hongkong (1853).
Bishop of the Church of England in Mid-China (1858).
Chairman, London Missionary Society, Shanghai (1847).
General Director, China Inland Mission, Shanghai (1854).
Chairman, London Missionary Society, Hankow (1855).
London Missionary Society, Amoy (1860).
Presbyterian Church of England Mission, Swatow (1862).
Archdeacon at Shanghai, Church Missionary Society (1861).
Archdeacon, Church Missionary Society, Foo-chow-foo (1862).
Wesleyan Missionary Society, Chairman of Wu-chang District (1865).
London Missionary Society, Peking (1886).
London Missionary Society, Peking (1886).
China Inland Mission, Shanghai (1861).
London Missionary Society, and Pastor of Union Church, Amoy (1867).

(The date of arrival in China is here added after each name).
### China Inland Mission

#### GENERAL SUMMARY OF CASH ACCOUNT FOR 1893

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<td>12 7 11</td>
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<tr>
<td><strong>Special Accounts</strong></td>
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<tr>
<td>China Account—Missionaries on Furlough</td>
<td>27 15 0</td>
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<tr>
<td>Candidates Account</td>
<td>1 1 0</td>
<td></td>
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<tr>
<td>Outfits and Passages of Particular Missionaries</td>
<td>111 18 7</td>
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<tr>
<td>&quot;Sending out Additional Evangelists&quot;</td>
<td>1,600 0 0</td>
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<tr>
<td>Building Account</td>
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<tr>
<td>Superannuation Account</td>
<td>243 3 8</td>
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<tr>
<td>Missionary Home Account</td>
<td>3,000 0 0</td>
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<tr>
<td><strong>Total</strong></td>
<td>9,124 11 7</td>
<td>9,136 19 6</td>
<td><strong>£35,646 13 3</strong></td>
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### Particulars of Expenditure on the Various Accounts.

#### I. China Account.

<table>
<thead>
<tr>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Cash remitted to China from London:</td>
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<tr>
<td>For General Purposes</td>
<td>11,801 4 4</td>
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<tr>
<td>Special Purposes</td>
<td>6,081 4 3</td>
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<tr>
<td>Telegraphic Expenses</td>
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<tr>
<td>Payments to Missionaries on Furlough</td>
<td>2,616 16 0</td>
</tr>
<tr>
<td>House Repairs and Carriage</td>
<td>5 1 1</td>
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<tr>
<td>Annuities in consideration of large donations</td>
<td>76 0 0</td>
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<tr>
<td><strong>Total</strong></td>
<td>£20,597 1 8</td>
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#### II. Candidates Account.

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Allowances, Travelling, and Expenses at Bible Institute, Glasgow</td>
<td>32 0 0</td>
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<tr>
<td>Board of Medical Students and Examination Fees</td>
<td>69 8 0</td>
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<tr>
<td>Rent of &quot;Sunnyside,&quot; Cambridge (5 Quarters)</td>
<td>173 11 8</td>
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<tr>
<td>Stationery, Postages, etc.</td>
<td>18 19 8</td>
</tr>
<tr>
<td><strong>Probation Home, Men's (&quot;Inglesby House&quot;):</strong></td>
<td></td>
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<tr>
<td>Rates, Taxes, and Repairs</td>
<td>41 11 8</td>
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<tr>
<td>Housekeeping Expenses, including Coal, Gas, Water, etc.</td>
<td>250 11 11</td>
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<tr>
<td><strong>Probation Home, Ladies' (41 and 41A, Pyrland Road):</strong></td>
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</tr>
<tr>
<td>Rent, Rates, and Taxes</td>
<td>110 4 8</td>
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<tr>
<td>Gas and Water</td>
<td>18 16 0</td>
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<tr>
<td><strong>Total</strong></td>
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#### III. Outfits and Passages Account.

<table>
<thead>
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<tbody>
<tr>
<td>Outfits and Passages to China</td>
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<tr>
<td>Shipment of Baggage, Travelling, etc.</td>
<td>46 19 7</td>
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<tr>
<td><strong>Total</strong></td>
<td>£2,094 0 1</td>
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#### IV. Home Department Account.

<table>
<thead>
<tr>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Rents, Rates, Taxes, Repairs, Caretaking and Insurance of 2, 4, 6, 8, and 10, Pyrland Road</td>
<td>386 11 6</td>
</tr>
<tr>
<td>Gas, Water, and Coal</td>
<td>62 16 10</td>
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<tr>
<td>Payments to Secretaries, Clerks, and Office Helpers</td>
<td>1,071 10 8</td>
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<tr>
<td>Office Stationery and Sundries</td>
<td>53 16 4</td>
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<tr>
<td>Postages, Telegrams, and Carriage</td>
<td>64 11 6</td>
</tr>
<tr>
<td>Bankers' Charges</td>
<td>7 0 3</td>
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<tr>
<td><strong>Expenses of Meetings—</strong></td>
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<tr>
<td>Deputation</td>
<td>£138 0 0</td>
</tr>
<tr>
<td>Travelling, Printing, Stationery, Tens, Postages, etc.</td>
<td>195 19 1</td>
</tr>
<tr>
<td>Sums paid to Sales Department and acknowledged in the Books of that Department, as follows:</td>
<td></td>
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<tr>
<td>Advance as Working Capital</td>
<td>324 17 10</td>
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<tr>
<td>&quot;China's Millions&quot; supplied free to Donors</td>
<td>508 0 1</td>
</tr>
<tr>
<td>Books supplied free to donors; and photos</td>
<td>13 12 1</td>
</tr>
<tr>
<td>Special Donation for &quot;China's Millions&quot;</td>
<td>10 0 0</td>
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<tr>
<td>Missionary Boxes</td>
<td>856 10 0</td>
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<tr>
<td>Sundries, Board of Visitors, etc.</td>
<td>26 1 6</td>
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<tr>
<td><strong>Total</strong></td>
<td>£2,874 3 8</td>
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#### V. Building Account.

<table>
<thead>
<tr>
<th>Description</th>
<th>£ s. d.</th>
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</thead>
<tbody>
<tr>
<td>Ground Rents of &quot;Woodlands&quot; and &quot;Percy Lodge&quot;</td>
<td>50 9 9</td>
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<tr>
<td>Repairs to &quot;Woodlands&quot; and Newington Green Property and Insurance</td>
<td>8 17 6</td>
</tr>
<tr>
<td>Transfer of &quot;Percy Lodge&quot;</td>
<td>16 19 6</td>
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<tr>
<td><strong>On Account of New Buildings at Newington Green:</strong></td>
<td></td>
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<tr>
<td>Architect's Charges and Clerk of Works</td>
<td>134 19 6</td>
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<tr>
<td>Office Fittings</td>
<td>15 6 0</td>
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<tr>
<td><strong>Total</strong></td>
<td>£226 12 3</td>
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#### VI. Superannuation Account.

<table>
<thead>
<tr>
<th>Description</th>
<th>£ s. d.</th>
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</thead>
<tbody>
<tr>
<td>Capital, £4,000; Invested Interests, £417 8s.</td>
<td></td>
</tr>
<tr>
<td>Transfer of Stocks to New Holders</td>
<td>£2 12 6</td>
</tr>
</tbody>
</table>

---

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.


(Signed) ARTHUR J. HILL, VELLACOTT & CO. Chartered Accountants.
### ABSTRACT OF CHINA MILLIONS ACCOUNTS

#### Disposition of Funds Remitted from England, America, and Australia, and Donations received in China during 1893.

<table>
<thead>
<tr>
<th></th>
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<tr>
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<td>1136</td>
<td>15 00</td>
<td>1125</td>
<td>15 00</td>
<td>1222</td>
<td>15 40</td>
<td>1222</td>
<td>15 40</td>
<td></td>
</tr>
</tbody>
</table>

#### Famine Fund:

- **Balance, as above...**: 88 94
- **Remittances from England, as above, £22 2s. 6d.**: 44,668 74
- **Less for Famine Fund**: 510 18

**From Rents, Exchange and Interest Account (as at 3s. 7d.):** 44,145 56

**Tls. 195,049 79**

---

**General and Special Accounts:**

- **Payments to Missionaries—**
  - For Personal use...: 100,188 03
  - For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Traveling Expenses, and sundry Outlays on account of Stations and Outstations of the Mission...: 18,202 21
  - For Expenses of Boarding and Day Schools...: 1,594 09
  - For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuges Expenses...: 1,070 55
  - For Houses Accounts...: 5,366 43
  **Tls. 125,421 31**

- **Donations in China and Receipts from America and Australia...** 3,380 99

- **Australian draft, unpaid through stoppage of Australian Bank (afterwards paid and included in receipts from Australia)...**: 1,630 09

- **Remitted from Shensi and Kan-su...**: 720 34

---

**Funds for Associates...** 1,079 12 5

**Funds for the Mission...** 11,783 18 3

**For Passages to England and America...** 8,751 30

---

**Balances...**

- **General...**: 1,113 70
- **Special...**: 19,662 15
  **Tls. 19,775 85**

---

We have examined the above Abstract with the Returns from China, and find it correct. We have traced the items charged in the “Home Accounts” as remitted to China, and find that they are all duly accounted for, with the exception of the items referred to in the above note.


(Signed) ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.
LIST OF DONATIONS IN CHINA, ETC., continued.

I Merciful Deliverance.

EARLY in April, Mrs. Thorne set out from Hankow on her return to YUN-NAN, Misses Ethel Reid and A. Simpson, who are designated for Ta-li Fu (see illustration on p. 105), going under her escort. The following extracts from their letters show strikingly the risks incident to inland journeys, how at the most unexpected moments dangers may be met, and withal how graciously God watches over and preserves His servants when disaster seems imminent. Miss Reid says:—

"We are now nearing Ch'ung-k'ing, and, with our arrival there, the end of our river journey. The Lord has indeed prospered our way, giving us fresh cause every day to praise Him who planned the very steps, and whose marvellous loving-kindness has been manifestly set forth in the little things. . . . We have only had three wet days; and when I tell you that a downfall means clearing out our worldly possessions, and ourselves receiving a shower-bath from the roof, you will understand that we have great cause for thankfulness. . . . Our man has been such a comfort. He looks after our interests as if they were his own, and is so patient with our blundering. The boat is rather short-handed, and with our blundering. The boat is rather short-handed, and . . .

MRS. THORNE writes from Ch'ung-k'ing on April 26th, three days later:—

"I must let you know of our arrival here to-day. The Lord brought us through many dangers, and we had some narrow escapes from being wrecked on the way up. We came safely to within sight of the city, when, for some wise but mysterious reason, God allowed us to be wrecked, in order, it seems to us, to show His power to deliver. I cannot now write in detail, but we will send you particulars. Our boat was literally smashed up, all of it above deck, and a hole in the hull, and yet we all escaped. "Bless the Lord, O my soul . . . Who redeemeth thy life from destruction."

Miss Simpson, on April 30th, gives the further particulars promised:—

"When we were within sight of the city, we thought we should get in all right. During the morning of the day we arrived, the mast got shifted from its position, and this, added to the top-heaviness of the boat, made it very unsteady. However, all went well until we were crossing the river to the landing-place, when the boat got into a swift current and went rapidly down stream. The men were helpless, and we dashed right into a large salt junk, completely smashing the top part of the boat. We were all in the front room, and rushing out, managed to stand on a large oar hanging by the side of the boat we had run into, until some men on the top came to the rescue and hauled us up. None of us were hurt, and when the fright was over, we just realised how wonderfully our Father had delivered us. As soon as possible, we got chairs and went up to the house. Mr. Willett and some men went down to the wreck to see what was left of our belongings. We were making up our minds to 'take joyfully the spoiling of our goods,' but the Lord not only saved our lives, but our goods also, and everything was recovered safe and sound, the only damage being through the breaking of one of our cases of oil, the oil running into one or two of our boxes.

"Our man lost most of his clothes, which loss we made good. The bottom of the boat was not much injured. We felt very sorry for the boat people, and helped them as far as we were able, for which they were very grateful. We heard that there had been four wrecks that morning in the same place, and our hearts are full of praise to God for His goodness in bringing us safely here. We are all very well in health, and hope to go on our way as soon as possible."

The Light of the World.

BY MISS M. E. BARRACLOUGH, OF TA-T'UNG, SHAN-SI.

WHILE Mrs. McKee and I were visiting in a neighbouring village Miss Aspden had very many visitors often fifty in a single day. Among them was a very interesting old woman, who belonged to what is known as the great religion.” She wore beads, and a religious book next her body. Having heard in her native village of the foreigners who preached another doctrine, she had come to find out what it was; because, as she said, she wanted to be right.

When she heard of the love of Jesus, and how He had died for her sins, she could scarcely believe it; the news seemed too good to be true. But when a dear little native woman who is saved told her how Jesus had forgiven her, and had made her so happy, she began to take it in.

After talking to her for a long time herself, Miss Aspden called the evangelist.

"Here are my beads and my book," the old woman said at length to Miss Aspden; "take them and burn them; I believe in Jesus." Then rocking herself to and fro in the kang or brick-bed, she sang with the others—"Jesus calls me," one verse of which runs—"He certainly will hear me, . . . will love me, to-day."

She came seeking light, and she found Jesus the Light of the World. Her husband would beat her, she said; but now that she had Jesus with her, she did not mind. We are longing for her to come again. Please pray for her.

We would rejoice over these dear native converts with great joy, for the Lord is able to "make them stand."
The Weekly Prayer Meetings.

Saturday, 2nd June.

The authority and power of the Word of God was the subject of Mr. Sloan’s short address.

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!”

Extracts from the diaries of Mr. Eyres, Shantung Province, and Miss Withey, Kiang-si, served to mirror forth the sins and sorrows of the Chinese in these and other provinces, as well as the joy of work amongst them. In connection with Shantung, Mr. and Mrs. Judd and their long years of devoted service were the subject of special prayer. Mr. Peat’s story of the faithfulness to God in business of a certain Mr. Chao was particularly interesting: God was with him, and he prospered.

Again and again the thoughts of the meeting reverted to the needs of the native Christians; and, with prayer for them, the cry for men and women for China was reiterated.

News of answered prayer in connection with the late Rev. Gordon Calthrop’s church moved to praise and fuller confidence in God. All unuttered longings were then specially laid before God, and, with prayer for Mildmay, the meeting closed.

Saturday, 9th June.

Our meeting to-day was rather remarkable, the wonderful grace, faithfulness, and manifest leading of God appearing in more ways than one.

Chosen beforehand, our hymn of prayer for those “in peril on the sea,” seemed to receive special point from the unexpected presence in our midst of two sea-faring brethren in whose hearts God had been blessedly working. Captain and chief officer respectively of two of the great Ocean Liners, they had both been led to resign their posts on account of connection with the opium traffic. The testimony of each was most striking; but perhaps that of the chief officer, had a peculiar interest for us, for he was the officer who was converted through Mrs. Thorne on the passage out!

Having committed our brethren to Him “who holds the key of all unknown,” we now turned to listen to the words of two of the large party just arrived from China—the Rev. W. W. Cassels, of the Cambridge Band, and Mr. James—who, in turn, made known what “God had wrought among the Gentiles by them.” Mr. Cassels called attention to one significant fact in particular—namely, that notwithstanding all the blessing there had been in Si-ch’uen, the doors were actually closing in that province. Mr. Owen Stevenson followed with a short account of his “nine happy years in Yung-nan.”

Saturday, 16th June.

With a hymn of praise we gathered in the presence of the Lord, His Name being glorified afresh as a letter from Mr. Brock telling of answered prayer was read.

Mr. Sloan spoke of Paul’s attitude and teaching concerning giving and receiving from Phil. iv. 10-23.

An extract from a letter of Mr. Albert Huntley’s re-opened the oft-repeated prayers for S. Shen-si and the Si-gan plain, while the thought of all the answered prayer fired our hearts to ask afresh for Kan-suh, and then for Yung-nan, with various individuals in each.

Mr. Cassels continued his account of the work in Pao-ning. In the midst of fiery trials the native Christians were nearly all seeking in their turn to win souls. He asked prayer for the Rev. E. O. Williams, who was at present in charge of the station.

The prayers which followed embraced all China; and a fresh anointing of the Holy Spirit was besought for all the workers.

Saturday, 23rd June.

Having mentioned that Mr. and Mrs. Taylor had set out on a long and trying journey into the interior, Mr. Sloan pointed out their expected course upon the map ere we joined afresh in prayer for them.

From Ephesians iv. we considered the oneness of the body of Christ, and the wondrous fellowship in which we were called to dwell with one another—in lowliness and meekness “forbearing one another in love.”

Mrs. James, who had been very unwell after arriving home, now told us of work amongst the women in Lu-chau. “The Lord did not have much trouble with me: I came directly I was called,” said one Chinese woman, in response to some remark on how much trouble God often had to bring us to Himself. “As for God, His way is perfect.” These words, which rang in her ears as she left England twelve years ago, seemed now more deeply still her heart’s refrain.

Mr. Grainger’s diary told of work in W. Si-ch’uen, and Mr. Easton’s was full of the news of blessing in S. Shen-si and the Si-gan plain.

The spirit of prayer rested mightily upon the meeting, and our hearts were bowed in the presence of God. The conviction deepens that we are on the eve of blessing over all China.

Saturday, 30th June.

Fresh interest in the native evangelists and more intense prayer for them were awakened by Mr. Wilson’s letter about a young man named Yang, who had been much used in a city near Han-ch’ung in South Shen-si, as yet untouched by foreigners. Setting out on a preaching tour, the blessing of God so rested on his labours in the very first city visited that he never got beyond it. Twenty or more are now converted.

Extracts from letters received from Mrs. Thorne and Miss Simpson were also read; and we praised God for their merited deliverance from shipwreck in the rapids of the Upper Yangtze. Miss Brook’s diary mentioned the occurrence of a rather serious fire in premises adjoining at Yang-chau. Much prayer followed for the preservation of all in China in the present hot season; and Mr. and Mrs. Judd and others, now on their way to England, were remembered, along with Mr. and Mrs. Taylor.

Psalm cvi. having been read and commented on, prayer followed that all our brethren and sisters in China might be entirely at God’s disposal, and led and preserved by Him.

Mr. Harris, of Guernsey, gave some reminiscences of his early acquaintance with Mr. Taylor and the Mission, and then Mr. Ridley’s account of three shoemakers, and other incidents of the Holy Spirit’s working at Ning-hsia, formed fresh food for prayer. Special prayer was also offered for Mildmay, and for the meetings held there on Sunday nights.
Wrath Restrained.

ANY will remember letters from Mr. Stewart McKee, in which he told of the great distress caused by famine in the district around Ta-t'ung, Shan-si, and of his work in distributing relief amongst the starving people. It would seem as if God had graciously used this to arouse interest in the Gospel. Our friends have hitherto seen but little result from all their faithful labours; but now we hear with joy of numbers gathering to listen to the Word of Life. Along with the working of God there has, as usual, been a corresponding movement on the part of the evil one.

"You will be pleased to hear," says Mr. McKee, writing on March 29th, "that there is much to encourage us now in this district.

OUR NEW CHAPEL is built and was opened last Sunday, when it was quite filled with about 120 adults and sixty children. I have fourteen boys in the school and thirteen patients in the opium refuge. The work in the street chapel gives us cause for praise to God, for we have many attentive listeners there. I have also classes every evening for enquirers. The Lord has filled our hands with work and our mouths with praise.

On the following Sunday the little chapel was again crowded with people, while many were turned away. Six months previously fifteen had been considered a fair attendance. Much power in prayer had been experienced in the morning, the assurance of blessing being at the same time given. Eight of those present had come from a neighbouring village, where there has been a simultaneous awakening. Mr. McKee was led to give prominence to 2 Tim. iii. 12, "little thinking how soon his subject would be illustrated.

Send me over, the women's room being found filled with women, a sort of enquiry meeting was held amongst them.

As is often the case at home, the opposition of Satan was first made known through boys throwing stones at the door! Men joining them the crowd got larger and more noisy. One of the fastenings was burst from the door. A riot seemed possible. Suddenly there was a lull in the noise, and then heavy, measured thuds were heard upon the door, which soon gave way. Escaping by the back garden way quietly through the darkness to the village, where there has been a simultaneous awakening. Mr. McKee was led to give prominence to 2 Tim. iii. 12, "little thinking how soon his subject would be illustrated.

Gleanings

FROM MR. STEVENSON'S LETTERS.

May 4th.—I am glad to learn that the Rev. A. T. Polhill-Turner has arrived safely at Pa-chau, and that he finds the work in a very hopeful condition. Mr. and Mrs. Williams have removed to Foo-ning. To-day I heard of Miss Bescheid's arrival at Han-ch'ung.

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We expect Mr. and Mrs. Rudland here next week en route for Chefoo.

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Besides other friends, we have the pleasure of Mr. and Mrs. Millard's presence. They are going on to Foo-chow. Mr. Orr-Ewing is also here on his way to Chefoo with his children. They are all looking remarkably well.

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Arrivals from China.

Miss J. D. Robertson and Miss M. J. Underwood, from Chi-chau, Gan-Hwuy, on the 16th June; and Mr. and Mrs. Judd and boy, from Ning-hai, and Mrs. Stooke, from Chefoo, on the 3rd July.

Mails and Parcels.

Mails.—Letters, 2d. per 2oz.; books and newspapers, 4d. per 2oz. The English and French mails leave London every Friday afternoon alternately. German, Canadian, and U.S. mails leave at irregular intervals, particulars of which may be ascertained at any Post Office.

Friends who have not received special directions from our Missionaries, are informed that their letters may be safely addressed, c/o China Inland Mission, Shanghai, China.

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Union and Communion; or, Thoughts on the Song of Solomon. By Rev. J. Hudson Taylor. Post free, price 1s., cloth.
"The Word of God which effectually worketh."

(Read 1 Thess. i. 6; ii. 13).

By Walter B. Sloan.

The Apostle finds an occasion for praise to God in the way the people of Thessalonica had received the Word of God. They had not treated it as the word of man, to be judged, criticised, and possibly rejected; but as the Word of God, coming to them with divine authority, because accompanied by the power of the Holy Spirit, and accomplishing in them effectual work.

Let us look at the form in which the Word of God came to them, and let us see at the same time how long it took to bring forth results. In Acts xvii. 1-10 we have the record of Paul's visit to Thessalonica, and of the commencement of the Church. We read that, as his manner was, he went into the synagogue, and that for three Sabbaths he reasoned with them out of the Scriptures; so we see that in two or three short weeks effectual work was done, and a Church was called out from among both Jews and Greeks. We are told in the Epistle to the Thessalonians that it was the Word of God that they received: in Acts we have seen that Paul occupied his Sabbath days in "reasoning with them out of the Scriptures," and the burden of his message from these Scriptures was that the Christ of whom he spoke must needs suffer and be raised from the dead, and then that this Jesus, whom he preached, was that Christ.

The Word of God, then, that Paul thanks God the Thessalonians had received was the Old Testament Scriptures in their testimony to the Lord Jesus. It is most helpful and refreshing in these days, when so much is written and said that would reduce the Old Testament to nothing better than the word of man, to take another look at the position it occupied in the estimation of the Apostles, and to see how to them it was verily the Word of God. In thanking God that it had been so received in Thessalonica, do we not see Paul recognises that it was only by God's grace that it could be truly received as God's Word, and that apart from this enabling grace of God, men must necessarily have treated it as simply the word of man? Is there not an important lesson for us here to-day? We have not to await the conclusions of any criticism in order that we may be sure that we are actually in possession of the Word of God; but we have to yield ourselves to the gracious workings of the blessed Spirit, and we shall soon find our feet planted upon a rock-foundation that no critical conclusions can either produce or shake.

This Word is the instrument by which the unseen presence, the unheard voice, and the unfelt touch of the Almighty come into contact with us, and bring forth such wonderful results.

Let us look at some of the many effects that are wrought in us, as we on our part meet God in His Word by faith.

I. SEARCHING.

We see in Heb. iv. 12 the Word of God compared to a sharp two-edged sword, piercing so as to divide between soul and spirit, between joints and marrow, and discerning the thoughts and intents of the heart. The poet Coleridge has well said, "There is nothing finds me like the Word of God." However secretly we may be hidden away from ourselves, when the Word of God comes upon us it will quickly and clearly bring to light all that is in us, so that like Isaiah of old we shall be overwhelmed at the sight of our own corruption.

II. REGENERATION.

The Word of God not only brings us to the dust of death—it brings us up to life again. It is the presence of that mystery in our beings that we call "life," which alone keeps our bodies from corruption. And so in the inner man, we are born again (1 Peter i. 23-25) by the Word of God which is incorruptible, which liveth, which abideth, which endureth for ever. How quietly God often works by His Word in producing such marvellous results! The arrow of conviction may penetrate the conscience when those hearing the Word along with us may not be aware that anything unusual is taking place, and the life-giving word may have come into a heart and no one at the time know of it but itself and God.

III. SANCTIFICATION.

Our Lord prays: "Sanctify them through Thy truth: Thy word is truth" (John xvii. 17). The Word of God not only brings from death unto life, but in the new life it comes to us continually in sanctifying power. In some parts of the Word we are spoken of as "them that are sanctified," and the first great lesson in practical and experimental sanctification is to see that in the finished work of Christ we have been definitely and for ever sanctified unto God. It is as by faith we grasp this great fact that we can go on to learn through the Word the details of a
sanctified life day by day. Always recognising that we belong only to the Lord for His use, we shall be in the right attitude to be used of Him, and to learn daily and hourly the purposes for which He has redeemed us.

IV. CLEANSING.

We read in Ephes. v. 25-26 that Christ gave Himself for the Church "that He might sanctify and cleanse it with the washing of water by the Word." In the sense in which we generally use the word sanctify, we seem to include what is here expressed by the word cleanse, but when these words come together each must have its own special reference. The word sanctify, as here used, seems to express the thought set before us in the Prophet Hosea iii. 3, where he says to the wife whom he had taken: "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man." On the other hand, the cleansing is the removing away of the pollution that belongs to the life from which she is now separated. The inward stains must pass away, as well as the outward actions and words become changed. This is by the Word; and it is here compared to the washing of water: as water has a cleansing effect upon the polluted body, so the Word of God applied by the Spirit comes with cleansing efficacy to sweep away the pollutions of sin from the mind and heart of those for whom Christ died.

V. UPBUILDING.

The Apostle Paul is taking leave of the elders of the Ephesian Church, never to see them on earth again; and in his parting charge we read (Acts xx. 32); "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up." What is most present to his thought here? Is it not steadfastness of walk with God amidst all the surrounding dangers when he, their friend and counsellor, will no more be with them? In other words, when he speaks of their being built up, does he not refer to the great fact that the Word of God can produce Christian character? When we have known what it is to take our place as sanctified ones, when we have had experience of cleansing from the old pollutions, we have still to go forward in trustful, patient walking according to the Word of God, that through new habits our very inmost character may come to bear the image of the Lord Jesus. That which was our natural character being like a building which, stone by stone, is being taken down as, stone by stone, we are becoming built up into Him in all things, who is the Head, even Christ.

The Province of Shan-tung, North China.

By Alex. Armstrong, F.R.G.S.

PEOPLE who think about China at all almost invariably think of it as a whole; they do not seem to realise that it is like another Europe, having Provinces for countries, "Fu's" for counties, and Hien's for parishes, and it seldom occurs to them that long before our savage nation had crept forth from the forest caves, China was throbbing with life, now filled with anarchy and bloodshed, and now resting for centuries in peace.

Let us look for a little at one of its Provinces, namely, that known as Shan-tung. With an area larger by 7,000 square miles than England and Wales, its population, according to the Chinese Customs Report of 1861, is in round numbers 59,605,000. The longest canal in the world passes through this Province; one of the most sacred sacred mountains in China is situated in it; the river that has perhaps caused the most sorrow and suffering on earth ends itself there. One of the most interesting and celebrated Provinces in Chinese history, it is not only the birthplace of Confucius and Mencius, but it is made sacred by the dust of those sages who were buried in one of its inland counties.

At the time when Jeroboam, the son of Nebat, became king of Israel, 721 B.C., what is now known as Shan-tung was divided into eight states, each having its own ruler. The boundaries of Shan-tung, as they now stand, were finally marked out by the Emperor Kien-Lung in the year 1736.

As may be seen from a glance at the map, more than a half of the whole circuit of the Province is exposed to the sea; plain there is, too, in the south-west, but with fine alluvial soil; while from the spot where the Grand Canal crosses the Yellow River, hills and mountains, with Tai-shan as the highest point, stretch north-east and south-east, the backbone, as it were, of the Province, showing itself more or less prominently from the Hwang-ho to the most eastern point of the north-east promontory.

The Chinese have five particularly sacred mountains—all fairly high. Tai-shan is second in height of the five, being 5,050 feet above sea level. It is looked upon as by far the most sacred. Mentioned in the "Shu-King" as the spot where Shun sacrificed to heaven (B.C. ca. 2534), it is celebrated on account of its historical as well as its religious associations, and is a great rendezvous of religious devotees.

Temples are there by the score, idols by the thousand. Priests chant their prayers and perform their many superstitious rites. During spring, the roads leading to Tai-shan are obstructed by long caravans of people anxious to accomplish their vows or to supplicate the deities for health, happiness, or riches.

Taking our stand in imagination on the highest peak of Tai-shan, let us look around. The coast-line along the east, north-east, and north is bold and rugged; while the rest of it is generally made up of sweeping sand-flats, varied with much mud near the mouth of the Yellow River. With surprise we note the harbours and the lighthouses. There we behold bays and capes, peninsulas and islands; here are lakes and hot sulphur springs, rivers and mountains. Great stone tracts are seen in the east, while in the centre and west fertile valleys abound.

Fine building stone, limestone, granite, marble, coal, iron, copper, silver, gold, and precious stones are well distributed throughout the Province. Peaches, apricots, pears, plums, cherries, grapes, persimmons, walnuts, chestnuts, and dates
are cultivated. Millet, rice, wheat, sorghum, beans, Indian corn, turnips, and sweet potatoes are largely grown. Of cereals there are two crops per annum, as in the greater part of North-China. Mules, donkeys, and ponies are the beasts of burden, the first mentioned being in greatest demand; oxen, too, are often used. Dogs seem to turn out by the million, ugly, cowardly, diseased—though some are well fed and afterwards used as food. The pig is met everywhere. Hares, pheasants, poultry, waterfowl, and fish are plentiful and of good quality. The breeding of silk worms is encouraged.

In this part of China the natives are generally of larger and stronger build than those further south. Their power of endurance is much greater, though they lack the polished manner of the educated southerners. Amongst the men, common people who stir up strife; nor is it the priests. It is

**AT THE DOOR OF THE LITERATI**

that the blame must be laid of nine-tenths of the disturbances that have occurred. Nowhere has the writer witnessed such bitterness and spite as he saw and experienced in the literary and proud capital of Shan-Tung. The Chi-nan-fu fop, dressed in silks and satins, flipping his sleeves in the face of a respectable foreign visitor met in the street; the middle-aged scholar, dressed as a gentleman, not thinking it beneath him to hiss out “foreign devil” or simply “devil”; young and old spitting on the ground in bitterness close to the visitor’s feet, laughing right in his face, or on passing, turning sharply round and making a most hateful noise at his ear—these are some of the petty annoyances that the literati and
there are 15,000 Mohammedans in the city. In the northern 
district, inside the walls, there is a small lake about 3 li by 
2 li. In spring and summer it is beautiful, with its miniature 
house-boats passing and repassing, the lotus flowers in 
abundance, the tall reeds on the dykes bowing to the passers-
by in many-coloured costumes. There are famous springs 
in the south-western suburb, well worth seeing. The other 
sights of the city are the Governor’s palace, the Roman 
Catholic cathedral, and two Mohammedan mosques.

Perhaps readers have forgotten that we had taken our 
stand on the summit of Tatshan. Let me remind them, 
and draw their attention to the tomb which the Chinese hold 
in so much reverence. Looking almost due south, across 
the city of Tai-an, we see the town of Chu’fou-hien, which 
is noted as containing the Temple of Confucius (said to be 
one of the finest in China), and as having his tomb in its 
immediate vicinity. Right before us is the village Shu-yuan, 
the college where many followers of the great sage have 
studied. On our left lies his natal village. By the banks of 
that river the famous scholar used to play. This is

**CLASSIC GROUND INDEED.**

From the north gate of the city a fine avenue of trees and 
ornamental arches extends as far as the entrance to the 
burial ground. Within are more avenues, temples, bridges, 
willows, and several halls for meditation. Drawing nearer, 
the traveller passes along between two lines of animals cut 
in stone, lions and tigers, animals half dog, half frog, etc., 
etc. Passing through a finely decorated pavilion, he stands 
at length beside the grave. A mound, perhaps twelve 
feet high, protects the honoured dust of K’ung-fu-tzu 
(Confucius). Gnarled oaks and stately cypress trees are 
growing all around, and daring shrubs creep up the mound 
itself. Before this mound a tablet stands, some six feet 
wide and twenty high, upon which is inscribed: “The 
Perfect Sage, The Former Teacher, The Philosopher 
K’ung;” and at its base is placed the sacred incense vase.

There are many, many sacred spots throughout this Pro-
vince, but want of space forbids me even pointing to them. 
And yet there is one for which, perhaps, space may be found. 
Look away to the north-east to Chefoo, and still to the north 
a little you see an island. Precious dust lies there. During 
the autumn of 1861 almost the whole eastern part of the 
Province was ravaged and pillaged by a band of rebels, the 
people in every district meeting with the most inhuman 
treatment. Two mission societies, hoping to be able to prevail upon the leaders to withhold their men from such awful cruelties as were being practised, went out on their mission of mercy. They met with the plunderers about thirty miles west-south-west from Chefoo. Without the slightest compunction the murderous 
band rushed upon them, and stabbed them to death. Immedi-
ately afterwards the band decamped, fearing perhaps the 
result of their dastardly murder of the foreigners, and possi-
ibly hoping that upon those survivors the guilt attaching to 
the murder of the missionaries might fall. “Alas! alas! ‘the 
tender mercies of the wicked are cruel.’” The surviving 
villagers, after collecting a large quantity of millet stalks, 
took the sadly disfigured bodies of their would-be deliverers, 
and placing them on the pile, set fire to the whole, hoping 
to consume the bodies to ashes, and thus hide any probable 
connection that their village might have with the death of the 
foreigners. Some of the millet stalks were damp, how-
ever, and the object was not accomplished. By-and-by a 
search party from Chefoo discovered the mutilated and scorched remains. They carried them away to the port, and 
andwards took them out to that little island near the lighthouse and there buried them, mutilated, disfigured, scorched, 
to rise one day divinely fair.

It was not till the year 1879 that the **CHINA INLAND MISSION** took up work in **SHAN-TUNG**. Since that time it 
gone steadily forward.

**MANY SOULS HAVE BEEN SAVED**

among the Chinese, and truly we cannot thank our God 
our school, and he was ordered to have no intercourse 
with us.

Next Sunday Yang-hen-fang was absent from the services. We had special prayer that God would deliver him from the fear of man. About ten days later he came into the city, having got the victory, and bringing with him a clansman, who appears really desirous of becoming a Christian. His son also returned to the school.

Some weeks passed, and our friend Yang-hen-fang appeared again with another man from the same village, who seems already to have acquired a clear knowledge of the way of salvation. He also is named Yang. Indeed, all the people in the village (except two families out of seventy) are of the same name and clan.

Pray that this whole village may be brought to Jesus.

The direct cause of the persecution was his refusal to continue the yearly subscription of rice for the maintenance of the village temple. It may be that this question will cause him further trouble. The enquirer whom he brought to us is now here breaking off the opium habit.
Is it any Use?

BY MRS. C. H. POLHILL-TURNER.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Blessed are ye that sow beside all waters."

If there be one lesson more than another that God's messengers have to learn practically, it is that we "walk by faith, not by sight." The sowing is indeed "beside all waters," and we are often much mistaken in the soil. What we looked upon as parched and dry and almost hopeless yields to our joy an abundant and unexpected harvest; and that which we thought such well-watered and prepared ground disappoints us, or keeps us long waiting. It seems as if God must continue teaching us the lesson that He gives the increase, and ours is the responsibility only of the sowing; for He would have us "Undepressed by seeming failure, Unaltered by success."

Perhaps the most apparently hopeless case that I ever met with during my stay at Ts'in-chau was that of Mrs. Fan; and my introduction to her was in no way of my planning. I had been calling on one of the Christians, an old blind man, now long since taken home. The one room in which he lived with his grandson was just at the entrance to a large straggling compound, inhabited by several families. I had tried more than once to get at some of these families, but had met with scanty welcome, and on this particular evening I felt quite relieved that it was too late to make any further effort in that compound. Having just said good-bye to the old man, one of a group of children at the door accosted me in a shrill voice, and, in the unceremonious language of Ts'in-chau said, "Old Mrs. Fan can't come to her" (anywhere else it would be "invites"). Fearing, as usual in that quarter, a mere invitation to come and be looked at rather than listened to, I asked, "Where is Mrs. Fan? cannot she come and see me here?" "Oh no," replied the child, "she can't walk, she is lying on the keng; I will lead you to her." Following my little guide I learned from her that Mrs. Fan was what we call in England bed-ridden; for years she had only been able to move her arms. I told the child I was not a doctor, and could do nothing to cure the old woman. She does not want medicine; she wants to hear the book." "Yes, my Saviour, my Saviour! He has been talking to me and telling me how He loves me, and died for me on the Cross; He is always with me, beside me here; and He is so good. I tell Him when I am in pain, and He eases me; I tell Him when I am thirsty, and immediately He sends some one to give me drink. How He loves me! I could not do without my Saviour." In our little house that evening we had a thanksgiving meeting for the first token for good given us that year.

From this time Mrs. Fan grew in grace. At each visit a little story from the Gospel, and a short text, would give her something to read and think about until next time; but the reality of the personal presence of the Saviour with her was the great feature of her life as a Christian, and her every desire seemed satisfied. There was no longing for bodily health or earthly advantage; and, at that time at any rate, no great desire to be taken Home out of her weakness and suffering. Joyfulness in all circumstances was henceforth her lot.

Husband, son, and daughter-in-law wondered at the change; but looked upon the new-found faith as a kind of infatuation. I fear her prayers for them have not yet been answered—God grant they may be answered. One dark night her husband lost his way on the hills; and she told me with great delight how, remembering in his distress the God of his wife, he had prayed for guidance and had almost immediately met a man who led him on to the right road. "Now he believes," she added, "that the true God hears prayer and He will give up false gods."

Mrs. Fan lived two or three years after her conversion—always much in the same condition, but sometimes weaker. The ladies who visited her after I left once found her smoking opium. She said she had done so only for relief, and at once promised not to touch it again. As far as they could learn from herself and her neighbours she kept her word.

As is often the case in a long and tedious illness, the end came suddenly and unexpectedly, and all I heard in my far-away home at Si-ning was that Mrs. Fan was gone.

This is the story of one obscure Chinese woman. Her name is on no church-roll on earth; no inscription telling of the sure and certain hope of a joyful resurrection distinguishes her grave from thousands of others outside a heathen city; but we think of her as one of those given to Jesus, who have washed their robes and made them white in the blood of the Lamb.
Our thoughts go back thankfully, and yet with shame for our own unbelief, to that afternoon when we were first called to her side, and said in our heart, "Is it any use?" Dear fellow-workers in our Lord’s harvest, who perhaps cannot help crying (as you hear of gathered sheaves in other fields, but see not even one upspringing blade in your own), "How long, O Lord! how long?" may this little story, which has often cheered my own heart when prospects were darkest and work hardest, give you fresh courage to be "steadfast, unmovable, always abounding in the work of the Lord."

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrow, for so he giveth to his beloved—sleep."

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Tidings of Mr. and Mrs. Taylor’s Journey.

C.I.M., Chau-kia-k’eo, Ho-nan.

MONDAY, JUNE 4TH, 1894.

DEAR MR. SLOAN,—From this distant inland city I write, with a full heart, to tell you of the Lord’s goodness to us thus far upon our way. To-morrow we start out again (D.V.) for the second stage of our long journey, refreshed and strengthened by two days of happy fellowship with the dear workers here.

It is indeed no small mercy that through the difficulty and trials of the first fortnight of our pilgrimage we have been brought in so much comfort and safety. In everything the Lord has prospered us, most manifestly answering our prayers from day to day; and not ours only, but those of the many who, as we rejoice to know, are praying for us. In the matter of health, and in connection with the weather, with our barrowmen, with inns, food, and the friendliness of the people, His hand has been upon us for good. And we have been enabled to accomplish the journey in a very short time, as travelling is reckoned out here.

All this, however, does not mean freedom from hardships by the way, or absence of weariness to the flesh! At times these have seemed almost more than some of us could bear, and every step has needed much patience and grace. But the Lord has brought us through.

We started from Hankow, as you know, on Tuesday afternoon, May 22nd, and travelled by boat all through the night the same day, for three hours, and by land for two days, on foot. Our first stopping-place, a distance of two hundred miles to the north of the city. Early on Wednesday morning we reached the homes of the men, where—according to the time immemorial custom—we might have been delayed fully twenty-four hours before they would be willing to start. But the Lord inclined their hearts to get off much earlier than usual, and after a weary day spent in loading the barrows, we were enabled to set out, accomplishing five miles before sun down.

The journey that lay before us, and that we are so thankful now to have completed in safety, is not one that would be considered laborious at home. A distance of only two hundred and eighty miles separates Hankow from this spot; but 280 miles of overland travelling in China means a great deal more than an easy run of a few comfortable hours in an English express train. For ten long laborious days we travelled patiently on—starting before sunrise in the morning, only to reach our destination as gloaming deepened into dusk, after twelve to fifteen hours spent upon the road.

All the weariness and inconveniences of such an experience—especially for dear Mr. and Mrs. Taylor—what words can tell! Many a time we have wondered at their courage and patience! Imagine the dry, dusty roads, but little better than a roughly-ploughed field, baked hard in the sun, and the primitive wooden wheelbarrows, devoid of any suspicion of a spring. Imagine inns, at night, compared with which an English express train is indeed cause for thankfulness that in this great and important city of Chau-kia-k’eo the Gospel is being faithfully preached. Three large towns are united here, at the junction of two rivers, to form a busy commercial centre of widespread influence; and the population within and around the walls is reckoned at about half a million. The two happy days we have been able to spend with the dear native Christians, and with our fellow-workers here, have been full of encouragement. The church now numbers about seventy baptised members, and in three or four different parts of the city work is being carried on. From our next stopping-place, at two or three days’ distance, I hope to write again, as time fails me to tell of all that we met with by the way; of interesting conversations here and there, and of touching glimpses into the life of the people. Again and again our hearts have been moved to sorrow and longing, as we have found them so dark, and yet so willing for the light that is still beyond their reach to-day! Throughout all the populous country that we traversed on our journey between Hankow and this place, there is not one mission station and not one missionary, native or foreign, to be found telling of Jesus, and He has said, "Carry the glad tidings to every creature. . . ."

Pray for this great and important region, and oh, may God enable us to be more faithful, more earnest, more Christlike in the little while that remains to us of earthly service—before He come!

It is indeed cause for thankfulness that in this great and important city of Chau-kia-k’eo the Gospel is being faithfully preached. Three large towns are united here, at the junction of two rivers, to form a busy commercial centre of widespread influence; and the population within and around the walls is reckoned at about half a million. The two happy days we have been able to spend with the dear native Christians, and with our fellow-workers here, have been full of encouragement. The church now numbers about seventy baptised members, and in three or four different parts of the city work is being carried on. From our next stopping-place, at two or three days’ distance, I hope to write again, as time fails me now for further details.

To-morrow morning early (D.V.) we are starting by mule cart for our neighbouring station of Siang-hsien, some eighty miles away. You will be glad to hear that Mr. and Mrs. Taylor are both well, although not a little tired with the journey.

It is late, and I must not add. Constantly we remember you and every department of the home work in prayer. With much love from Mr. and Mrs. Taylor, in which we cordially unite,

Believe me,
Faithfully yours in Christ,
M. GERALDINE TAYLOR.
Editorial Notes.

When the present issue reaches the hands of our readers we expect that Mr. Hudson Taylor’s long journey through Hu-peh, Ho-nan, Shen-si, and Shan-si, to which we referred last month, will be completed, and that he and his fellow-travellers will have arrived safely at the coast. We would call the attention of our friends to a letter from Mrs. Howard Taylor, dated June 4th, 1894, party were at Ping-yang in Shan-si by 26th July—possibly a day or two earlier.

Shanghai, 17th June.

“Telegram from K’ai-fung-fu announces that Mr. Taylor and party left Siang-hien (Ho-nan) on 9th inst. Delayed through sickness, but now better.”

Shanghai, 23rd June.

“T’ung-k’uan, 22nd June, 3.50 p.m. Delayed, rain. All well.”

From a photograph. ENTRANCE TO THE TEMPLE AT TA-LI-FU, YUN-NAN. (By Mr. Jones.)

which appears on another page, giving a few details of their journey from Han-kow to Chau-kia-k’eo. The following telegrams give a brief sketch of their progress. The first three we received by letter from Shanghai, and the fourth one, containing salutations for the Keswick Convention, contains the latest news of their movements, and shows that the T’ung-k’uan is about two days’ journey from Si-gan.

Shanghai, 29th June.

“wire Si-gan Conference salutes Mildmay. Asks prayer.”

Our friends in Shanghai much regret that the above wire was delayed, and by the time it reached them, it was too late to be forwarded to Mildmay.

Shanghai, 27th July.

“Ping-yang Conference salutes Keswick. Asking prayer.”
Quite a number of our fellow-workers who are now at home had the privilege of attending the Keswick Convention, and we hear of much blessing received there. One of our brethren writes, "You will have heard of the wonderful missionary meeting on the Saturday, and the real, practical side of it, when twenty-six stood up as offering themselves for the first time for missionary work, and thirteen promised to help to support them in the field." We praise God for this gracious issue from Keswick this year.

During the past month war was declared between Japan and China owing to differences in reference to Korea, and hostilities have already commenced. We would ask the prayers of all our friends that the Lord will preserve the lives of the missionaries and the Chinese Christians, and that He will graciously overrule the course of events for the coming of His kingdom and the further opening up of China to the Gospel.

We would call the attention of our readers to the list of parties which we expect to sail in September (see p. 126), and ask prayer that journeying mercies may be granted, and that all may reach China in safety.

We are sure that our friends will rejoice to see that the Misses Murray are returning to their much-loved work in China after a period of rest at home.

We regret that we were unable to acknowledge the source of the illustration of a Chinese school which appeared in our July number. It was not until a few weeks ago that we learned that the photograph from which it was taken was one of a series prepared by the Rev. George Hayes, of the American Presbyterian Mission, Chefoo. Mr. Hayes is endeavouring to train the natives in the carrying on of some of our Western industries, photography amongst the number. Two of our illustrations this month, it will be observed (see pp. 115, 121), are from this source. Sets of these very beautiful photographs may, we understand, be purchased at very moderate cost at the office of the Chinese Recorder, Shanghai.

In Memoriam—Mrs. Russell.

BY MRS. C. H. JUDD, OF NING-HAI.

"What I do thou knowest not now; but thou shalt know hereafter."

I t was with some such thoughts as these, that my much-beloved friend, Mrs. Russell, and I knelt together in a little room in Ning-hai on the first day of the New Year, to commend our work, our loved ones, and ourselves to that mighty Friend and Faithful Guide.

We looked back over preceding years, but specially the last one, about half of which we had been privileged to spend together; and as memory recalled much of what had happened—times of acute physical suffering; weary hours of pain and watching; mental depression; trials that had come over us like huge billows, leaving us stranded for a time—we felt we must, in a very real way, afresh put our hands into His for the untrodden future, asking Him to nerve us for the conflict with sin and Satan, to make us wise to win souls, quick to hear our Shepherd's voice, and to follow wherever He might lead. He drew near, and gave us the assurance that He had undertaken, and was able to keep that which we had committed to Him. How little we thought that ere half the year had gone, one would be at "Home," be-holding "face to face" Him Whom she had loved with all the strength of her intense nature, and Whom she had served so ardently and faithfully from the time He had taken her from "the miry clay, and set her feet upon the Rock." Truly, it was a sudden and unexpected transition from active service to the King's courts; from the sorrows and trials of earth to the being "made exceeding glad with His countenance."

Knowing that to the many who loved her a little sketch of some part of her life will be welcomed and prized, I am writing a few incidents, although I feel utterly unable to write an adequate record.

Somewhere about the year 1852 Mrs. Russell (then Miss Seed) was led, in the providence of God, to hear a lady evangelist, Miss McClatchie, preach. The arrow of conviction entered her soul, and she could not shake off the impressions received. The following Sunday evening she felt compelled to go again, and another message from God pierced her heart. On the third Sunday there was again a struggle within her, as to whether she should yield to the promptings to go once more to hear the one who had been used of God to bring the conviction and unrest which was to precede the shining in of the Light of Life. She went; the text that night was, "Cut it down; why cumbereth it the ground?" Satan tried hard to keep her from yielding to the strivings of the Holy Spirit; but, praise God! a stronger than he prevailed to claim her for Himself.

From that time the current of her life was turned, and, with that intensity of will and purpose which characterised all she undertook, she gave herself up to His service, losing no opportunity of telling of His power to "save them to the uttermost that come unto God by Him." I have been told that during the ten months that intervened between the time of which I have just written and her going to China, she was used of God in the conversion of about two hundred souls; though eternity only will show how many others received blessing through her.

When the needs of the vast field of China came before her notice, she felt the call to go, offered herself to the China Inland Mission, and in the providence of God, was accepted, and went out in the year 1883, reaching that land on Dec. 13th.

At that time we were living in Shanghai, and had the pleasure of receiving our dear sister into our home. Then it was that a precious friendship commenced between us, which continued uninterupted for more than ten years,—now broken for "a little while," but to be resumed in His presence, where there will be "no more death."

I found that dear Mrs. Russell fully embodied my highest ideal of a friend—tender, sympathising, wise, true and faithful; exhibiting a love so strong and self-abnegating, that no sacrifice was too great to make for the object upon whom it was bestowed. I have often felt how true those words were of her—

"For love's strength standeth in love's sacrifice, And he who suffers most has most to give."

During Mrs. Russell's stay with us, we were impressed by her strong, simple, child-like trust in God, her power in prayer and the depth of her spiritual experience, and concluded she must have been a Christian of at least some years' standing; but to our surprise we found that she had been converted only ten months. She taught us some precious lessons, which have been a blessing to us ever since.

After staying in Shanghai a few weeks—during which time she was owned of God to bring blessing to not a few souls—Mrs. Russell went on to Chefoo, where for a while she assisted Mrs. Sharland in her school, and afterwards, in conjunction with Miss Whitchurch, took charge of the China Inland Mission School for girls, in which she laboured with great efficiency and unflagging zeal for more than three years.
Though conscious of the Lord's leading to that work, and His presence with her in it, her heart turned longingly to the Chinese, for whose sake she had left her native land, and reinforcements having been found for the school, she and Miss Whitechurch left Chefoo in July, 1887, and set out for Hsiao-i, the station to which they had been appointed. Feeling deeply the importance of the step, and the tremendous issues that hung upon that change, involving as it did the eternal destinies of the souls among whom they were to labour, they decided, during the two or three weeks in which they were preparing to go, to set apart an early hour every morning to plead with God on behalf of their future sphere of labour, asking that both they and those to whom they were going might be prepared for a gracious work. Other friends in sympathy with them were invited, and it was their privilege to be present at some of those hallowed meetings.

How abundantly God answered the fervent longings of those truly consecrated hearts, has been seen by the tidings that have reached us from time to time of the work in that distant city.

In the summer of 1893 I had the joy of meeting my dear friend again, though it was a great grief to me to see her so shattered by physical suffering.

In addition to all the work and responsibility which usually devolved upon her, she had been newly tried by an epidemic of fever which broke out among the school children. Many of the natives in the province had died of it, and as one after another of the children was stricken down she watched them with tender solicitude, wrestling in prayer for each one as life and death hung in the balance. Only those who knew her well can understand what this would mean to her of suffering; for they were boarders, and the thought of what a grief it would be to the absent parents should they die, was agony to her. But praise be to God! Every precious life was spared. Finally, she herself was laid low with the same disease, and her faithful and attached Bible-woman assisted Mr. Russell in nursing her, watching her with a mother's devotion and love, ever and anon leaving her side to pour out her soul to God on behalf of that dearly-prized teacher and friend who had literally "poured forth" her life for the people of Hsiao-i.

Again faith and prayer were rewarded, and the valuable life spared; but it was deemed necessary that she should have a decided change and rest, and she was taken down to the coast.

Months passed by, characterized by alternate suffering and relief, spent partly in Chefoo and partly in Ning-hai. Every day of improved health was spent in earnest work for the Master, and loving ministry to the needy souls and bodies of the people around us, finding great joy in alleviating the sufferings of others, and bringing brightness into many a sorrowful heart, yet feeling oppressed with the burdens of sin and grief which were frequently, nay constantly poured into her sympathizing ear. During the last few weeks of our stay in Ning-hai, a blessed revival was granted, and her yearning heart was filled with joy by seeing many women showing signs of eager interest in the Word of Life, and a few trusting in Christ for salvation.

Failing health obliged our return to England, and she accompanied us to Shanghai, intending to return to Chefoo, from whence she hoped to visit Ning-hai occasionally, but that was not to be, her sphere of service was changed to the home of light, and joy, and rest, to which her oft-weary spirit had longingly turned.

The Lord Jesus prayed: "Father, I will that they also, whom Thou hast given Me, be with Me where I am." We cannot but rejoice in His joy and hers; but earth is poorer, and we who loved her miss her sorely; but we pray that her mantle may fall upon some of us, and that by her life and example we may be stimulated more than ever to pray and labour for the salvation of souls, and the spread of Christ's Kingdom all over the world.

A Bold Stand.

BY MR. G. MCCONNELL.

DURING the early part of April last I visited several of the villages around Ho-tsin, Shan-si, and was well received. While I have been away my boy has looked after the opium patients, seven of whom are still in the house. Several of those who have passed through the refuge are most promising cases. One man, Nei, from a village to the south, has taken a bold stand. After breaking off opium-smoking he went home and destroyed his idols. Last week was the time appointed for all to visit the graves of their ancestors and worship there. Some of the members of Mr. Nei's family, together with a few of the villagers, came to his house, and told him that he, too, must go and burn incense. He refused, saying that he now believed in Jesus, and could not worship his ancestors any more. They threatened to beat him if he would not go, but he remained firm. They dragged him out of his house and along the village street, beating him as they went, until some one interposed and they released him. He is very happy through it all, and his face beams with joy.

Two days after this occurred was Lord's Day, and he came in and told us about it. He is constantly singing "Onward Go," and is very anxious to learn more of the Truth.

Other two brothers named "Tsiau," one a teacher and the other a tradesman, have also destroyed their idols, and seem really desirous of following the Lord.
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### CHINA'S MILLIONS.

#### STATISTICS, CONTINUED.

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Statistics, continued.

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<th>PROVINCES. (Arranged in three lines from West to East, for easy reference to Map. The dates in this column in many cases are of itinerations begun).</th>
<th>STATISTICALS.</th>
<th>STATIONS. (Capitals of Provinces, in capitals, Prefectures in small capitals, and of Counties in Romanized Market towns in Italic.)</th>
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*To this 536 add 47 Undesignated Missionaries and Students—Total for 1893 581.* Increase between January 1st and May 26th, 1894 28.

Gleanings from the Letters of Mr. Stevenson and Mr. Cooper.

June 1st.—Messrs. Clinton and Middleton left on the evening of the 28th ult. for the Training Home at Gan­king, and Mr. McOwan for Chefoo, where we are sure he will receive a very hearty welcome.

On May 30th Mr. Horne and Miss Hattie Turner were united in marriage. We have heard that Mr. Ridley and Miss Querry were married at Tao-ning on May 1st.

By the time this letter reaches you we trust that Mr. and Mrs. Judd and Mrs. Stocke will have safely arrived at home.

Mr. and Mrs. George Duff expect to leave to-morrow for Canada on account of Mrs. Duff's health.

We have much enjoyed a brief visit from Mr. and Mrs. Millard.

June 9th.—On Wednesday Mr. Ahlstrand left us for Han-kow on route to Si­gan, and on the following day Mr. Beckman left for Kin-hwa.

We are thankful to say that Mr. and Mrs. Williamson, with their two children, arrived here yesterday. Mrs. Williamson, although extremely weak, seems to have stood the journey well.

June 13th.—I hope (says Mr. Stevenson) to leave to-night with Mr. Orr-Ewing to pay a visit to the stations on the Kwang-sin river. I expect to be away about six weeks.

On the 8th Mr. Söderström, and Mr. Gullbrandson left for San Francisco. Mr. Ahlstrand left for Han-kow returning by Kin-kia-ch'ai.

We were greatly shocked last Saturday to hear of the death of Dr. Roberts, of the L.M.S., in Tient-sin. He was a most devoted and able missionary, and has often shown kindness to our friends who have been in Tient-sin.

June 22nd.—Miss Graves has gone to Fung-hwa to join Miss Britton.

Mr. and Mrs. Dailer, with the Misses Fairbank, Slater, and Basnett, left for Chefoo on the 13th.

June 29th.—Mrs. Williamson is continuing to make steady progress, although she is still very weak.

Mr. Stevenson wrote from Ta-ku-ta'ng, where he was detained by a head wind. He seems to be greatly enjoying his visit thus far.

Itinerations in Gan-hwuy.

By John Darroch, Luh-gan.

On the 10th April I left with Mr. Chin for a journey westward, going along the border of Ho-nan, and returning by Kin-kia-ch'ai.

In Ku-shi Hien a man wanted to give me small cash in payment of a tract which he purchased, and on my refusing him. A man in the crowd, stepping out, said: "If you do not pay for that book I shall beat you."

"What is it about," asked one, "empty words?"

"Ah," was the reply, "it seems all true; and if people would act in accordance with its precepts, we might dispense with mandarins in this place." I was pleased to hear this testimony to the value of the New Testament, and, sitting down beside the man, I told him of one wonderful sentence in that book—namely, "The Lamb of God, which taketh away the sin of the world," and urged him to study it.

At another place a man named Chu was inclined to be­lieve the Gospel. The elders of his clan forthwith summoned him to the "Ancestral Hall." He was allowed to tell what he knew of the Gospel, and after a short consultation had been held, he was informed that if he did not at once give up all intercourse with foreigners he would be buried alive!

You will not wonder that the poor fellow, who has as yet only seen the Truth dimly, is afraid to take his stand on the side of Christ.

We met with encouragement in many of the places visited, and returned home on April 22nd. On the following Sunday Hsin Sien-seng and Ting-li-cheng were baptised. Pray that these two may gain the Master's "well done."

Our itinerations are over for the season. There is scarcely a village within 200 li from Luh-gan which we have not visited since the winter of last year.
OUR prayers for China were first of all directed to-day to SHAN-SI. Mrs. Stewart McKee's diary contained an account of the recent semi-riot at Ta-tung, which followed upon a special manifestation of the grace of God, the opposition of Satan, as usual, being aroused by the Holy Spirit's working. Miss Broomhall's diary introduced Ta-tung.

Mr. Wood, who conducted the meeting in Mr. Sloan's absence, spoke from Psalm xcvii. on the refreshing and strengthening length (as they bade farewell ere coming home) followed out with accessory prayer contained in John xvii., Mr. Wood called upon committed to the proposed route through Central and North China, we came into close touch with their probable present movements and experiences, and their needs and circumstances were all, in prayer, committed to the Lord.

Mr. Wood called attention to the encouraging and remarkable work in Formosa of Dr. Mackay, and Mr. Judd ran over the story of his own and his wife's labours in SHAN-TUNG. Twice stoned out of Ning-hai, they were at length (as they bade farewell ere coming home) followed out with tears and weeping—an experience, this latter, which "nearly broke our hearts and theirs too."

CHEH-KIANG and KIANG-SI, two provinces in which there has been much fruit, were duly represented, and then the longings and praise of many hearts were voiced by one or two as they poured out their souls to God in comprehensive and earnest prayer.

THROUGH the reading of Mrs. Howard Taylor's letter containing an outline of Mr. and Mrs. Hudson Taylor's proposed route through Central and North China, we came into close touch with their probable present movements and experiences, and their needs and circumstances were all, in prayer, committed to the Lord.

Mr. Wood called to the encouraging and remarkable work in Formosa of Dr. Mackay, and Mr. Judd drew a touching picture of the late Mrs. Russell, speaking of the large numbers who had been saved and otherwise blessed of God through her instrumentality. He then led in prayer for her relatives in their sore bereavement, and also for her friends.

Mr. Edward Hunt's most interesting diary of an itineration in the neighbourhood of Gan-king, and Mr. Saunders' communication from Ping-yao having been read, the remainder of the time was spent in prayer and thanksgiving. The dark inland Provinces, especially those still unoccupied, with the increasing need of men, and Mildmay, were some of the subjects of our prayer.

WITH a hymn of praise upon our lips we gathered in the Lord's presence this afternoon.

After having read and briefly commented on the Lord's intercessory prayer contained in John xvii., Mr. Wood called upon Mr. McMullen to say a few words concerning his work in China. He told of an interesting work which had been done by a converted blind man in Si-chau, in Ssu-ch'uen, and asked prayer especially for the open ports of China, at one of which (Chefoo) he had been working during the last two years.

The journals of Mr. Darroch and of Mrs. Donald, both of GAN-HWUY, which contained vivid representations of the circumstances referred to, were read, and prayer offered for the Provinces mentioned, and also for all the native evangelists in China.

HE substance of a telegram received in Shanghai from Mr. Taylor, which spoke of some delay caused by sickness, was communicated to the meeting, a telegram of greeting addressed to Keswick by the Conference at Ping-yang being also read.

The prayer which followed touched upon many things and wide interests, including the Conferences at Si-gan and Ping-
A Sound of Abundance of Rain.

BY WILLIAM WILSON, M.B., C.M., HAN-CHUNG, SHEN-SI.

"And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly."—Acts vi. 7.

FOUR months ago our young evangelist, Yang, set out with a Christian helper on an evangelising tour. Mr. Easton recommended him to be guided entirely by circumstances as to how long they should stay in any one place. The first city visited was Mien-hien, 110 li from here, and the Lord gave them so much encouragement there, that up to the present time they have not been able to go any farther.

Mr. Yang is a very earnest evangelist, and well-instructed in the Truth. From the first large numbers came daily to listen, although there was some slight decrease as the novelty wore off. It was evident that many were really interested. One after another shewed signs of

THE HOLY SPIRIT'S WORKING,
till now there are twenty or more who meet for worship on Sundays, and come together every evening for reading the Scriptures and prayer. Five of these who were opium smokers have abandoned the habit, and five or six who had idols or idolatrous papers in their houses have destroyed them, while many more who had not actually any idols to destroy shew as unmistakably the work of grace in their hearts.

It was a great joy to us on the first Sunday of the Chinese New Year to welcome Mr. Yang and eight or nine of these new converts, who, of their own accord, had come up to meet with their fellow-believers here.

This work is the more encouraging as

NO FOREIGN MISSIONARY

has been living in Mien-hien, so there has been no false attraction to draw the people to hear the preaching, nor has there been any prospect of benefiting in temporal matters. On the contrary, the spread of the interest has been in the usual way, and in anonymous placards misrepresenting the object of those who seek to spread the Gospel, and iterating the constantly repeated calumnies against foreigners. This opposition has now to a large extent been lived down, and as there are not a few women ready to hear I trust that very soon some one may be able to go there to teach them.

This new work has not been without its

REFLEX INFLUENCE

on the church here; for at the recent idolatrous festival in the city, we had quite a large number of volunteers who greatly assisted us in the work of preaching and selling books, and we had splendid opportunities of making known the Gospel.

I have written enough to call forth praise and prayer, and trust that subsequently we may be able to record the Lord's continued goodness in prospering the work commenced at this new centre.

The city of Mien-hien lies in the neighbourhood of Han-chung and Ch'eng-ku, to the south of the Sin-ling mountains, that great range which, running from east to west, cuts the province of Shen-si into two unequal parts. North of the mountains, in the greater portion, is the vast well-known and much-prayed-for Si-gan plain. But mountains are never barriers to grace, and throughout the whole of the district represented by the names mentioned above there are

ACCUMULATING SIGNS

of coming showers. After mentioning a number of places in detail, Mr. Easton, Superintendent of the Province, concludes as follows:

"Roughly speaking, there are about seventy new believers attending worship and desiring instruction in nine or ten places. God is working, and we need, believingly and earnestly, to follow up the work."

And it is through the Chinese Christians themselves that the work is spreading.

Mr. Albert Huntley, of Ch'eng-ku, remarks recently in a deeply interesting private letter:

"Lin, that quiet man who preaches daily in the Fu, has just returned from Li-ping (210 li south of Han-ch'ung) with eighteen names of vegetarians who have turned to the Lord."

And again:

"Sao-pu has returned from a month's journey. He met Mr. Strong with a man Hsiong... and they had a splendid time of preaching. The result is that I have a list of fourteen names brought me (as enquirers, that is) two of whom have destroyed their idols."

Another sentence of Mr. Easton's is interesting in this connection:

"At Lu-to-ho (in the same neighbourhood) there are several enquirers. These gather round a Christian weaver, who has recently come from Joh-ch'i-hien in Si-ch'uen. The church in Joh-ch'i was started by a Christian from this place who was visiting there."

Of Feng-tsiang, which lies west of the Si-gan plain, he says:

"Our hearts are gladdened by hearing of a more hopeful state of things in Feng-tsiang at last. Mr. and Mrs. Botham have worked long and faithfully in this place, and fruit is beginning to appear. About twenty men are now attending worship on Sundays, and a few have been staying for a week in order to be taught the Scriptures."  

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost; He hath shed forth this, which ye now see and hear."

Departures.

The following is a list of those who are expected to leave for China in September.

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<tr>
<td>F. Hiscock.</td>
<td>Mr. and Mrs. Felgate and two children. * E. Thomas.</td>
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<td>Wm. Richardson.</td>
<td>Jas. Wrigley.</td>
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<td>Alex. Miller.</td>
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Those marked thus (*) are returning. The remainder are going out for the first time.
HE fifteenth chapter of the Gospel according to St. John is the central chapter of the five (John xiii.-xvii.) which give us our Lord's last discourses on the night on which He was betrayed. Or, looking on John xiii. as introductory, and on John xvii. as intercessory, John xv. still holds the central place among these precious chapters. Familiar as are the words on which we are about to dwell, and dear to every Christian heart, there are yet many to whom the topic of abiding in Christ, (the secret of fruitfulness) is not practically understood. We ourselves look back on many sorrowful days of much discouragement, sometimes amounting almost to despair, in which we ineffectually struggled to abide, or rather to do that which we then mistakenly thought to be abiding; for during the first twenty years of our Christian life we were reading our thoughts into the chapter instead of simply gathering from it Christ's meaning. We feel, therefore, deep sympathy for others who in like manner may be perplexed and discouraged. May the Spirit of God use His own Word to bring rest and fulness of joy to such of our readers as are longing to abide in Christ, but know not how.

It is essential to the correct interpretation of this chapter to recognise that it was spoken to the disciples (after the departure of Judas), and not to the unconverted, and that its subject is not how to obtain salvation, nor yet how to retain it. Its truths were spoken to those who were already in Christ, that they might become more fruitful, and that their joy might be full. He who had already given them life would fain impart it more abundantly that they might know the simple, happy art of fruitful living, of successful praying, and of rejoicing with full joy in the Lord. May His desire be fulfilled in each of His true-hearted servants.

"I AM the True Vine."

The first two words of this chapter, "I am," printed in large letters in our Bibles, give us the key to the whole secret of fruitfulness; may they ever be written in large letters upon our hearts! Not what we are, but what He is; not what we do but what His life works in and through us, is the question of moment. "From Me is thy fruit found." He is the true Worker; He is the true Fruit-bearer. But He is also our Life; because He lives, we live also; and because He works and is fruitful, we may become the channels of His activity. "I have been and am crucified with Christ," says the Apostle, "nevertheless I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh—not my future life in the glory, free from temptation, but my present life—"I live in the faithfulness of the Son of God, Who loved me, and gave Himself for me."

"The true Vine." The word here rendered "true," does not mean true as opposed to that which is false, but rather real as distinguished from that which is merely the picture or type—the essence or shadow. It is found in a number of familiar passages, e.g. "The true Bread," "the true Light," "the true riches," "the true tabernacle;" in each case indicating reality. And more than this, it further indicates that the vine was not merely borrowed to illustrate the truth the Lord meant to teach, but that it was created in order to reveal the relationship of the Lord to those who should become His fruit-bearing branches—a relationship pre-existing in His own mind and purpose. So, in like manner, because there was a heavenly tabernacle, therefore the earthly was made; because the soul needs to feed upon the Word of God, therefore the body was made to need earthly food, and natural bread was given. This important truth invests the vine with peculiar interest; and it opens our eyes to see in many other earthly things, not merely God's good gifts, but blessed revelations also of the graces and beauties of the Creator Himself.

"The true Vine." As John xv. speaks of Christ, the true Vine, so Ezekiel xvi. speaks of the vine-tree and of Israel as a vine. The latter chapter points out that, except as a fruitbearer, the vine is less valuable than an ordinary forest tree; that its wood is useless except to burn. The eighty-first Psalm also speaks of Israel as a vine: "Thou hast brought a vine out of Egypt, etc."; but this vine did not bring forth fruit to God, hence He broke down her hedges, and allowed the wild beasts—the Gentile nations—to devour it. The Psalmist prays, "Return, we beseech Thee, O God of Hosts... and visit this vine... and the Branch that Thou madest strong for Thyself... Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself. So will not we go back from Thee." In this remarkable passage the word rendered "Branch" in the fifteenth verse, and the word rendered
“Son” in the seventeenth, are the same in the original, and evidently refer to the Rod from the stem of Jesse through Whom Israel will eventually be gathered, and through Whose stripes alone every believer is now healed.

“I am the true Vine”—not the strong, tall, upright date-palm, needing no support or culture, erect and fearless of burning sun, and of days of drought; not the beautiful pomegranate, with its brilliant scarlet flowers and finely-crowned young pomegranates; not the evergreen citron, with permanent branch, and perfumed flower, and fruit at once cooling and delicious; nor any other of the many trees bearing luscious fruit which abound in semi-tropical climes; but the vine, which of all trees is most dependent on culture, and ever needs support. Few trees are more beautiful when suitably trained, with their delicate verdure and rich clusters of ripening fruit; but the beauty is not lasting, and is confined to the fruit-bearing season; it is as a fruit-bearer, and while bearing fruit, that its beauty as well as its use is found. The vine bears its fruit through the branches, its fruit-bearing organs; but unlike the branches of other trees, when they have borne their fruit they are removed, other branches taking their place in the coming season; and thus the Christian workers of each successive generation springing from and abiding in the true Vine, bear their fruit and are gathered in, while other workers succeed to carry on the work.

The true Vine. Let us here note that Christ does not say that He is the Root of the Vine, but the Vine itself—the whole tree. Some of us have made the mistake of thinking of Him as the Root, and have said, “Ah, there is fatness enough in the Root; but how shall I get it out of the Root into my poor, puny branch?” But Christ says, “I am the true Vine”; and what is the Vine? Is it not the whole, of which roots and stem, branches and leaves, tendrils, flowers and fruit, are but parts? We have not to get anything from or out of Christ, but in Christ to enjoy all His fulness. As there was a Paschal lamb for every household, and it was all to be eaten, so now there is a whole Christ for every Believer: and we need to appropriate by faith that fulness of blessing which is ours in Him. But it is all in Him; He has not given us life as a gift; He Himself has become our life—“when Christ who is our life shall appear, then shall ye also appear with Him in glory.” Not from Him, but in Him, have we redemption through His blood: in Him we were chosen, in Him we obtained an inheritance, in Him we trusted, in Him we were sealed. Let us ever seek to realise Christ as the whole Vine, outside of and apart from whom fruit-bearing is impossible.

“My Father is the Husbandman.”

To no prelate hand is committed the culture of the true Vine; the great Father Himself undertakes this; there is no under-husbandman. Speaking of Christ’s people as a flock, under-shepherds are found; but as a branch each believer is directly united to the true Vine, which receives all things needful through the care of the great Husbandman Himself. This is very blessed; over-pruning or under-pruning is impossible: He will train and sufficiently sustain each individual branch; “every good gift and every perfect gift is from above, and cometh down from the Father of lights” ; the needs of each are known to Him, and He will supply sun and shade, darkness or light, fair weather or shower, as seems best to Him. The branch may “abide satisfied” without care or worry; “no good thing will He withhold;” and “who is he that will harm you?”

“Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.”

We learn from these solemn words that it is possible to be in Christ and yet to bear no fruit. These words do not refer to mere professors, who are not really in Christ at all; but to those whose life has sprung from His life, whose growth and development up to a certain point are the fruit of union with Him. Very early in the development of the branches a skilful gardener can recognise whether they will be fruitless or fruitful; the former he removes, that the strength of the vine may be given to the latter. Once removed the opportunity of fruit-bearing is for ever lost. How important it is, then, that we should not only receive life in Christ, but receive it more abundantly—should add to saving-faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love; for if these be in us and abound we shall neither be barren nor unfruitful branches. Let us remark again that the subject of this chapter is not salvation and condemnation, but fruitfulness. The unfruitful branch taken away does not mean a soul lost, but a life lost—a loss for which gaining the whole world would not compensate. Men may be saved as by fire, saved as Lot was saved out of Sodom; property gone, wife and children gone; but with a loss the extent of which eternity alone will reveal. The Lord keep His people from loving the world or the things of the world, and help us to exhort one another daily, and so much the more as we see the day approaching.

Not only does the great Husbandman remove the fruitless branches, but He purges (cleanses) the fruitful ones, that they may bring forth more fruit. The word rendered “purgeth” is the verbal form of that rendered “clean” in the next verse. The methods of the Divine Husbandman are not necessarily severe. He cleanses by the application of His Word; and where the gentle voice of the Spirit through the Word is listened to, severe and painful discipline may be unneeded. How much of restraint as well as of constraint we might be spared, did the Word of God dwell in us more richly, and were the leadings of the Spirit more implicitly obeyed!

“Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me.”

Those to whom these words were first spoken had already experienced the cleansing power of the Master’s word, and they are reminded that for fruitfulness it is needful not only to be in the Vine as cleansed branches, but to abide there. Christ does not impart a life which renders the believer able of himself to bear fruit; saved as they were, they still could only bring forth fruit while abiding in the Vine. Hence the supreme importance of the subjects we have now to consider—(1) What is abiding in Christ? and (2) How shall we thus abide?

1. The word “abide” simply means abide; it is variously rendered in this chapter “remain” and “continue,” and elsewhere it is translated “dwell.” The idea is rather that of rest than of labour; it suggests not attainment or struggle, but quiescent enjoyment. Failure to recognise this simple fact lies at the root of many of the fallacies which hinder Christian people from enjoying the rest of God, abiding in Christ.

For years we ourselves longed to abide, but we thought of it as a very high attainment to which we were unequal; as involving spiritual heights to scale which we had not the needful strength; or a holding-on to which our weak powers were inadequate. Again, we confused abiding with feeding; we thought that abiding in Christ involved our fixing our mind upon Him, so as to retain at least the consciousness of His presence, however we might be occupied; failing in this
we became utterly discouraged and bewildered. It could
not be impossible to abide; and yet it seemed impossible
to us, until we saw that what we thought of as abiding was
rather feeding, which is a conscious and voluntary act. We
partake of our food at stated intervals only, but we live and
work in the strength of the food continuously. We had
thought of abiding as struggling effort which required much
strength, whereas abiding requires no strength at all; none
can be too weak to abide. Place a babe a month old in the
cradle, and it will surely abide there; it has not the strength
to pull itself out; a year later it will be stronger, and may do
so, getting an ugly fall in consequence. Want of strength is
never the reason of our failure to abide in Christ.
Again, abiding is not a thing of consciousness, but of fact.
Do we cease to abide in our homes when asleep at night?
or is our progress brought to an end if we fall asleep in the
train by which we travel? So abiding in Christ is not a
thing of feeling or consciousness; it is a state which faith
recognises, and the reality of which is proved by its results.

(To be continued)

Seven Years in a Northern City.
BY CHARLES H. JUDD, OF NING-HAI, SHAN-TUNG.

THE city of Ning-hai, which contains about 10,000
souls (with a very dense population in the villages
close around), was opened by the late Dr. Cameron
in 1886. His purpose was to carry on medical work there
from Chefoo. For a short time the house rented by him was
occupied by Mr. Terry, while engaged in studying the lan-
guage. In May, 1887, I returned with my wife and family
to China, and we took up the work at Ning-hai. Dr.
Douthwaite came once a fortnight to attend the sick. The
heat and heavy rains in summer, and the bad roads of winter,
rendered it very difficult, however, to keep up a regular
attendance at the distance of twenty miles from his daily
sphere of work, and finally the dispensary was closed.

The people objected to the presence in their city of
foreigners, and for the first year or two the opposition
evounced was very strong. Twice we were driven out. On
the first occasion the shock nearly cost my dear wife her
life. On the second occasion I had to stand outside the
door to prevent the mob from breaking in, and was for some
time exposed to stones, not one of which, however, by God's
mercy, gave me any serious injury. The magistrate punished
some military men who were ringleaders, and since then the
civil authorities have always been ready to give us any assist­
ance we might require. Some years elapsed, ere the bitter
opposition of the people died out. Now we can live in
Ning-hai as quietly as we could reasonably expect, seeing
that Satan is not yet bound.

At the very beginning of our work a few souls were turned
to the Lord, and the number has gone on increasing by
various means.

OVER ONE HUNDRED

have now owned Jesus as their Lord and Saviour. A few
of these have fallen asleep; four or five have been removed
from fellowship; nearly ninety remain as living members.
Some are scattered to a distance, carrying with them the
knowledge of the Lord Jesus Christ. Here and there we
have found others led to the Saviour by their means.

But we must not suppose that the 100 persons baptized
are all the believers in that neighbourhood. Probably as
many more really believe the Gospel. Many pray in their
homes, and some read the Scriptures constantly, who yet
have not, so far, had courage to confess themselves, by public
baptism, as Christ's disciples.

During these seven years we have had several other
workers staying with us for a short time—Mr. and Mrs.
McMullan, Mr. and Mrs. Eason, Mr. and Mrs. Russell,
while Mr. Eyres came to join us more permanently in
November, 1892, and Mrs. Eyres last year.

Giving most of their attention to a new out-station, Kiang-
peh-je, Mr. and Mrs. Eyres have good hopes of early fruit
there.

In Ning-hai Mr. Eyres has been of great value, especially
to the young. In a short time he has drawn the hearts of
many to himself. While he and Mrs. Eyres were at Kiang-
peh-je, Mr. and Mrs. Russell were much used of God in
helping us at Ning-hai, Mrs. Russell being enabled to lead
several women to a very clear acceptance of salvation. Much
interest was awakened, and many will deeply feel the loss of
our beloved sister now "with the Lord."

A question which met us at the outset of our work was,
What should be done for the many poor persons, mostly
women, who came to beg?

To send them away empty was not Christ-like; to give
them money would be unwise. After prayer and thought I
decided to provide daily five or six maize cakes, costing about
one farthing each, and to give these away in the morning,
one-half to each person. This soon stopped the annoyance
of beggars at the door all day long. Enquiring into the
circumstances of those who came we found that
THEIR POVERTY WAS EXTREME.

We increased the number of cakes so as to give a whole one
to each, although some had often to go without any. For
these cakes many would come two hours before the
appointed time. Not half enough for a man's breakfast they
yet served to keep life together, with whatever else could be
obtained during the day in other quarters.

The number of cakes was gradually increased still further,
until thirty or forty were given away per day, and, during a
short time of pressure, a kind friend gave forty more daily.

The cause of this terrible state of poverty lies chiefly in
this, that the population is far too numerous for the land to
support. Large companies of men emigrate to Manchuria,
leaving wives and children to do the best they can. A
woman's wages for one day are not usually enough to support
herself properly; hence, if she has children, they are forced
to beg.

Only those who have lived in a heathen country can
imagine what poverty is in the absence of all poor-law or
Christian charities. It is too horrible to describe without
pain of heart, and too distressing to witness daily without
becoming either sadly callous or broken down with
sympathy.

Of course we did not let these poor people come together
without telling them of the Saviour whose love and
sympathy for them was far more than ours. God has saved
several precious souls from among their number, some of
whom have since been able to earn their own living, while
others have become

BRIGHT WITNESSES

for Him who "hath chosen the poor of this world, rich in
faith."

For their benefit, and for that of some others who have
neither time nor ability to learn to read God's word in their
own hieroglyphics, we have translated the Gospels of Luke, Matthew and John into Romanized colloquial, the two latter being a revised translation. A Romanized hymn-book, to correspond with the one in their own character, has also been prepared. Mr. Eyres has taken much trouble in teaching numbers to read this system, and the success has been beyond my first hopes.

On Lord's Day morning very little food is given to the beggars, as we are anxious to give all our attention on this day to the believers. The hour from nine until ten a.m. is chiefly spent in teaching to read the Scriptures in the Romanized colloquial. Some who can read a little are set to teach beginners; others who can read fairly well, help those less proficient than themselves; those who are familiar with the native characters read the New Testament to some who cannot, or will not, learn to read at all. Over an address follows; but there is no fixed order of worship. We take the Lord's supper, and a collection is made every first day of the week. To most of those present the former is a precious remembrance of His death.

These dear Chinese Christians are very like children whose hearts truly love and praise our Lord. They have not yet learned the stiff silence of many English meetings, nor am I very anxious that they should. Some may think two hours long, but the time goes very rapidly, for hymns have to be explained, and frequently learned also line by line, both words and music.

At noon some meal-cakes are given out—just enough to tide over those who remain for the afternoon meetings. In the afternoon the men and older boys meet together in the street-chapel. The women and little children meet in an inner room. There the mothers tell out the story of

there a blind Christian man is teaching one of the hymns he has himself been taught, while here a few old men are learning from one or two boys to repeat a hymn by heart. Our native evangelist is preaching or talking with a few outside people in another room. It takes all the missionaries' time to set these all to work, and to keep them in order; for of order they have no more idea than the roughest ragged-school. If Mr. Eyres is in the city, he takes the younger ones for this hour.

At ten o'clock the gong is beaten for our meeting. The room is divided by a low partition, and the men and women take their separate places on either side.

Beginning usually with a few choruses, such as "Follow, follow, I will follow Jesus," the meeting is then thrown open, and some brother or sister gives out a hymn. Then perhaps five or six men or women may pray, and their language is thoroughly original, evidently not learned by rote. After further singing and reading, their joys and sorrows, their persecutions and their blessings. Several take part in prayer, and, of course, singing occupies a good part of the time; so that, together with Bible teaching, two hours are quickly passed. The meeting over, they disperse, some to their evening meal earned during the week, but some to beg the food (scarcely to be called bread) necessary for themselves and their families.

At our daily morning meeting a regular course of Scripture is usually gone through; and on Wednesday mornings my wife has a class of about thirty or forty women, to whom she teaches the Scriptures.

In these meetings the converts are encouraged to take part, and so are trained for work. One of our best workers is a beggar-woman, who carries the Gospel wherever she goes, and has been a real help to several in leading them to the Lord Jesus Christ.

We have now left the whole work in the hands of Mr. and Mrs. Eyres, trusting that the Lord will enable them to reap yet more abundantly.

BY THE REV. W. W. CASSELS, B.A., OF PAO-NING.

"For this cause we also, since the day we heard it, do not cease to pray for you."—Col. i. 9.

ONE of the most remarkable of the Christians connected with the little church of Pao-ning, in N.E. Shantung is a man of the name of Wang-tsong-ih.

Originally belonging to the Ma family, he was, in early life, adopted by the Wangs, who seem to have given him a fairly good education.

Later on, he obtained an appointment in the army, and served in several engagements in the province of Yun-nan at the time of the Mahommated rebellion.

He had a good position, but lived a wild and reckless life, and ultimately was dismissed from his regiment for opium-smoking, which was a breach of military discipline.

Returning home to a district proverbially immoral, notwithstanding the hundred temples from which it derives its name, he continued for a while his evil life—so much so that, as he has said, there was no sin of which he was not guilty. But soon

WANG’S DORMANT CONSCIENCE

began to awake; he grew dissatisfied with his evil life and longed for something better.

Various plans were pursued to bring peace to his restless heart. First, he tried a Buddhist receipt; he became a vegetarian, and learnt to recite incantations, in the vain hope of accumulating merit and appeasing the cravings of his conscience.

Then he went on Confucian lines, and for some three years went about preaching the published sermons on the moral maxims of the Sacred Edict, getting thereby, no doubt, sufficient money to pay his travelling expenses, but certainly getting no satisfaction for his poor, aching heart.

Later on, he heard of the Roman Catholic place in our city; and, applying there for some teaching, he was instructed to buy a yellow candle which he was to burn, reciting certain prayers three times a day from books with which he was furnished. But, as I have heard him say, the so-called converts there were utterly unchanged in their lives, and were guilty of sins which even he felt to be wrong.

After another year or two his steps were led, thank God, to the Fuh-ing T’ang, as the missionaries’ houses and chapels are generally called, which had then only recently been opened in the city of Pao-ning.

Here he heard the Gospel for the first time, and in this case, as in so many others, it was the exhortations of a native Christian, who was himself but starting on the Christian life, which chiefly moved him. He bought a couple of Christian books, and studied them at home. Later on he returned again, received a little further instruction, and purchased a New Testament.

Now it was his ambition to possess an Old Testament, but the book was comparatively expensive, and money had also to be provided for his road expenses into the city, a distance of over thirty miles. His circumstances at this time were such that it was no easy thing for him to save money; but so eagerly did he desire the precious volume that he stinted himself of his necessary food until at last he had got together sufficient money, and was able to come in and make his purchase.

It was about this time that Mr. Beauchamp, accompanied by a native Christian, first visited his house, on one of his many itinerations.

Wang himself was away, but his wife was at home, and they were invited in. They found every sign of idolatry removed, and in the place where idolatrous scrolls generally hang they found new scrolls, one with words to the effect that the Supreme Ruler was the one true God, the other saying that the Lord Jesus Christ was the one only Saviour; and instead of the usual incense vase there was placed the treasured Bible and other Christian books.

Mrs. Wang told the visitors that every seventh day her husband spent the day in reading the Bible, and would hardly even cross the threshold for fear of breaking some command in which he had been instructed. There was also a little grandchild there who could repeat some Christian hymns and had learnt to pray.

Until this time we knew but little about Mr. Wang; but at Christmas, 1891, we invited him with our other native Christians and catechumens to come and spend two or three days with us. It was at that time that he

CAME OUT ON THE LORD’S SIDE

in a very special way.

Just before Christmas, Mr. Cecil Polhill-Turner arrived at Pao-ning on his way to Sung-pan where he was hoping to open a station for work among the Thibetans.

On his way to us, our brother had been daily asking the Lord to provide a native companion for him, who would be a help on this expedition into an entirely new district. He mentioned the matter to me. My difficulty was that it was contrary to our practice to employ our Christians or catechumens, if it could possibly be avoided, for the reason, so well understood in China, that the witness of Christians (especially in small and young churches) who have been taken into employ is so much less powerful than that of those who are entirely independent. I felt at the same time that if our brother’s prayer was of the Lord, He would find a way to answer it without causing any hurt to our little
church. So we prayed for guidance and took no further step at that moment.

On Christmas-day the Holy Spirit was manifestly working in our midst, and the service, instead of closing as usual, took the form of a sort of consecration meeting at which our Christians and catechumens were found ready to yield up to the Lord, out of love to Him, various things which might prove a hindrance to them. One, for instance, brought up his tobacco-pipe; others resolved to give up their wine; and so on.

Witnessing this spirit with great joy, it occurred to me afterwards that possibly some one might offer to go with Mr. Polhill-Turner as

A VOLUNTEER IN THE LORD’S SERVICE.

A day or two afterwards our brother had an opportunity of addressing our people and of stating his needs. At the close of that service, in answer to a very-guarded sort of appeal, Wang stood up and declared his readiness to go.

Now, it had already occurred to us that Wang would be a very suitable man, in many ways. He had been in the neighbourhood of Sung-p'an; he could write and read well, and would thus be a help in drawing up a deed of rental; he would not be above doing rough and menial work and acting as servant on the road.

But I felt it to be very important that he should not undertake this service lightly, or with any misapprehension of its conditions. So I pointed out in detail the hardships that would be incurred; he would have to look after the horse, and carry the baggage, and was to receive nothing but his food.

Being still resolved to go, his offer was accepted, and he set off with Mr. Polhill-Turner.

The story of the Sung-p'an riot has been told before in these pages, and it may be found in the book lately published, entitled "The Great Closed Land." Its terribly harrowing details need not be repeated here.

Wang-tsong-li shared with Mr. and Mrs. Cecil Polhill Turner the terrible sufferings they went through on July 29th, 1892, and, in addition, when the magistrate put it before him, with an ever-memorable heroism, willingly consented to receive a thousand blows, till the poor legs were black and blue, to satisfy the bloodthirsty mob, who would not disperse till someone had been punished in the way they demanded:

I was immensely struck with the behaviour of this remarkable man on his return to us. There was no word of complaint against the magistrate, who had had him beaten so terribly; on the contrary, he praised him, saying he had done his best to allay the riot. There was no boasting spirit because he had suffered so nobly; on the contrary, he never mentioned the matter, until, when I found out from my letters what had happened, I questioned him to get at the details. He said that his heart was full of peace as he stood upon the bank of the river, bound hand and foot, and expecting every moment to be thrown in. He had just one regret. He regretted that he had not yet confessed Christ in baptism. I assured him that he had passed through a baptism of fire; but on the 25th September, 1892, he was duly admitted into the Church along with five others, one being the native teacher from whom he had first heard the Gospel.

Since that time, our friend has continued to grow in grace, and has been not a little used of God. On Christmas Day of that year, at another consecration meeting, he was led to give up

HIS TOBACCO-PIPE;

and he gave the following reasons for doing so—reasons which might possibly have weight elsewhere than in China:—

When reading his Bible, his attention was often distracted by his pipe.

When out preaching with one of the missionaries, his going off to get a smoke often delayed them.

He had just taken the Holy Communion, and it seemed inconsistent to begin to smoke tobacco directly afterwards.

It was a bad example for his children and grandchildren.

It was a useless habit.

The action was entirely his own, and appeared to be prompted by the desire to be free from a habit, which might in any way hinder his full consecration, or prevent the full inflow of the Holy Spirit to his heart.

Some months later, Wang's son was baptised, and the young man's testimony on that occasion is worth repeating. "When first my father came home," he said, and began exhorting us to believe the Gospel, I thought to myself, Well, you are a fine sort of person to come and preach to us; you have never done a good thing in your life. But as for me, though I can't say I am free from sin, yet I have always stopped at home and done my farming, and lived a respectable sort of life. But," he added, "in a short time I began to see that my father's life was quite changed; and then I believed what he said to us."

But his life and testimony have been used to others, too. His wife and daughter-in-law have, after the usual full probation and examination, been admitted into the Church, and several others in his neighbourhood have also been brought to the Lord through him. Visits which have from time to time been paid to his house show increasingly that his family (which includes several grandchildren) is being brought up in the nurture and admonition of the Lord; and other instances might be given to show how he is being used. The very latest news tells of another family living close to him having destroyed their idols, and it is hoped, set their faces heavenward.

We have told the story so far without comment of our own, but a few remarks burn for utterance in conclusion.

First. See here one instance (and the story of many another Christian would bear it out) that God is blessing His work, and give Him; oh! give Him, the honour due unto His Name! Let full, unstinted praise go up to our God, for He is with us in our work, hearing prayer, and granting the presence and power of His blessed Spirit.

But, secondly, what a trumpet-call to renewed effort we have in this little story! For twenty years, as Wang has said, he sought the way of life and found it not. And he is but one of millions left to grope in heathen darkness all their lives, and then, at last, to fall—whither the mind refuses to
against us; lest through our fault the work is being weakened.

And still they are left without a ray of light in hundreds of vast districts, where there is not one witness for the truth, not one bearer of the news which we are bound to give. Oh! what a trumpet-call is here to every Christian soul to rouse himself to a new effort for the evangelization of the heathen world!

And, lastly, we are burdened with an intense desire to lay this man Wang and all the native converts upon the hearts of Gal's people as an object of earnest and continued prayer. Oh! how little many of us have risen to our responsibilities, or enjoyed our privileges as intercessors! God have mercy upon us, and help us, lest these neglected responsibilities and unused privileges rise up in judgment against us; lest through our fault the work is being weakened—poor tried and tempted ones stumbling into the hands of the oppressor when they might have been strengthened to stand out manfully for God!

It has often been noticed that when the history of such a man as this is made public for the encouragement of God's people, the evil one makes a special attack upon him to cause him to fall. Shall we not be beforehand this time, and earnestly uphold this brother with our prayers? And, in conclusion, remembering that it was the turning to God of those whom he had never seen that called forth all the most fervent prayers of the Apostle that have come down to us, let us add our names to his, and say for ourselves, "I, also, after I heard of your faith in the Lord Jesus, cease not to give thanks for you, making mention of you in my prayers."

The three engravings appearing in the foregoing article represent the front, back, and interior views of the new chapel at Pao-n'ing, which was opened last Christmas. Our readers may remember that the first Chinese person to enter this church on the morning of its opening was one who bore on his back a bundle of idols which he was desirous of destroying. (See our April number, p. 40.)

We are indebted to the Rev. M. O. Jackson, of the C.M.S. for the drawings, which, however, as may be observed, were taken at a time when the chapel was still incomplete and unseated. Though of purely native architecture the building (which holds 200 people) is well-proportioned and suitable for its purpose, "and would never have been built," says Mr. Cassels, "but for the energy and generosity of the native Christians, who for more than two years have been subscribing towards the building fund."

The Lord has already blessed the work done in it. Will our readers pray for continued and greatly increasing blessing?

A Visit to a Mongol Village.

BY MISS G. M. MUIR, LAN-CHAU, KAN-SUH.

JUST five years ago I set out from Lan-chau on a visit to the village of Lan-ch'uan, or "Three Valleys," to which I had been previously invited. It is four days distant from Lan-chau, and is almost entirely peopled by Mongols of a certain tribe. They call themselves Tu-ren, and speak Chinese in addition to their own language.

Many of the women received me very kindly and listened to the message of God; but one case specially interested me and gave me real joy.

My hostess, Mrs. Ho, though very kind, was not at all interested in the Gospel, and this was a great hindrance in telling others.

She took me one day to see a cousin who was evidently slowly dying, although still able to move about a little. Sight, hearing, and speech were all failing, and it was difficult for us to understand each other. My heart yearned over her; but each time I tried to speak of Jesus, Mrs. Ho determinedly changed the subject, saying that her cousin, whose name was also Mrs. Ho, was much too stupid to understand that sort of thing. Each endeavour being thus fruitless, I at last left, earnestly praying for another opportunity of reaching this soul, as I felt sure God had a message for her.

Nearly a week elapsed before the opening came, and then I went to the house with my servant, Lau Tong, instead of my hostess, feeling very sure that God had sent me.

The poor woman greeted me very kindly, and I was soon seated on the kang beside her. Seeing a man in the room, I asked if he was her husband, but quickly discovered that he was a sorcerer, who had come to see about the "feng-shui" (lit. wind and water, i.e., the current of luck).

My heart sank, and I was fairly tempted to cry, like Moses, "Lord, why hast Thou sent me?" It seemed as if I could not even name the name of Jesus in that man's presence.

I felt sorely tried, especially as I could hear the conversation of the sorcerer with my servant, who was sadly untruthful, and the enemy seemed to be having things very much his own way. Suddenly the Lord brought me face to face with the fact that it was not I, but He that was to speak, using my poor lips as His channel. In a moment the difficulties all vanished; I put myself afresh into the Lord's hands for this work. Just at that moment Mrs. Ho turned to me with the words: "I shall be dead soon, and what then?"

What a privilege it is to break the Bread of Life to a starving soul, and this dear woman was starving. It was beautiful to see her face as she drank it all in; but, after a little while, a sudden shadow clouded her face. She said, "But oh! it cannot be for me; I could not have such a fate as that; I, a poor woman, to go to heaven!"

I told her once more the story of Jesus' love, as simply as possible, assuring her that God had given His Son, that "whoever believed" might have everlasting life, which meant women as well as men. Again the light broke forth over her countenance.

But soon, wearied with listening, she sank back on her pillows, groaning out the oft-repeated prayer to Buddha, "O, man padme hum."

Again I took her hand, and told her that she must pray to God, and no longer to Buddha. I then prayed with her that her sins might be forgiven, and that God would teach her to know Himself. "But I am so stupid," she said afterwards; "will God mind?"

As I was about to leave, Mrs. Ho asked when I should be visiting the village again. I answered that I knew I could not come for a long time, and she said sorrowfully: "I shall be dead then, and I shall not see you," and the tears ran down her cheeks. I told her that all who belong to Jesus are to be for ever with Him, and that we would meet in His presence, if not down here.

I shall never forget how the tearful face lighted up as with a ray of sunshine from the face of Jesus as she said, "Oh! how beautiful; we shall see Him together!"

We parted.

No one has carried the message of life to that village since (as far as I know), and there are many other villages, to say nothing of large cities and towns, in dark, needy K'an-suh, where the message of life has never once been told out to the women—perhaps only once, or may be never, to the men.

"Whom shall I send, and who will go for us?" Shall not the answer be, "Here am I: send me"?
Through the Heart of China.

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

ALL things—including the brightest—must come to an end some time. Even a wedding journey cannot last for ever! So we reflected, as most reluctantly, we drew near to Shanghai in the early dawn of Monday morning, the 14th of May.

We had been married just three weeks, and our little house-boat had grown very home-like and dear during the days of that happy pilgrimage through the summer land. "Above, is heaven; below, Su-chau and Hang-chau": so runs the Chinese proverb! And certainly our experience, as we visited these places during those days of sunshine, had to a large extent justified it.

But now the everyday world must be faced again, and our horizon widened to include a great deal more than the lovely flower-strewn banks of the Grand Canal.

Could we be really sorry? Oh no, not for a moment, when we thought of the work that awaited us; of fellow-labourers needing help; and of the shortness of the time it may be ours to toil and suffer for the Lord we love.

When we had left Shanghai, three weeks before, the Mission House was full and busy; for the meetings of the China Council were in progress and a number of friends had come down to the coast to meet Mr. and Mrs. Hudson Taylor just arrived from home via America. Their time in China was to be very brief, for they were returning to be settled. Nothing could turn them back from the purpose they felt to be of such importance; for in connection with so large a Mission—including six hundred workers, scattered throughout a land like this—matters of gravest moment are always arising for consideration. Personally, we were rejoicing at the prospect of seeing them again so soon, and spending with them the last weeks of their stay.

What was our surprise, therefore, upon our arrival in Shanghai, to learn that the Council meetings were over, and all the friends scattered, and that Mr. and Mrs. Hudson Taylor had unexpectedly started for the Interior, and were going up the great Yang-tse river, en route for a three months' journey in Central and Northern China! Surprise was soon succeeded by very real concern, as we pondered the nature of the undertaking that lay before them. Self-sacrifice, cross-bearing, and a life poured out are still the essentials of Christ-like service in this world of suffering and sin. "We ought to lay down our lives for the brethren" is a constraint of love as binding upon us all, to-day, as in the lifetime of the beloved John. But such risks, and such laborious, trying service—could it in this case be called for?

It is easy enough to write and speak of a three months' overland journey in Central and Northern China; but nothing short of painful experience could enable any uninitiated soul to realise what it actually means. No doubt the call that urged our beloved father and mother to such an undertaking was serious enough. But had they considered the insufferable heat of July and August; the roughness of cart travelling—springless vehicles upon atrocious roads; the difficulty of getting food by the way during the summer season; the unspeakable condition of inns swarming with all kinds of vermin, rendered vivacious by the heat; the risk to health through exposure to fever, dysentery, and the like; and the danger from flooded rivers and impassable roads during the heavy rains of the hot season? Had they thought of the weariness of travelling from four o'clock in the morning till seven at night—jolt by jolt, over barbarous highways and byways—to accomplish a paltry journey of thirty or forty miles? and of the endurance needed to keep this up, day after day, for weeks and months together, during the oppressive midsummer heat?

Yes, we knew that they had thought of all, and that they were ready. But we felt we could not let them go without at any rate seeing them once again and getting their blessing.

That night we were on our way by steamer up the great river to Han-kow, our little boat-home of three happy weeks dismantled and forsaken. And many a time the question came, as we neared our destination, Could we not share with our dear travellers the hardships of their journey, and have the joy of in some way helping them through it? But we did not know what they would say.

Four days later, in the mission-house at Han-kow, we knelt together in our little room, flooded with sunset light, and thanked God that He had given us our heart's desire. That morning only we had arrived, and now—all was settled. Nothing could turn them back from the purpose they felt to be of God; and we were to go with them. "There is a place by Me" was the Lord's message to my own soul, "and thou shalt stand upon a rock": "I will put thee in a cliff of the rock, and will cover thee with My hand," and "I will make all My goodness to pass before thee." "My presence shall go with thee, and I will give thee rest."

We knew we should be brought through all, and spared to see another sunset at the peaceful close of our long, long journey.

Just across the river from Han-kow rises the city hill of
and would be found really useful in a large and changing household at home. Very often Mrs. Broomhall and others handkerchiefs, socks and stockings; picture-books and toys for the little ones—anything, in short, that is easy to pack, and would be found really useful in a large and changing household at home. Very often Mrs. Broomhall and others

Han-yang, commanding a wide-spreading and impressive view of all the country round. At its very feet flows the great Yang-tse, eastward to the ocean, joined by the turbid waters of the mighty Han, rolling down from northern mountains through the plains of Shen-si. There, hundreds of miles away, lay our first destination—Si-gan, the renowned capital of two provinces, Kan-suh and Shen-si, the most important city in Northern China, next only to Pekin.

To reach its massive wall and lofty gates we should have to travel due north into the heart of Ho-nan, passing two of the stations of our Mission by the way; then, turning westward, cross the mountainous borderland into Shen-si, skirting the banks of the Yellow River, until we emerged upon the broad and populous plain on which the city stands.

There, in Si-gan and on that plain, the Lord has been using the efforts of our dear Scandinavian associates to open up new and most interesting work in connection with the Mission. And it was primarily to visit them for conference and prayer that this journey was undertaken.

From Si-gan Fu we purpose turning eastward, to make our way into the neighbouring province of Shan-si, visiting as many stations as possible en route for Tai-yuen, the capital, and thence we travel by Tien-tsin to Chefoo (d.v.), ending our pilgrimage some time in the autumn by a short sea-trip southward to Shanghai. In all, we expect to visit twenty or more stations in five provinces, and have the opportunity of intercourse with a very large number of workers ere we again reach the coast.

By the generous help of Mr. and Mrs. Hudson Broomhall at the Mission-house, preparations for the long journey were quickly made. Never can we forget their thoughtful kindness nor the sympathy that seemed to think of everything that could minister to our comfort, down to a little bottle of lavender water, tucked into the corner of a bag. How much indebted we are as a mission to the devoted workers who occupy these business posts, and without whom the labours of the rest of us would be impossible, no words can tell. The Church, in China at any rate, still needs men and women filled with the Holy Ghost to serve tables; and, thank God, in the C.I.M. we find them. Friends at home might greatly help in some of these busy centres by sending on any surplus supplies of house and table linen, pillows, rugs, etc.; knives, forks, and spoons; calico and flannel for making up into Chinese garments; children's European clothing; white handkerchiefs, socks and stockings; picture-books and toys for the little ones—anything, in short, that is easy to pack, and would be found really useful in a large and changing household at home. Very often Mrs. Broomhall and others in that great and important centre. Mr. David Hill, of the Wesleyan Mission, was away visiting out-stations, but we lunched with Dr. Griffith John, of the London Missionary Society, who seemed brighter and occupied in labours more abundant than ever. He almost made us feel as though Han-kow were the most delightful and important sphere in the whole Empire! Thank God for such men and for their noble work!

Of our own little party perhaps the busiest and most responsible was Mr. Coulthard, upon whom devolved all the business arrangements. Having just parted from his dear wife (Mr. Hudson Taylor's daughter) and little children, then on their homeward way, he had kindly undertaken to act as escort and guide over the route of the proposed journey, to him already familiar. For the first stage of two hundred and eighty miles, to Mr. Coulthard's own station in Ho-nan, wheelbarrows were engaged as the most comfortable mode of travel. The country immediately to the north of Han-kow being flooded, we were to go by water to the homes of the harrow-men, instead of their coming to us.

All difficulties and delays having been at last surmounted, it was the afternoon of the 22nd of May when we actually set out, just four weeks from the happy, happy wedding day upon which two of us looked back with so much gratitude to God. Armed with a note-book and a fountain pen, hardly had the dear friends at the Mission House been lost to sight, than I commenced the traveller's journal, which—continued with no little difficulty and much intermission from that time forward—must tell, as best it may, the traveller's tale.

Han-kow,
5 p.m., Tuesday, May 22nd, 1894.

Really off at last!

Rapidly borne away in their sedan chairs, Mr. and Mrs. Hudson Taylor vanish round a corner in front of me, whilst Howard and Mr. Coulthard follow on foot behind. In the warm afternoon sunlight we thread our way through
the paddy fields that lie at the back of the foreign settlement, and amongst the crowded straw huts of the beggars, whose occupants seem busy and cheerful enough this summer day. Now we cross a little bridge and plunge into the busy streets of the native city—narrow, dirty, and evil smelling in no ordinary degree. A drove of squeaking black pigs intercepts our progress; and the dense masses of people gather more closely around our chairs. So many olive-coloured faces, shaven heads, and clamorous voices! Ah! wonderful, populous land—what thousands upon thousands of eager eyes will peer into our own, what endless questioning will be aroused in enquiring minds all along our route; what countless numbers of heathen lives will come into contact with those of the white-faced strangers ere we reach the end of the long journey upon which we start to-day!

And now we have come to the banks of the river and leave our chairs for the boat that is to take us one night's journey to the point at which our barrows are waiting. What a dense mass of people! Surely some theatricals must be in progress, to have gathered such a crowd? Yes; there is the stage erected on wooden piles, like scaffolding, right out in the water, and the whole steep bank is lined with one vast throng, tier above tier, hundreds and hundreds of people, eagerly watching the show.

Carefully we make our way over the muddy bank, down to our special boat, where we are to await my husband and Mr. Coulthard. The people, to our great comfort, are very quiet and civil. But oh! what a spectacle, as we look backward from the deck! The poor dumb show of a theatre has no attraction for us, compared with that throng of intelligent and interesting faces.

There they stand lining the shore, men, all men, save for a few women occupying wooden stages erected for their use. Already it is summer time, and hats are conspicuous by their absence. So many shaven heads and faces, blue gowns and white short jackets, fans of all sorts held up before the sun, and tidy black pig-tails twisted round olive-coloured brows! O populous, populous land!

It is the eighteenth day of the fourth moon, and this performance has been going on since the fifteenth in honour of the gods. With straightened hearts we see and hear it all, the noisy banging of the gongs, the harsh and screaming voices, manifold gesticulations, and flaunting of gorgeous robes with great pomposity—while quietly the evening sun goes down.

Waiting and watching thus, our thoughts go back to other scenes on other shores, when, pressed by the multitudes, the Lord put out in a fisherman's boat to face the throng. His heart was moved with compassion for the people in their need. And still His love is just the same; everyone in this great multitude is known to Him; every life in all its darkness and sin has a place in His large tenderness and yearning love. Are our hearts as compassionate, as pitiful?

The boatmen, afraid perhaps of waiting too long near the shore, have moved out into the stream, and here we are alongside the back of the stage. Behind the scenes indeed! Now is our chance to watch the robing and dressing of the gods, the harsh and screaming voices, manifold gesticulations, and flaunting of gorgeous robes with great pomposity—while quietly the evening sun goes down.

Turning our attention within for a moment—what a tiny boat for eight or ten people to spend the night in! It is something like a large, long rowing-boat at home, with the ends decked over and covered in the centre with a low roof of rounded bamboo matting. There are no seats of any sort, and the roof is only four feet from the floor. The covered-in section for the passengers is not more than eight feet long by five feet wide. No, surely we could never pack in here—even though close as herrings in a barrel! To our relief it appears that a second boat may be obtained to help out the first. Dear Mr. and Mrs. Taylor, hardships are beginning.

Now the gentlemen have come on board, and we are crossing the river to the water-gate. Drawing away from the bank like this we see the people to still better advantage. Impressive scene! I never witnessed anything like it before. The crowd is so closely packed that I can see nothing but heads, one behind the other, up and up and up. Oh! that one spectacle could be indelibly engraved upon the hearts and minds of those who are tired of hearing of China's millions! They are real, intensely real—these millions; they are living, actual, present fact. Here they are face to face with us—old men and young; scholars, shopkeepers, farmers, merchants, coolies, lads and little children; women with babies and tiny feet; young girls gaily dressed and bewigged; actors, sightseers, passers-by; the well-to-do and the beggar—here they are to-night, breathing the same air, under the same sunset sky, actual, living, present fact. Yes, they are just as real as we are in this far-off, heathen land. Though out of sight we are remembered, lovingly, prayerfully, by those at home. And shall they—in all their darkness, sin, and need, with all their claim upon us in our Master's sight—be selfishly forgotten?

And now we have left the river, and passing out of the water-gate are beyond the city wall. All around us the low-lying country is flooded, and the ripened barley-harvest standing deep in the water. Water-ways extend everywhere, expanding into broad lagoons among the hillocks. The round, red sun has just gone down in great clouds on the horizon. As we move slowly away from the city, we can the better see its vast expanse stretching along the northern bank of the Yang-tse river, and bounded to the west by the hills that lie beyond the Han.

Evening, 10 p.m.

Who would have thought it possible? Such a transformation scene! Here we are, Howard and I on board our second little boat, settled in for the night, as cosy and comfortable as can be. In the very middle of the boat, under the bamboo matting, we have rigged up a screen, dividing off the front half, a tiny space about four feet square. From the end of the matting we have stretched a rug, tent-wise, to the deck that fills the prow. And under the shelter thus afforded, our bedding is spread, and our other belongings comfortably disposed. A hooded candle-lamp burns brightly in one corner; and there is plenty of water within easy reach to fill our basins. Best of all, we have perfect privacy; for, though there are five or six men on board with us, none of them can understand a word we say. I only hope that dear Mr. and Mrs. Taylor and Mr. Coulthard are as comfortable on the other boat. It is certainly larger than this; but then they had not Howard to arrange it for them! A very amusing picnic supper we have just had, over on their boat. The wind was high, and we could not light a candle. But in the semi-darkness we made a capital meal from the good things Mrs. Hudson Broomhall so abundantly provided. Never was cup of tea more refreshing!

The verses for to-night are beautiful:—"He maketh me to lie down in green pastures: He leadeth me beside the still waters." We feel very conscious of His tender care just now.

(To be continued.)
OUR first autumn party of thirteen young men sailed for China, as intimated, on 13th September, in the S.S. Paramatta, of the P.O. line. We are sure that the earnest and faithful prayers of many will follow them into the land to which they have given their lives.

It was interesting to note from the testimonies of a number of our brethren how God's call to preach the Gospel to the heathen was made known to them years ago, although the door was only now being opened by His hand. How many young men there must be throughout our land who are similarly conscious at this moment of their call? May the work of preparation in the hearts of all such be quickly accomplished.

Who are the men required? The following words from one who has long been in the field are to the point:

"China needs men full of faith and of the Holy Ghost. The battle thickens and the work grows harder instead of easier; it needs Divine energy and power to stay men up in this work, and to convert souls to God and holiness. There is not much use of a large number coming to China and living here a few years if souls are not won for Jesus."

Two more of our dear workers in China have been called from our midst to their reward. First, Miss Bertha Porter (who has for some years helped Miss Murray in the Ladies' Training Home at Yang-chau) passed away at Chin-kiang on July 9th, and then Mr. Talbot, of Chau-kia-k'eo, who had also been placed under Dr. Cox's care at Chin-kiang, died there, after seven months of patient suffering, on July 16th. The presence of the Lord was so wonderfully manifested in both cases as the end drew near, that, while sorrowing deeply with the bereaved relatives and friends, we cannot but rejoice also with them in the "abundant entrance" with which the lives of these two faithful followers of Christ have been crowned. Workers such as these can ill be spared; but we know and are persuaded of His unfathomable love and wisdom.

With great thankfulness we record the deliverance of Dr. Stewart—of Kwei-hwa-ch'eng, N. Shan-si—from death by drowning in the Yellow River. He had taken passage in a boat bound for Pao-teh. On the second day, while proceeding with wind and tide at great speed, the boat suddenly struck on a rock and with its cargo of soda. Clinging to a piece of wood he was hurried down stream for hours by a current so strong and rapid that swimming was hopeless. Strength had almost failed when, at length, he was rescued by some men with a boat and taken to a solitary house near by, where both he and his fellow-travellers (who, later, came dropping in one by one) experienced the utmost kindness. "I do praise God (he writes) for His deliverance from death, physically none the worse, and He has blessed the experience to my soul."

On another page will be found notes of the Annual Meeting of our Australasian Branch, from which it will be observed that, on account of the many applications from candidates in New Zealand which have been received, it has been decided to form two Boards of Advice there, one in Auckland and the other in Dunedin, for the purpose of considering such applications and making the needs of China more fully known.

The Leviathan bulk of China moves slowly, and the results of the war with Japan are still uncertain. Operations are mainly confined to the North. The sad death (at New-chwang, on the line of march to Korea) of the Rev. J. A. Wylie, of the United Presbyterian Church Mission, the attack on two missionary ladies at Canton, and other reported outrages, emphasize the need of continual prayer for all the Lord's children in China in the present unsettled state of matters. As is so often the case, the tidings of war and disturbance have followed hard upon news from different Missions in various parts of China of unusual blessing, and the marked moving of God's Holy Spirit.

As mentioned in the "Gleanings," (see p. 144) special meetings for prayer and fellowship were held during Keswick week in the C.I.M. Hall, Shanghai (which were much blessed), and also at Foo-chow, whither Mr. Millard had proceeded after leaving our friends at Shanghai. Mr. Millard, who is a member of Mr. Gribb's missionary party, is joint author with Miss Lucy Guinness, of that inspiring book on South America recently published. Pastor Stockmayer, whose name is well-known at Keswick, is now on his way to Shanghai, accompanied by his wife, Mrs. Baxter, and Miss Charlotte Murray.

By a wire received on 5th September from Tien-tsin—presumably from Mr. Hudson Taylor—Mr. and Mrs. Broomhall heard of the intended marriage, on the following Thursday, of their daughter Gertrude, to Mr. D. E. Hoste. We feel sure that this news will be received with much interest by all those to whom our friends are personally known.

We were very sorry to learn from Mr. Taylor that, owing to continued and pretty severe indisposition, he had only been able to attend some of the meetings of the Conference at Si-gan. He seems to have now returned to the coast, and it would appear that he was strengthened and sustained during the remainder of his arduous journey.

With grateful hearts we call attention to the list of further baptisms appearing on p. 144. Let the individuals represented by these figures, and by the figures of the table of statistics given last month, be considered and prayed over in the light of the fact that if China is really to be evangelised, it must be done in the main by the native Christians themselves, under the anointing of the Holy Ghost.

The Rev. Yung-king Yen, M.A., returned last month to China via the United States (where he received his education). A minister of the American Episcopal Mission in Shanghai, Mr. Yen was invited to this country to speak on the subject of the opium traffic in China. In the course of his visit he has delivered addresses at the annual and other meetings of many of our English Missionary Societies. His address at our own Annual Meeting in July last, published in these pages, was most interesting, presenting as it did a striking view of the progress of the heathen, not only of the methods, progress, and present position of our Mission, but also of the unanimity of opinion which exists amongst the Chinese themselves with regard to opium. Mr. Yen has spent much of his time with us at Pyrdan Road, and we have greatly valued and enjoyed the opportunities thus afforded of intercourse and fellowship with him. May the blessing of God rest upon his labours.

We call attention to the addition of four pages to this number of CHINA'S MILLIONS. If our friends would lend or pass on their copies of the Magazine they would help us to reach a larger circle, and they might, doubtless, by a little effort, secure fresh subscribers for us.

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Our Australasian Branch.

NOTES OF THE ANNUAL MEETING.

This year's annual meeting was held in the Collins Street Independent Church, Melbourne, on Tuesday, May 29th.

A Ladies' meeting had been convened for three o'clock in the afternoon, over which Mrs. Warren presided. The attendance was good. Addresses by Mrs. Nicoll, Mrs. Selkirk, and Mrs. Soltan were listened to with much interest.

At the public meeting in the evening. G. P. Barber, Esq., presided. The familiar hymn, "Onward, Christian Soldiers," having been sung, the Rev. M. G. Hart read Psalm lixii.

The Chairman, in his opening remarks, said that of all Missions that he knew none were more interesting, and certainly there were none more promising, than the CHINA INLAND MISSION. Governed by two principles unique in the history of such work, the Mission was, first, purely undenominational; its platform was wide, and included all who would preach the Gospel, the good news of salvation; to those who were in the terrible darkness of heathenism; and, secondly, it was conducted in reliance on the promise of Christ that He would provide. He was sure that in this matter the Mission went on a right principle. No money was asked of men; there were no collections taken at meetings; and yet the necessary income was there all the same from week to week and year to year. Now where, he asked, did the money come from? and how did it come? The Mission left all that to God. They looked to Him, and He touched the hearts of His children, creating an interest which was shown in a practical way.

In conclusion, he hoped that all present would be moved as they thought of the millions in China still without Christ, and that they would henceforth take an increased interest in their evangelisation, using whatever power God had committed to their trust—whether influence, ability to labour, or wealth—for the promotion of His Kingdom in that great land.

The annual report was read by the Acting-Secretary, Mr. Thomas Selkirk. The Australasian branch of the mission had now, at this, the close of its fourth year, thirty-nine workers in the field. Three young men and three ladies had been added during the year, while one, Mr. Henry T. Upham, a most promising worker, had been removed by death. The Australian missionaries were distributed over eleven of the eighteen provinces of China. The circulation of the Australasian edition of CHINA'S MILLIONS was now about 2,000. Missionary prayer-meetings had been commenced in several different places and had proved a great help in the work. Many applications having been received from candidates residing in New Zealand, it had been thought desirable to have Boards of Advice in that colony. Two such boards were now being formed, one in Auckland and the other in Dunedin.

Mr. Philip Kitchen, the Treasurer, read the financial statement, and mentioned that all through the year, in spite of the hard times, money had always been forthcoming when required. The contributions last year had been greater than those of the previous year by £413 10s. 2d. A special note of praise to God, he thought, should be raised for all the blessings of the year.

The Rev. Samuel Chapman, a member of the Council, and lately returned from a visit to China, followed with a most stirring address. All attempts to apologise for, or vindicate the position of the heathen, must be in vain, he said. Buddhism, Mohammedanism and Hinduism had been spoken of in flattering terms by some; but their influence was nothing but baneful. China represented one great family—the Mongolian—and had a population which was not less than one quarter of the population of the globe. The methods of the China Inland Mission would stand investigation; they were God's methods. The work was not despised as pioneer work, and there was abundance of scope for men possessing varied gifts. The workers, although surrounded by the darkest heathenism, enjoyed the peace of God in their hearts. When in China he had met with bright, earnest native Christians who showed the reality of their faith by their lives. He felt indebted to Mr. Hudson Taylor, to the missionaries, and to the Chinese Christians for help received from them.

Mr. George Nicoll and Pastor Soltau having also addressed the meeting, the hymn, "When I survey the wondrous cross" was sung, and thereafter the Rev. A. Bird closed with prayer.

News of Mr. and Mrs. Taylor.

FROM A PRIVATE LETTER FROM MR. J. J. COULTHARD.

The letter from Mrs. Howard Taylor which we published last month left the party at Clau-kia-ke'o, in Ho-nan. They were then on the eve of setting out for Siang-hien, where, according to latest news, some delay was caused by the indisposition of Mr. Taylor. After leaving Siang-hien on 4th June, they were again delayed by heavy rains which "turned the roads into rivers," and compelled a return to the inn. Crowds of people came to see them there, and they had good sales of tracts. When, at length, three days later, they were able to proceed the poor animals had a sad time of it wading through the mud. Four carts, in all, started from the inn, two besides their own. Soon after, in attempting to ford a river, one of these latter fell into a deep part, and was overturned with all its occupants. Arriving immediately after at an awkward piece of inundated
ground it seemed as though there would be trouble, "but the Lord helped through wonderfully."

Writing on June 16th from a point 430 H east of Tung-kuan, Mr. Coulthard continues:

To-night the Lord found for us a very comfortable inn. May we have a day of blessing to-morrow (Sunday). We have much to be thankful for. The Lord has brought us through many dangers in perfect safety, and, though we have only gone about half as far as we expected, it is much better to be preserved in health and safety than to travel quickly and dangerously. We shall be more than a week late in reaching Si-gan.

June 24th.—Two days from Si-gan Fu. We are another week's journey nearer our destination. The Lord has prospered us thus far, and we have been able to travel every day, although one day we were again delayed by rain.

On Friday afternoon we reached Tung-kuan, and were able to telegraph our arrival to Shanghai, and also to let the friends gathered at Si-gan know that we were coming, lest they should all separate, since we were so long behind time. Now we hope to go on in quick time.

Si-gan, June 25th.—Here we are in the ancient capital of China—quite a large party of foreigners—twenty in all. Who would have dreamt of it some years ago! In reply to our telegram from Tung-kuan Mr. Easton and Mr. Hendrikson rode out to meet us, and we lunched at the same place at either end of the street without either party knowing of the arrival of the other. When we were about to start off they met us, and we were very glad to see them.

What a big place Si-gan is! After reaching the city gates we had over an hour's travelling before we reached the C.I.M. house. We divided our party, Mr. Hendrikson taking Dr. and Mrs. Howard Taylor to the Western Suburb, and Mr. Easton bringing Mr. and Mrs. Hudson Taylor and me here to the brethren's house, which is very nice, with rather small court-yards, but so prettily painted and got up. It possesses a pure and most delicious well. It is such a treat, and cold water is the order of the day.

June 28th.—This morning Dr. Howard Taylor left for Fung-siang Fu to attend Mrs. Botham, who is very ill with fever. Fung-siang is distant 601 H; so he will not arrive before Saturday evening. We shall remain here until Wednesday morning to give him a chance of overtaking us. If Mrs. Botham is better he may reach us at San-yuen—if not, at Ping-yang Fu later. The Conference at Ping-yang Fu is put off until the 18th July, as we have been delayed so much.

In Memoriam—Miss Bertha Porter

BY MISS HANNAH DAVIES.

"With Christ—which is very far better."—Phil. i. 23, R.V.

Our dear sister, Miss Bertha Porter, is with the King now, and transformed into His very image; a King's daughter in very deed—all glorious within, and her clothing wrought with gold. Our hearts are full of praise to God for having safely taken her Home where she will be forever with the Lord, free from all pain and weariness, all sorrow and trouble—seeing "in His beauty" the Saviour Whom she loved so well. But in spite of the deep undertone of praise which well up within our hearts, there is still the sorrow and pain of separation, for we all loved her much.

Miss Porter came out to China in the early part of 1891. Although her whole soul was filled with longing to go forth and preach the Gospel among the dark souls that had been laid upon her heart for some time, the Lord had not called her to China for this direct work among the heathen. Hers was a gentle, loving, sympathising spirit, and He had trained her Himself to help in caring for and ministering to those who on arrival in China spend a few months at Yang-chau, learning the language and getting accustomed to the manners and customs of the country. Surely "He desires the very best for those who choose with Him." She was exactly fitted for the place in the work which she was called to fill. There are many in China to-day, and some that have gone Home too, who praise God for lessons learnt through her.

She was never very strong, and her strength was only slowly returning after her long illness two summers ago.

I have known her just seven months; it might well be seven years; for she has taught me much in this short time. Looking back upon her life I can hardly say what it was in her that helped me. I think it was her constant, loving thought for others. In spite of her naturally quiet and slightly reserved character, she quickly learnt the needs of all around her, and to the utmost of her power would try to meet them. Here was indeed a life of self-denial—a life spent out for others, laid down for Jesus' sake.

With the housekeeping of this large household upon her hands, and the local secretarial work of the stations further up the canal besides, she yet found many opportunities of preaching the Gospel to the Chinese coming to the house, as well as for making expeditions sometimes into the country during the winter. She loved to go out preaching the Gospel, and it was only from her weakness and weariness that she was at last obliged to give it up, still keeping up her Sunday visiting.

It pleased our Father to let her suffer longer than three weeks. She was taken ill with malaria towards the close of June 18th, and we nursed her here at Yang-chau for a week, during which time Dr. Cox, of Chin-kiang, came up to see her. On Tuesday, June 26th, it was thought advisable to take her down to Chin-kiang so as to be under his constant supervision. After a few days the malaria subsided, but the fever continued, and latterly it was pronounced to be typhoid, with malarial symptoms.

On Thursday, July 5th, I left Yang-chau for Chin-kiang to help in nursing her. How little we thought what a short time we should be together.

On Saturday she had a quiet day but a restless night, suffering much pain. During the early hours of Sunday she slept a little, but it was evident to us all that she was rapidly sinking, and about mid-day, when the pain suddenly left her, the doctor saw that the end was near, and telegraphed for Miss Ferriman.

She was filled with joy at the thought of going Home, and again and again she repeated the sentences, "I shall see the King in His beauty," and "For ever with the Lord," etc. There did not seem to be the slightest shadow between her and her Lord. It seems as if I had only to jump one step and I should be with His very arms round me. Every now and then she poured out her heart to the Lord, telling Him she was quite, quite ready to go, but praying earnestly, if it were His will to let her wait till Miss Ferriman came.

She asked me to write down a few messages for her friends at home. She had been very weak, but now with God-given strength and power she dictated wonderful letters to her mother, her brothers, and her sisters. Then she remembered by name many friends dear to her in China and the home-land, and sent them each a message of love and encouragement.

About tea-time, Shao-nai-nai, one of Mrs. Cox's servants, came into the room. The burden of this dark soul seemed laid upon her heart and she spoke a few earnest words to the woman.

When Miss Hanbury and Miss Ferriman arrived (at a late hour that night) Miss Porter was too ill to say much, but still she did not forget to think and care for others. From this time she lay quiet and still to the end, being unconscious latterly.

We watched on through the night, and as the golden light of opening day streamed into the room the gentle face passed peacefully away (at five o'clock) with a smile. The Saviour arose with healing in His wings, and bore our beloved sister to the Land of Eternal Day.

We laid her to rest that evening in the quiet little cemetery at Chin-kiang, where the bodies of many of His servants await His coming. In the white cloth wrapping her body He wrote the simple words, "Our Bertha—till He come." As we left the cemetery my eyes fell on some beautiful lotus flowers growing in a marsh near by. So pure and white they were; I thought of our Bertha in her pure, white linen garments, the garments of sinlessness. As we walked back to her garden and had gathered His Lily, so that she might be with Him where He is.

He wanted to have His sweet and fragrant flower near to Him in Heaven, and how could we say Him nay?
CHINA'S MILLIONS.

Glimpses of the Work in Ta-ning.

FROM THE DIARIES AND HOME-LETTERS OF MISS GERTRUDE AND MISS EDITH BROOME HALL.*

I HAVE come into what is to me a new world of Chinese work (says Miss Gertrude Broomhall), and I do praise God for what I see. It seemed to me at first as if the people must be superior to those I had known before; but, as I go to the villages and come into contact with the heathen, I see there is no natural difference; it is the change of heart which has been experienced that is manifested in the faces and bearing of these Christians. Truly, "Blessed is the people that know the joyful sound." I think the happiest time of all was at the pastor's village. The night I arrived I could hardly keep back tears of joy as I beheld the free, happy spirit, and the intelligent faces, of the people, and received their very-warm welcome.

The history of the work in this district is wonderful. It is almost wholly native, and the knowledge of the Lord is spreading from family to family. A missionary from a neighbouring station, at which two of the leaders in the Ta-ning church have been helping during a special preaching effort, was telling me how ashamed he sometimes felt of his own want of faith when he came into closest contact with these men. We wondered how it was that our English Christianity was not more simple.

THE PRAYER OF FAITH.

These people firmly believe in the prayer of faith to heal the sick and cast out devils. Demonic possession is common and very real. That same missionary, Mr. Lutley, told us of the deliverance of a woman from whom a devil had once been cast out, which afterwards returned.

Pastor Chi was preaching about the Lord casting out devils, and this woman was present. They intended to pray for her, but before doing so she began crying out. Both the English and the Chinese pastors felt the power of the Lord come upon them, and they went forward with one accord to lay hands on the woman. Mr. Lutley said there was real terror in her face as they approached, and she cried out, "Do not bind me." They laid hands on her, and the evil spirit left her. Like a person fainting, she fell backwards on the Kang (the long, brick platform on which the women sit, tailor-fashion), remaining insensible till after the service was over. When she came round she seemed to have no idea of what had happened. She has been quite right ever since that time—several months ago now.

We are often sent for to pray with the sick, and are sometimes asked to lay hands on them. We both feel we want to trust the Lord more fully and to know His will. Will you pray for us? We do not want to lag behind these dear people when we should take the lead.

The Lord seems to teach them much through the body. Frequently, when anything wrong has been done some physical calamity overtakes the wrongdoer, and they recognize it as the reproof of the Lord.

OUR TWO NATIVE PASTORS.

We have two native pastors, one supported largely by this church—Pastor Chang. The other, Pastor Chu, is supported by three churches in this part of the province. He spends his time partly in one station and partly in another. As I have learned to know these dear men, I have felt how blessed it is to have two such Christians among the heathen. With very different characters, and prepared for totally different work, one cannot meet either of them without knowing that God is with them.

Sad to say the pastors' wives are not among the changed ones.

Pastor Chang's wife is now suspended on account of not keeping the Sabbath, and Pastor Chu's wife is openly opposed to the Gospel. His dear old mother is, however, a great help, and gladly entertains the foreigners.

TWO CHINESE CHRISTIAN WORKERS—A REQUEST FOR PRAYER.

I want to ask your prayers for some cases that are upon my heart (says Miss Edith Broomhall, mentioning a little sick child—now passed away—and two men, Wang and Joh—the latter pronounced Yourp). Mr. Wang has been a Christian for many years; he is one of God's valiant soldiers, and has been much used. Last winter he spent some months at a place called Lo-pi, twenty miles from Ta-ning, where he had an opium refuge. God gave him the privilege of seeing four families put away their idols, though I hear one family has back-slidden. Although God has so blessed him, the devil is busy seeking to put doubts into his heart, and make him lose his joyful trust in God. I remember a special time of trial and difficulty, and how when relief came it could be distinctly traced to prayer made for me at that very hour. Who will help Mr. Wang in prayer? Who will bear him up as a beloved brother in the Lord?—a brave, strong brother too, though sometimes sorrowful through manifold temptations. Could you not get more than one to pray specially for him?

He has five daughters, besides his wife and mother, all with unbound feet. When first converted the whole household was against him. Now his wife is converted, and is markedly growing in grace, and the rest have withdrawn their opposition.

Mr. Joh (Yourp) is one of the converts God has given Mr. Wang at Lo-pi. When I visited his home some weeks ago, I was overjoyed to see what a blessed work of God was begun. The man and his family have taken a decided stand for the Lord, his brother and family have likewise come out on the Lord's
side. God is making Himself known to them, and giving them marked answers to prayer.

A VISIT TO KIH-CHAU.

On April 5th (says Miss Gertrude Broomhall again) Mrs. Wang and I came here for a month’s work among the women, while Mr. Lutley and Mr. Shindler are away. Mrs. Wang is a dear Christian woman. It is a great refreshment to hear her tell so simply stories from her earlier life, and how she turned to God from idols eleven years ago. . . .

My sister arrived later with Pastor Chu, and her presence has been a decided help. Where women’s work is almost new, it is reassuring to the natives to see two sisters together, and they have been interested in hearing about our parents and home.

For the last two or three days the people have been given up to theatre-going and idol-worship. The yearly fair was held yesterday. Numbers of idols were carried in from the surrounding villages, taken to the theatre, and then carried in procession through the streets. As no women came to see us, at the pastor’s advice we went up a high bank on the other side of the river from the city, where the women were sitting in groups watching the procession from a distance. We asked especially to be guided to a prepared heart, and the Lord let us see the answer.

Next door to the mission house lives a woman whose husband will not allow her to come here. Not unfrequently we see her friendly face looking over the top of the high wall which separates the two houses; but she nearly always makes signs to us not to speak to her for fear of being overheard. One morning when I was there alone, I heard someone calling me softly, and went out into the yard. A packet of cakes was dropped into my hands by this woman, with signs that she must not speak. Yesterday, after we had sat down with a group of women, we were delighted to see her making her way up to us. She sat for a long time, and learned to repeat John iii. 16. We were surprised at her knowledge of the Gospel, she having only heard it from over the wall, and having seen from her post of observation the magic-lantern slides of the life of Christ, etc., that were shown in the yard.

“THROUGH MUCH TRIBULATION”—PERFECTED.

Mrs. Ma, the suffering Christian whom we have been visiting almost daily for months in the East Suburb, passed away this morning (so writes Miss Gertrude Broomhall on June 15th). . . . Some time ago we almost wondered why the Lord did not answer her prayer to be taken quickly from her pain; but we have seen the reason since. Day after day as we have been to see her we have had reason to magnify the grace of God in her. She has ripened rapidly, and so markedly. Where there was fretfulness and unrest before, there came patience and peace.

She has learned to speak to her for fear of being overheard. One morning when I was there alone, I heard someone calling me softly, and went out into the yard. A packet of cakes was dropped into my hands by this woman, with signs that she must not speak. Yesterday, after we had sat down with a group of women, we were delighted to see her making her way up to us. She sat for a long time, and learned to repeat John iii. 16. We were surprised at her knowledge of the Gospel, she having only heard it from over the wall, and having seen from her post of observation the magic-lantern slides of the life of Christ, etc., that were shown in the yard.

“THROUGH MUCH TRIBULATION”—PERFECTED.

The news of Mrs. Orr-Ewing’s death was an unexpected blow to us, and to many in Ta-ning. . . . The years which she spent here with her sister-in-law were years of sowing precious seed which is bearing fruit now. I have heard so often the sentence, “She loved us so,” from the lips of the women; and it brings to my mind the text that Mary so often quoted, “Love never faileth.” My sister and I feel truly that we have entered into others’ labours. It is a privilege indeed to step in and carry on this blessed work. The people are never tired of talking of their former lady missionaries.

The manifestation of the presence and power of the Lord is ever met by a counter manifestation of the presence and power of Satan. Throughout North China there are many evidences of the Holy Spirit’s working, and in the midst of all the news of blessing which arrives from time to time, we are not surprised to read such sentences as the following from one of Miss Broomhall’s latest diaries:—“Several things have come to light lately which show us that there is great need just now for prayer for this church. Some of the Christians believe the church is passing through a time of special trial. With the prolonged illness of the pastor (Chang) there is also the backsliding of some of the members, and there are several cases of serious sickness. May the Lord make us faithful in prayer. ‘The supplication of a righteous man availeth much in its working.’”

A further glimpse of Pastor Chang is afforded by the interesting letter addressed to Mr. and Mrs. Broomhall which we append.

PASTOR CHANG’S LETTER.

SPECIALY addressed to
The honored and venerable Mr. and Mrs. Broomhall:

Peace! Because God has answered prayer, and has caused us to receive the two dearly-loved teachers Broomhall, all, including the writer, are delighted beyond measure.

But, fearing that in the venerable hearts of both of you there is much thought of them, may the God who comforts comfort you, and cause you in all things to receive happiness to the full.

May the Lord constantly care for us, and assist us in causing His word to be spread abroad in this place, taking to Himself the glory, and may He do the same in your midst.

I invite you to look at 2 Thess. ii. 13. We trust the Lord’s great ability and great strength to help us, and to free us from sin’s bonds, and cause many to be saved. I also invite you to look at 2 Cor. i. 20-22.

May the grace of God and of the Lord Jesus Christ be constantly in the midst of your entire family, old and young, male and female.

CHANG-CHII-FEN writes!
China; “I finished on the street in front of our inn, where I passed up a tract and explained it to a small company of attentive listeners.” He expects to spend the summer in Shuen-King, in the hope of gaining a permanent footing there.

**YUN-NAN.**

Prayer is specially asked for this whole province. A brother writes, says Mr. Hudson Brown, in his circular letter, “There are five stations, all feeling the long delay of blessing... We are toiling in rows, and the wind is contrary. Jesus is very precious; we love our task and our Master; our ears are bored for perpetual service.”

**SHEN-SI.**

Oh'eng-ku.—Mr. A. H. Huntley, of Ch'eng-ku, recently spent an evening with the six or eight Christians at Lang-hien, “who seem very bright and anxious to follow the Lord.” Miss Coleman had been at Hua-lang for nearly a month. Mr. Huntley took the names of ten women there who desired to become Christians.

**SHAN-SI.**

Sih-chau.—Mr. Feat writes of the conversion of a man living twenty miles off, who had read some tracts, and had listened to one twice or three times to the preaching in the open air and inside. Lu-ch'eng.—Quite a number of people are seeking after the truth in this neighbourhood. Mr. Lawson writes of the baptism of three men, one of them being the school-teacher.

**PING-yao.**—Mr. Lutley and Mr. Shindler are expecting definite results from their five weeks’ visit to Hing-ning. They had much liberty in speaking to the scholars and others who visited them.

**PING-yao.**—Mr. A. R. Saunders has left Tai-yuen to take up work in Ping-yao. “This station,” he says, “was opened in April, 1888, by Mr. G. T. Edward, and in all twenty-eight have been baptised, and five transferred from other churches. Four of these have gone to other districts, and one has died; others have fallen away; but there are still twenty in good standing.” Nineteen new converts have now been baptised.

**CHIH-LI.**

Shun-teh Fu.—Mr. G. W. Stokes recently made two long journeys of nine days each, finding many opportunities of preaching at fairs and markets. In one village he visited a man who had become deeply interested in the Gospel through a book entitled “The Gospel.” He is well known, and has already begun to speak to others.

**HU-Peh.**

Lao-ho-k'eo.—The Misses Black are once more in this station. Miss Mary Black writes: “Li-sien-seng (my old teacher) speaks very highly of many of the church members—indeed of almost all. The forefathers speak very highly of him, to my great joy. There are, Li says, some fifteen hopeful enquirers.” Messrs. Gold and Burgess have set out on a three months’ itinerant. “Our idea,” they say, “is to proceed to Hsing-nang Fu, calling at all the cities and markets on both sides of the river, and within 70 or 80 li of the banks. We are taking a good number of books, but our main object is to preach the Gospel.”

**GAN-HWUY.**

Gan-King.—Mr. Edward Hunt has been meeting about thirty people in the many towns and villages around Gan-King. In some places he and Mr. Westwood had large sales of tracts and calendars. The case of their ownorrowing man was interesting. “One day, while at morning worship, our barrowman, who had been enquiring for some months, asked leave to engage in prayer, and did so very simply and nicely. Altogether he has shown himself a truly changed man on this journey, and gives us much joy.”

Cheng-ya-kwan.—Three young Buddhist priests recently told the evangelist here that, on returning to Hu-Peh, they “would give up the priesthood and enter the Christian religion.” There are many doors lies, and says H. D. Donald, “but souls are not easily won for Christ.”

**Ning-kwoh.**—Mr. Ed. Pearse writes of the great heat—thermometer 90° in the house; dress of native men, “a pair of loose drawers and a calico jacket, a straw hat or umbrella, and a fan. . . . More than three-fourths of our evening audiences generally composed of men and boys naked from waist upwards.” A small umbrella-tent set up in the streets of towns and villages passed through, on a recent itineration, “served the treble purpose of protecting from the sun, attracting a crowd, and preventing people pressing too close who we preached to.” The natives attended the hall. Mr. G. T. Howell sends condensed notes of a month’s work in Ning-kwoh.

**Kiang-su.**

Gan-tung.—Large numbers of women continue daily to visit Misses Oakeshott and Candall, while the native evangelist is being used among the men at the hall. A country gentleman (Mr. Shen) presses for permanent work in the small town, the centre of a large clan of which he is the head; but want of workers and means . . . “Oh, the souls that perish while the days go by!” adds Mr. Mills, who writes.

Ts'ing-kang-p'u.—Miss H. Marchbank writes of work amongst the women in this district, and of further openings.

**Cheh-Kiang.**

Ch'u-chau.—“Last year,” says Mr. Gilmer, “a young native Christian visited this place (Kib-an, about thirteen miles from Ch'u-chau), and told the Gospel to a farmer, who immediately began to pray. Breaking his idol and ancestral tablet, he threw them into the river. His wife and two sons are also impressed. . . . It is not to be expected that the power of the Spirit; for the young man did not understand the Gospel thoroughly.”
The Weekly Prayer Meetings.

SATURDAY, AUGUST 18th, 1894.—Having read and commented on Psalm lxxx., Mr. Sloan called attention to the fact that we could only prevail in prayer for others when we were conscious that the light of His countenance was resting upon ourselves.

Mr. Beauchamp had kindly sent, to be read at the prayer meeting, a letter which he had recently received from Mr. Frank Burden, one of the brethren who has gone out from Australia, meeting, a letter which he had recently received from Mr. Frank Burden, one of the brethren who has gone out from Australia, and who (along with Mr. A. C. Rogers, also from Australia) has been working at Tuh-chun, in the province of Kwei-chau. After the reading of this letter, we remembered these two brethren in prayer, and also the other workers in that province.

Our attention was next directed to the little village of U-ch’i, near Kwan-hien, by hearing an account from Miss Fosbery of the conversion of the wife of the innkeeper. Miss Fosbery first visited this woman six years ago, and had only seen her once since. On visiting her again this year, she rejoiced to find her truly trusting Jesus.

Another place in St-ch’uen now came before us as we heard from Miss Widgery of the little church gathered together at Lu-chau, and we sought God’s blessing upon the lives of these babes in Christ.

In our closing prayer we remembered before God our friends in Mildmay, with the work in which they are engaged for the blind and the lepers, the Chinese Christians, and for the native Christians. Mr. and Mrs. Taylor, with all in China’s Millions, assured that prayer must prevail, and that blessing would not be withheld.

The latter part of the meeting was occupied in much prayer for those districts from whence diaries and letters were read—thirty places in China might be kept, sustained, and encouraged during the continuance of the war-excitement. Mr. Wylie’s relations and friends were remembered before the Throne of Grace, and also those of our sister Miss Porter, for whose much faithful service at Yang-chau, where she peacefully fell asleep on 9th July, thanks were given to the great Head of the Church.

The cable from Mr. and Mrs. Hudson Taylor, intimating the extension of their stay in China, called forth fresh prayer for them. And then with grateful feelings we listened to the story of Dr. Stewart’s remarkable preservation when in imminent peril of drowning through the wrecking of his boat on the rapids of the Yellow river; while thanksgivings for life preserved were mingled with intercession for blessing at his station, Kweh-hwa-cheng.

Mr. Sloan, besides calling attention to other striking features of Romans x., dwelt upon the solemn responsibility of those entrusted with the Gospel to carry it to the heathen, since without it they must perish in their darkness and sin. If they do not hear they cannot believe, and if they do not believe, they cannot be saved.

The latter part of the meeting was occupied in much prayer for those districts from whence diaries and letters were read—the provinces of Kan-suh, Shen-si, Hu-peh, Gan-hwuy, and Chien-kiang. With increasing sense of the magnitude of the field, and the golden opportunities which our missionaries have of spreading tidings which bring salvation, light, and peace to the lost, we were glad, in concluding, to commit the interests of their service amongst these many millions to our Heavenly Father, assured that prayer must prevail, and that blessing would not be withheld.

SATURDAY, SEPTEMBER 1st.—With the opening of September, the work of the coming winter with all its possibilities may fairly be said to have commenced.

Praising God for all His mercies, our hearts went out in prayer for liberty to ask much for all our missionary brethren, and for the native Christians. Mr. and Mrs. Taylor, with all in positions of responsibility, were specially remembered.

Some members of the first party of young men who sail this month for China were with us.

In the following words of Scripture, which he applied to successive periods of his experience, Mr. W. B. Moses summed up God’s dealing with him after his conversion:—“Go ye;” “Come ye apart awhile.” “Tarry ye.” God had now set before him an “open door,” and he was “simply entering it.” It was on the occasion of a slight shock of earthquake in Ireland that Mr. Richard Williams yielded and promised God that, if spared, he would preach the gospel. A further struggle ensued when the call to preach it to the heathen came. Peace came with surrender. Converted through a friend now in China, Mr. James Hutson, from Peeblesshire, realised five years ago (about the same time as the two preceding brethren) that “Go” meant Go. Mr. William Doberty received his call in a London prayer meeting—as to numbers, “a complete failure,” people said—addressed by Mr. Hudson Taylor. But while home ties proved too strong for loosing then, the Word of God had gone too deep to permit return to the old business life, and an Irish college received the energies and strange new longings thus awakened until God’s time should come again.

Our brethren were now summoned to God in many prayers, and then Mr. Sloan read from Acts xx. vv. 17—32. Paul looking back upon the past (our brethren were looking forward to the future) declared what had been the manner of his service—(1) in all humility; (2) with God-given sympathy and many tears; (3) in temptation and trial; (4) withholding no truth of the gospel; (5) both publicly and from house to house; (6) both to Jews and Greeks; (7) constrained by the Spirit; (8) not his life dear unto himself; (9) receiving the line of his ministry daily from God’s own hands.

Letters now read from Mrs. Lawson, Shian-si, and Mr. Thompson, Chien-kiang, called forth prayer for the writers and their work, and the hearts of many were led out in special prayer for the restoration of one native Christian whose mind had for the present given way.

SATURDAY, 8th SEPTEMBER.—Mr. Cassels opened with prayer for the leading statesmen of China and Japan, specially remembering also Mr. and Mrs. Taylor.

The remaining nine of the thirteen brethren sailing for China declared all the way by which the Lord had led them. Five had received their training at Clift College. Three hailed from Ireland, two from Scotland, and the rest from England; while a fourteenth, Mr. J. H. Todd, who has been accepted by our North American branch, represented New Zealand.

The lives and future service of these dear brethren were now committed to the faithfulness of Him who had called them forth. May He who hath begun a good work perform it until the end. Mr. Cassels followed with a heart-searching Bible-reading on Saul’s anointing, from 1 Sam. ix. and x. Chosen for a special work of tremendous responsibility more than the call was necessary; Saul must be divinely qualified, he must be loosed from self-consciousness and fear of man. In spirit absolutely free, the joy of the Lord must be his strength. God therefore anointed him even as, later, David and David’s Lord were anointed for their service. Had he continued obediently abiding in the anointing, his kingdom would have been “established for ever.” Abundant life and power were ours through the enduement of the Holy Ghost.

Realizing that the Lord Jesus had for us received of the Father the promise of the Holy Ghost, we joined in asking that the anointing might be fresh upon all our brethren and sisters now labouring in China.
Jehovah’s Witness

For several days, Miss Emslie writes, I was quite alone, here at Ta-li, as Miss Scott and our native woman were visiting a neighbouring village.

Feeling very weak the first night, I asked the Lord specially for a message from His word, and learned, John xvii. 18-21, filled my heart with praise.

That day the Lord sent an evangelist for us—another cause of praise, for the men had been coming in crowds, and were with difficulty restrained from coming into the inside chapel. Our teacher is too quiet to be of much use, and our Christian boy too young to hold their attention. One night a Mrs. Teh appeared before them in great distress, saying that the landlord had given them two months’ notice to quit, making excuse that he wanted to open a shop himself, the real reason, however, being that she persisted in coming to our meetings every night this week to pray for us, and our Lord is above all.

Those interested in the Gospel, but not yet saved, have also suffered not a little. In a Chinese city there are generally many families of the same name and clan. A few days ago several of these clans held a meeting in the ancestral hall, when it was arranged that the names of any members who persisted in going to the “Jesus Hall” should be expunged from the roll—a serious matter, as it means being cut off from the family, and reckoned an outcast.

At Kaot-suen, five boys from here, several of the people gathered, and pasted up a proclamation that if any dared to go to the “Jesus Hall” they should be buried alive. You see it will mean something for the people to come out for Jesus; but please help us in prayer.

We are glad to say that when the above-mentioned day came all passed off quietly.

Gleanings

From the Letters of Mr. Stevenson and Mr. Cooper

July 6th.—Mr. Burrows arrived here last Tuesday. He has been unwell, and is in need of a change. I am expecting Marshall Broomhall down to-morrow, and he will accompany Mr. Burrows to Japan. We have to-day signed the contract for the new premises which are to be put up. This building will give us increased office and “go-down” accommodation, and four houses above.

You will be glad to hear that Miss Grace Brown is getting better, and we trust will soon be fully restored.

July 27th.—We are having special meetings every night this week to pray for blessing at the Keswick Convention, and at similar meetings presently being held at Foo-chow, and seeking blessing also for ourselves. Quite a number of friends from outside the Compound have joined us, and there seems to be a thirst for deeper knowledge of God.

August 3rd.—Mr. Stevenson wrote from Yuh-shan on the 19th ult., saying that Mr. Orr-Ewing and he were both enjoying splendid health, and that they had had a glorious time on their journey. They hope to reach Shanghai about the middle of this month after visiting some of the Chieh-kiang stations.

Mr. Russell arrived here on Monday from the North.

Parcels.—Shipments are made monthly or oftener from the Mission Office, London, to Shanghai. Friends wishing to send boxes for shipment to Missionaries, or parcels for enclosure in the Mission cases, should apply to the office for a paper or parcels for enclosure in the Mission cases. Should apply to the office for a paper giving full information as to mode of packing, dimensions, cost of carriage, etc. Printed address cards or gummed labels may also be had (free) on application.

The rate by Parcel Post to China is 10d. for the first lb., and 6d. for each lb. thereafter. Mails are made up in London on alternate Wednesday mornings.

Parcels may also be sent to Shanghai, through the P. and O. Steam Navigation Company, 122, Leadenhall Street, E.C., or 22, Cockspur Street, W., at ad. per lb., but they must be called for at Shanghai.
**China's Millions.**

The Secret of Fruitfulness.

**LESSONS FROM JOHN XV.**

**By J. Hudson Taylor.**

(Continued from page 129.)

"Abide in Me, and I in you."

**T**his double form of expression is peculiar and important. If ye abide in Me, I will abide in you. Had our Saviour meant this, He could easily have said so. He intended us to grasp the idea of a mutual indwelling, and to urge the maintenance of this condition. Had He merely said, "Abide in Me," we might have thought of the less abiding in the greater, as a person might abide in a castle for safety. The double form of expression rather conveys union and identification, as when a glass of wine and a glass of water are mingled together—not only is the wine in the water, but the water is also in the wine; the two are practically inseparable.

In the previous chapter the Lord used the same form of expression to indicate His union with the Father: "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John xiv. 10, 11). And, lest anyone should say that such a measure of union and indwelling is impossible in our case, our Lord adds in the following verse, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he also; and greater works than these shall he do, because I go unto my Father," etc. As the water in the mingled cup cannot be tasted without the flavour of the wine, so should a sweet savour of Christ pervade all that a believer is and does. The branch abiding in union with the vine is full of the life of the vine, which manifests itself in all its growth and development. But "the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." Every tree has a special ideal; and the careful observer can find that ideal more or less fully manifested in all its parts. Look at the tree as a whole, and note the manner in which the branches spring from it; each limb is but a miniature tree; each branch a miniature limb; each leaf in the arrangement of its veins shows the same ideal. The vine, as a whole, leads for support; each branch puts forth bifurcating tendrils, of which the one shoot tends to twine round and cling to any convenient support, while the other tends to develop into a cluster of fruit—a beautiful type of the clinging, fruit-bearing Christian. Can we, beloved fellow-believers, think over the Christ-ideal, and of the full manifestation of it promised to those who abide in Him, without feelings of shame and humiliation? To how small a degree can we say that the words which we speak we speak not of ourselves, and that the works which we do are the works of the indwelling Christ? Yet the promise is clear, and probably we all know of some lives, and have read of others, in which the Christ-ideal has been marvellously reproduced. Whence the difference? Is it that the eyes of our understanding have not been sufficiently enlightened to know what is the hope of our calling? or is it that we have not fulfilled the condition above quoted, "He that believeth on Me, the works that I do shall he do also." In many cases ignorance of what Christ is prepared to be in the believer—a Saviour for every hour and circumstance—but in still more instances unbelief, is the cause of our failures.

"I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

Here let us note our Saviour's "I am," "ye are." We have not to learn how to become branches: "ye are the branches." We do not need to seek a new position in the vine, or a new relation to it, in order to bring forth much fruit, but simply to remain in the position unto which, by grace, we have been brought. We did not become believers by struggling, but by trusting in what Christ had done for us; so we shall become fruitful by trusting the same Saviour to work in and through us.

Abiding in Christ is not a question of a little more, or a little better fruit; for without Me, or, apart from Me, ye can do, not little but, nothing. The question is of much fruit, or of none at all. How then shall we abide so as to secure, practically, all the blessings connected with this state? A reference to an earlier chapter in this book, the sixth, in which abiding in Christ is spoken of, may perhaps be as helpful to some enquirers as it was to ourselves more than twenty years ago.

**II.**—How to Abide in Christ.

In John vi. 53, our Lord makes a very solemn statement: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." There were those present who had never done this; they were dead in trespasses and sins. There were others present, who had fed and were feeding upon Christ: of all such He
CHINA'S MILLIONS.

says in verse 54, that they "have eternal life." For it is the peculiarity of feeding upon Christ, the spiritual food, that it is the means by which the life is received, as well as the means by which it is maintained. In this it differs from earthly food, which, while it maintains life, cannot first impart it. The Fathers ate manna in the wilderness, and died; the manna itself was perishable food, and could only sustain a perishable life. Christ is imperishable food, and therefore the life which He imparts and sustains is eternal.

We have previously referred to the expression, "The true Bread," as used in this sixth chapter (verse 32), "My Father giveth you the true Bread from heaven." Of it He says in verse 51: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, etc." But in verse 35 we read: "He that cometh to Me shall never hunger; and He that believeth on Me shall never thirst," the words "coming to," and "believing on," being here used as equivalent to feeding upon. So also in verse 40, He says that it is the Father's will "that every one which seeth the Son, and believeth on Him, may have everlasting life." Comparing these passages with verses 53, 54, we see therefore that coming to and believing on Christ are equivalent to eating His flesh and drinking His blood.

We dwell on this thought because of its great importance. It shows us, first, that apart from the acceptance and reception of Christ by faith, there is no spiritual life, and, again, that eating His flesh and drinking His blood is not any special and peculiar grace or the attainment of a spiritual aristocracy, but is the ordinary reception of Christ by faith, by which every believer was born again, and by which all spiritual life is nourished and maintained.

With this truth in mind, let us consider what natural food effects for the natural body; for, as we before remarked, the expression "the true Bread" teaches us that natural food is a picture or type intended to illustrate what spiritual food effects for those who partake of it. Now while natural food does not impart life, it is essential to growth and development in the young, and in the adult to the sustaining of the body in health and vigour.

Look at a very little child, say a new-born infant. It is a "perfect" child, but how undeveloped! Some people are very much afraid of the word "perfect." God uses it frequently in the Scriptures. Properly understood it is a most important word. As above used, the expression "the true Bread" teaches us that natural food is a picture or type intended to illustrate what spiritual food effects for those who partake of it. Now while natural food does not impart life, it is essential to growth and development in the young, and in the adult to the sustaining of the body in health and vigour.

But to return. A new-born babe may weigh seven or eight pounds; it is perfect; but the little eyes have not yet learned to see, nor the pretty little hands to grasp. It can do nothing but feed and sleep and cry. But see the same child a few months later. As you take it in your arms you say, "How it has grown!" Now the eyes look with intelligence, and recognise the father and mother, and the little hands seize with avidity whatever may come within reach. Whence comes the increase of weight and size? Is it not from the food which has been assimilated, and which has also rendered possible the exercise of the faculties by which intelligence has been developed? The same processes of feeding the body and exercising its powers in due time develop the child into the full-grown man or woman. By feeding, that which was something outside the body—milk or bread or other food—has been incorporated with the body, and has become bone and muscle, flesh and skin, etc. The whole body is indeed food transformed under the influence of life; and thus, as we live in the body, from one point of view we may be said to abide in that which was our food. From another point of view, however, we may say that our food abides in us; for if the food had merely been partaken of, and had passed away without being assimilated, life would not have been maintained, and there would have been no growth and development. Thus we have a beautiful illustration of mutual abiding. As we abide in our food and the food abides in us, so, feeding upon Christ, we abide in Him and He abides in us: "He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in Him."

Here let us note the tense of the word "eateth." It is not in the past—he who ate, once for all—nor in the imperfect—he who used to eat—but it is the habitual present, and we may paraphrase the verse thus: he who can and does habitually feed on Christ is habitually abiding in Him. It is not said that to feed is to abide! but it is said that those who can and do feed are abiding. We partake of our food at stated intervals, but we live and work by day and sleep by night in the strength of the food taken. Feeding is a voluntary act; we come to and partake of our food by the exercise of our will; but, once partaken of, the food passes beyond our consciousness, and strengthens and builds up the body. So communion with Christ requires our coming to Him. Meditating upon His person and His work requires the diligent use of the means of grace, and specially the prayerful reading of His Word. Many fail to abide because they habitually fast instead of feed. When once the babe has been built up into the man it is not possible to pick the man to pieces and reproduce the babe; but a slow process of gradual starvation, or a quicker one of total abstinence from food, will soon leave a strong man practically as weak as a babe. Those who begin the day by feeding their souls well in the morning watch, those whose delight is in the law of the Lord, and who meditate in His law day and night, such will be spiritually full and strong, if the Word is mixed with faith. And, recognising that he that feedeth abideth, such should expect to bring forth the fruits of abiding promised in the Word.

But here some may find a difficulty, and may say to themselves, "This seems very simple, but experience does not confirm it; I have been diligent in the use of the means of grace, I have habitually and frequently fed upon Christ, but I have not been abiding in Him, for I have not borne much fruit, nor have I found all my prayers answered." This is a very common experience. When the fact that he that eateth abideth is not recognised no other result can be expected. A friend may manage to slip a piece of gold into the pocket of a very poor man; but, unless he happens to put his hand into his pocket and find it, he may pass a baker's shop and long for bread, but, thinking he has no money, go away sadly; he finds neither joy nor strength from his possession. It is when he discovers the money that everything is changed; his eye brightens and his wants are soon satisfied. So, when the fact of abiding is recognised by faith, joy is the immediate result. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." And experience follows. Fruit-bearing becomes the habitual condition of the believer; prayer is offered in faith, and the answers come; and a Christ-like walk manifests the reality of the change produced. Faith must first grasp the fact before that fact can become practically available.

(To be continued.)
Mr. Ch'ao was formerly a well-to-do merchant, but through opium smoking became gradually reduced to a state of poverty. With prospects blighted for time, and without hope for eternity, he applied about five years ago to be received into our Opium Refuge at Ko-ch'eng; and, on promising to adhere to its rules, he was admitted.

While under treatment he heard the Gospel preached by the Christian helper in charge of the Refuge, and, being able to read, could study for himself the sacred Scriptures. Successfully cured of his opium craving, he also learned during these weeks that the God whom we worshipped was the only true God, a God who could answer prayer. On leaving the Refuge he became an enquirer, and worshipped with us daily and on Sundays, and has continued to do so right on for these five years. He might have been baptized earlier had it not been that he was so circumstances that he could not see his way at first to keep the Sabbath day. His master, a kind-hearted man, however, allowed him to attend the church services occasionally. Sympathizing with poor Mr. Ch'ao, we prayed on his behalf, and exhorted him to pray to the Lord to undertake for him. God answered in a remarkable and altogether unexpected way. Through faithful and conscientious service, Mr. Ch'ao grew in the favour and esteem of his master, and in the beginning of this year he was taken into partnership. In this new position he was enabled to stipulate that he should work hard all the six days of the week, and rest on the seventh, and also that their donkey should do all the grinding on the six week days. Mr. Ch'ao was thus set free to observe the whole day as a Sabbath unto the Lord.

With a countenance just beaming with joy, he came on the first Sunday to tell us of the answered prayer.

His business is that of a general store, where all articles of food, and clothing, and household requisites are retailed. Among other things which they had been accustomed to sell were incense, paper money, etc., used in idolatrous worship and ceremonies. Against these, Mr. Ch'ao took a decided stand. He told the senior partner that he could not sell these things across the counter any longer, nor could he conscientiously appropriate any of their profits. Again the senior partner agreed; and it is believed that when the present stock is sold out, even &e will give up their sale.

And the same faithful God who prospered Potiphar on Joseph's account, has prospered this little business on Mr. Ch'ao's account. This year

The returns have been almost doubled.

In order to manifest to his senior partner that it is not from any spirit of laziness or lack of interest in the business that he observes one day in seven as a day of rest, Mr. Ch'ao has made a point of working with increased energy on the other days. Instead of hiring a man to carry water from the well at 5 cash a burden, he shouldered the carrying pole himself. Several times I met him toiling up that steep hill, and the look of bold resolution on his manly face changed to a joyful smile as he hailed me with the customary Christian greeting, "Peace be unto you," followed by kind enquiries for my wife and child. The head of the firm remonstrated with him, saying that there really was no need for his carrying the water; but Ch'ao joyfully replied that he had the strength and felt glad to do it.

Business over for the day it is his custom to repair to the chapel, where each evening there is a meeting for Bible-reading, singing, and prayer, with short exposition of the Scriptures. Thereafter he returns to the shop, lights his lamp, and works on into the night. On one occasion he returned to the shop as usual. Cutting up calico for trousers, he sewed and finished off a pair, and threw them over the line for sale. In the morning the old partner expressed surprise at finding a new pair of trousers on the line, and asked where they had come from. Still greater became his surprise when Mr. Ch'ao told him that he had made them himself the previous night. That very day for the trousers. Mr. Ch'ao was encouraged, and next night sat up again and made another pair. The following day found another purchaser. So the thing went on for twenty-one nights, and on twenty-one successive days the Lord provided purchasers!

Not long after the senior partner saw the advantage of "labouring" and doing all one's work in six days and resting on the seventh, according to the commandment; and we hope and pray that he may soon be converted to God.

A man from the country came in to buy a jacket for the trousers. Mr. Ch'ao was encouraged, and next night sat up again and made another pair. The following day found another purchaser. So the thing went on for twenty-one nights, and on twenty-one successive days the Lord provided purchasers!

Not long after the senior partner saw the advantage of "labouring" and doing all one's work in six days and resting on the seventh, according to the commandment; and we hope and pray that he may soon be converted to God. Mr. Ch'ao's life and testimony cannot fail eventually to tell on his fellow-villagers, to whom the change is very manifest.

A man from the country came in to buy a jacket for which Mr. Ch'ao wanted 600 cash. The countryman said he had only 500 cash, and begged that he might have it for that price. Seeing that the man was in a difficulty, Mr. Ch'ao agreed. After he had gone Mr. Ch'ao found that there were six strings of a hundred cash each, instead of five. In former days, rejoicing at his good luck, he would have put the 600 cash away in the cash-box without saying anything about it. But now love and duty to God and man forbade the dishonest act, and so he ran off along the street of the town in search of his customer. Those who know the Chinese will understand the surprise of the people when they learned that Ch'ao was running after a customer who had given him a hundred cash too much, and not a hundred cash too little! Finding his man, Ch'ao ascertained that the 600 cash had been given by mistake. So on returning to the shop the countryman got back his hundred cash and departed, even more surprised than the street people at the shopkeeper's honesty.

Is it to be wondered at that the turn-over of Mr. Ch'ao's shop has been nearly doubled this year? "Them that honour Me, I will honour." The Chinese have yet to learn that honesty is the best policy, and Mr. Ch'ao, for one, has proved it by experience. Pray for him that he may continue to let his light shine before men, and that many through his testimony and life may be led to Jesus for salvation.
It is the early dawn of a lovely summer morning. We are still crossing the great lake, or open flooded country, in our little boats; and I have just awakened and drawn aside the rug we have hung up for a curtain. Exquisite, pearly-grey waters and sky stretch away around us on either side to the dim, dark outline of the distant shore, broken only by one broad streak of golden light spreading from eastern clouds—glowingly bright. No living thing is anywhere in sight, save our solitary boatman, rowing with his back to me on the little front deck; and no sound is to be heard save the quiet breathing of the still sleeping men in the boat behind us, and the musical splash of the oar.

Now it is 8 a.m., and our boat has come to a standstill beneath a high sand bank out in the open country. Somehow just here we are to take to our barrows. The other boat has not yet come up, so we are waiting. Quite a little crowd of village people have gathered on the bank, and are eagerly watching and commenting upon our every movement, as we tie up our bedding, and pack our few belongings.

How kind and pleasant the women seemed! Here is one old lady who has hobbled out to see us, rice-basin and chopsticks in hand, another grey old hair half hanging down her back, in her anxiety not to miss the foreigners! There are numbers of pleasant, middle-aged, motherly women, and quite a crowd of younger women and girls—bright, healthy, happy-looking, and so kindly disposed towards us!

At the very top of the bank is one picturesque group of five young girls in bright red and blue garments, and one very old lady, with white hair and tiny feet, sitting on the ground beside them.

Now we have just had breakfast all together on the other boat, and are about to land, to go up to our barrow-men's homes and examine into prospects for starting. It is a slow business, this overland travelling in China! The banks on either side of us are lined with people, following with the greatest interest as we are slowly poled up the shallow stream. Even into the water itself, the men and lads have crowded—a cheerful group of a dozen or more surrounding our boat.

But, although so near the shore, it was no easy matter to land! Our luggage had all to be got on to barrows before we could leave the boats, and hours were occupied in the task—while all around us the people stood with inexhaustible patience! At last it came to noon, and some went home for their mid-day meal. But the great majority still remained to watch our operations.

When all was ready, we went ashore to follow the barrows to the little town, a large and friendly crowd escorting us all the way. How we longed to stay amongst them, and tell them of Jesus! But our time was limited, and our destination far distant. We dared not delay one hour longer than was absolutely necessary.

But the time we reached, at last, the homes of our men, we were beginning to feel not a little tired and hungry—but there was no prospect of rest, or of a meal, for us. Then the real business began! The large and cumbrous barrows,
middle, and handles both back and front. On each side of the wheel a seat can be devised, and the whole is covered by a sort of hood, made of bamboo matting, bent round and fastened at the sides, under which the passengers sit, divided by the wheel and facing backwards. Luggage is piled on in front, and inside the travellers' bedding is spread out, to save those poor unfortunates from being shaken and battered, jumbled and jolted, beyond all possibility of endurance.

The barrow-men of that part of the country have a custom, dating from time immemorial, that they shall not start upon any journey the same day the passengers arrive at their homes. Sometimes they delay even two days. So it seemed very doubtful if we should get off before the sun went down. However, we prayed and waited, and meant to try. Oh! those long hours of waiting in the dust and heat, while the barrows were being packed! Feeling we could do nothing to help, Mrs. Taylor and I moved off a little to draw away the crowds. This was effectual, for the people followed and surrounded us, hemmed us in on every side, and stood gazing at us and commenting most freely upon everything connected with our appearance and proceedings. By and by my husband brought us some Chinese tea and a piece of cake from our food-basket; but this was all we had till night.

Hour after hour we sat in the burning sun, talking as well as we were able to the scores and hundreds of friendly observers who crowded around us increasingly till we were almost exhausted. At last a nicely-dressed, pleasant little woman made her way up to us and kindly invited us to step into her house near by to rest. She seemed to mean it, so we went. While dear Mrs. Taylor followed her into an inner room to lie down, I sat in the courtyard talking to the still interested people, until my voice gave out. Just then a message came for me to go indoors. Asking the people to be so kind as not to follow us, I went, and, wonderful to say, scarcely any attempted to crowd into the house.

Inside, across a little courtyard, I found Mrs. Taylor quite at home with our new friend. Oh! that room, that bed! Dirty and unattractive as they were, they seemed such a haven of rest! Within five minutes I was fast asleep, and knowing nothing until I heard my husband's voice saying: "May I come in?" Welcome indeed was the news he brought. All the barrows were ready, and the men willing to start. With grateful hearts we bade the hostess a hurried farewell, and passed out once more into the crowd and heat.

Two barrows laden with luggage had gone on, and two were waiting for us. Mr. and Mrs. Hudson Taylor were soon ensconced in the first, and the second was for Howard and me. Such a funny little nest it looked to creep into on our feet and inside the barrow—throwing us backward at a sharp incline—and called to the other man in front to start away. With a creak, a jolt, and a long, strong pull, the cumbersome machine moved slowly forward, the dust began to rise around us from the feet of the men and the wheel track in the sandy road; with a gasp we clung, as if for dear life, to the frame-work of the barrow, jumbling heavily over ruts and stones, dry and oil-less, the slowly revolving wheel set up a discordant wail, somewhat resembling the most atrocious bagpipes; large beads of perspiration stood out upon the forehead of the man scarcely a yard away from us, bending himself so determinedly to his task; the friendly crowds disappeared in the distance—and our journey was begun.

(To be continued.)

THE WORK IN N.E. SICHSUEN is still going on encouragingly. Miss Kolkenbeck writes:—

We had a good time at Peh-miao-chang (the Hundred Temples Market) and at Wang's home [see Mr. Cassels' article on p. 131, October No.]. A man named Li-wan-uen came to us for medicine, and pressed us to visit his home. We did so, and they entertained us very hospitably. They are such nice people, and very well-to-do. After dinner, while having a talk, he asked how he was to worship God. I told him that the first thing would be to destroy his idols. "How am I to do that?" he asked. "Put them in the fire, they are only wood," I answered.

"Shall I do it at once?" "Certainly, the sooner the better."

So he immediately stood up on a stool, and got down his Uen-chang Loo-je [the god of literature]. Our Christian cook and servant spoke very nicely to him, encouraging him to trust only in God, and telling him their own experience on similar occasions. So the idol was chopped up and set fire to, as well as all idolatrous papers, etc. Then we sang a hymn and had prayer... The idol was destroyed in the presence, and with the full consent of Li's wife, grown-up son, daughter-in-law, and other children, besides two married daughters who had returned on a visit, and a good many neighbours—no one raising a dissenting voice.

Wang was not with us, but he is very bright, as usual.
The Missionary Spirit in Germany.

Perhaps few in our island home appreciate fully how wide, after all, is the circle of Christian influence on the Continent, and how deep, in many individual lives, that influence has gone. In Germany there are not a few who, deeply taught of God, and waiting for Christ and the manifestation of the sons of God, are filled with the knowledge of His ways. An increasing interest in Foreign Missions has of late years been making itself felt. To a considerable extent this has been due to a new awakening in Norway and Sweden. These two countries have given largely to the heathen, not only of their substance but also of their sons and daughters. When Mr. Hudson Taylor visited Scandinavia in 1889, and, later, Germany, vast audiences gathered to listen to his message. The following accounts of the recent visits of two of the members of our Mission, Miss Littler last spring and Miss Barclay in the summer, carry us across the Channel and into Germany, revealing to us something of the Christian life and Missionary interest of various towns and villages.

The German Alliance Mission.

In the spring of 1894 I was invited by the Committee of the German Alliance Mission to visit their centre at Barmen, in Rhenish Prussia; and I think it may interest some of the readers of China's Millions to hear a little about the work there.

The German Alliance Mission was aroused to the intense darkness and needs of China by the visit of a Swedish Evangelist (Mr. Franson) some few years ago, and several earnest and devoted men and women offered themselves for work in China. As I stood in the Mission Room in the Pannewise, which Mr. Polnick, the Secretary, devotes to the work, I noticed a scroll on the wall bearing in both Chinese characters and German words the call, "Come over and help us;" it had been sent from China by Mr. Ollson, one of the first of the four missionaries sent out by the German Alliance Mission. Only the week before, we had heard of his call Home to be "for ever with the Lord." He had given his all, and that not a little, even from the world's point of view; he had laboured with a zeal and devotion above the common, and, after a short four years in China, had passed away, leaving in far Shan-si a bright and happy testimony to the Master, for whose sake he "counted all things but loss."

I was very much impressed by the zeal and genuine kindness of the Christians among whom I visited in Germany—"not many rich, not many mighty," but giving themselves and also their money with a spirit worthy of the high Name they bear.

In Soest, in Westphalia, I met with the relatives and friends of my esteemed friend Miss Baumer, who, with Miss Schnittgen, had joined me in the work at Ch'ang-shan, in the Province of Ch'ih-kiang, in the Ch'u-chau Fu district, from which they hope to reach the heathen in the many towns and villages as yet in dense darkness.

It was very interesting to meet with the friends of Miss Schnittgen in Düsseldorf. At the meeting there, a gentleman rising asked that a special collection might be made for school work among the despised, uneducated girls of China.

In Langefeld some five hundred were gathered one Sunday afternoon—a lovely spring day; one would not have wondered had the Hall proved less attractive than the pine wood near by.

I have not space to tell you of the interesting meetings held at different centres in Barmen, of the young women's weekly working party at Hagen, of Elberfeld, and of the densely crowded meeting among the mountains of Allena, where I met two who are very desirous of going out to China. The number of Candidates for work in China is increasing, among them some who are earnest workers in the home fields. Last Spring four of these came over to the C.I.M. in London, preparatory to going forth to China.

As one thinks of the possibilities and probabilities before these and others preparing to go out with the Light into China's darkness, one recalls the words of Christ: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

C. Littler.

Sunny Days in Switzerland and Germany.

Walking through the streets of Geneva one day this summer four large Chinese characters on a shop window attracted my attention. On making inquiries, I found that a Chinaman and his Swiss wife lived there. We called on them, and had a long conversation in Chinese. He had been a soldier under General Gordon, and had learnt a little English from one of the officers. What brought him to Europe I have forgotten, but he had been more than twenty years in Geneva. A lady there who taught him French was the means of his conversion not long after he arrived. I told him something of God's work in China, but he seemed to take little interest in the spread of the Gospel in his native land.

A few days later I spoke at a meeting in Lausanne, which Mr. Buscarlet had kindly arranged. It was rather late in the summer; still there were from thirty to forty people present, of whom some were old friends of the C.I.M.

On August 23rd we reached the little town of Brackenheim in Württemberg, where we received a warm welcome. This neighbourhood is, I am told, well known in Basle for its warm interest in foreign mission work. The pastor, Dr. Walther, had entered most heartily into the wishes of our friends to have one or two meetings, and had arranged one for the next day in the kindergarten schoolroom, making it known in the town and neighbourhood.

In the morning Dr. Walther called for a preliminary talk; it was a new thing, he said, for a lady to take a meeting. I explained to him the C.I.M. principles with regard to collections, but he feared the people would not understand. Nor did they; they had brought their offerings, and wished to leave them, even those who brought only a one-pfenning-piece (100 pfennige = 1s.). I think He who saw the value of the widow's "all" was pleased with these little coins. The people of this neighbourhood are very poor.
There were about 100 people present, men and women, old and young, and several of the pastors from the neighbourhood. All listened intently, and they were invited to come on the following Sunday afternoon. This time their number had multiplied by four, and the room was so packed that the door was taken off its hinges to allow those in the passage to hear. The large map of China proved a powerful witness to the needs of that great empire, with its smallest province of Che-Feng five times as big as their own Wurtemberg, and Si Ch’ien twenty times as big.

On Tuesday evenings there is a small missionary prayer-meeting, led by a very earnest Christian, a kindred spirit with Pastor Stockmayer, who is well known to many in Brackenheim.

We also had a village meeting at Dürrenzimmern. Here, too, we had an audience of about 100 people, and Pastor Hüber assured me that the work of which they had heard should often be remembered at the Wednesday Bible-class.

One morning I went to the kindergarten and spoke to 100 little children under six years old. The Deaconess who teaches them is a devoted servant of God, and they are being well taught the love of Jesus not only for themselves, but also for the poor heathen children. It may be that the Lord will choose some of these and fit them for His service in China.

Twelve hours’ railway journey brought us to Cologne, and two hours more to Barmen. Mr. Polnick, of the German Alliance Mission, had asked me to come and have some meetings there on my way back to England.

On two successive evenings, and on Sunday afternoon, I spoke in the Flora Hall, a large hall generally used for all sorts of worldly entertainment. The Devil did not care to have his domain invaded, and raised the unseen opposition to which we are so accustomed in China. Many scoffers were present who tried to distract the attention of those at the far end of the room. The Sunday meeting lasted from four to seven, and the audience was wonderfully attentive throughout. The first address was given by Mr. Reisman, one of the Committee of the German Alliance Mission, and the last by Mr. Rabinowitch, a Russian Hebrew, who has been much used to the salvation of souls.

On Thursday afternoon and evening we had meetings in Elberfeld, the evening one being large and very sympathetic; and on Friday two at Altera, a small town one and a half hours by train from Barmen. Here there was time for a quiet talk with a few who have a real care for the need in China. There were many earnest faces among the 90 or 100 at the evening meeting, showing that one may count on intercession here also.

The days in Barmen and Brackenheim went quickly, but they leave lasting praise for the interest there is about the “other sheep,” and gratitude for having been allowed the privilege of being His messenger on their behalf.

P. A. Barclay.

Farewell Meeting at Blackheath.

I GLADLY comply with a request that, as Chairman of the meeting gathered to bid God-speed to the departing missionaries at Blackheath, on September 26th, I should pen a few lines with regard to it. I do so with the more pleasure because I have several friends at work under the C.I.M., and both Miss Muir and Mr. Cassels have close family links with Blackheath.

Considered as a whole, the meeting must be held to have been one of the very best missionary gatherings here of recent years. I shall venture to point out presently where I think it was capable of improvement, but both as regards the very large attendance, nearly filling the spacious (and draughty) Rink, and the high spiritual tone maintained throughout, it left nothing to be desired. We had one disappointment, it is true—Mr. Walter Sloan was obliged to go home ill just before the meeting began, and we lost his message.

The chief interest centred, of course, on the sisters who were about to sail for China in twenty-four hours; six of them going out for the first time, and four returning to the field. These sat at the back of the platform, and were introduced individually by Mr. Marcus Wood, and each said a few parting words. It will indicate the character of the meeting if I repeat here the text given to us by each, and the gist of their message.

Miss Nathan spoke of herself as one “seven years lame,” and now marvellously and completely healed by the Lord. Miss Drake dwelt upon the “therefore” in Matt. xxviii. 19: “Go ye therefore.” Glad she was to obey, first because of the Master’s “Go,” and, secondly, because of the terrible need of China. She blessed Him, too, for the waiting time before she could obey. Miss Aim, who gave us 1 Kings xvii. 14, spoke of a growing love from her earliest years. Miss Tredennick, who goes to join Mr. Horsburgh, of C.M.S., based her words on Isa. xliii. 7: “called by My Name,” “created for My glory,” and very pathetic was her closing appeal, “I have no relatives to pray for me; will not you?” Miss Cole, who quoted from the 21st verse of the same chapter, told of her gladness in going—it costs much, but the Lord has more than made it up.” The last of the outgoing missionaries, Miss Thomas, referred us to Exodus xxxviii. 14, and affirmed that just as she had laid her all upon the altar, so Christ had become her all. All these sisters were solemnly committed to God both by Dr. McKilliam at the outset, and now again by the Chairman, and then Mr. Marcus Wood, after a thrilling illustration of the guiltiness of Christian England in regard to heathen China, told of a native who had purchased a New Testament from a colporteur, and under his rushlight had read John i. The Holy Spirit spoke, he read the entire book, and, without a missionary or spoken message, was not merely converted, but led ten others to Christ. This was the seed-plot of three native Churches. If my readers want to hear this fascinating story in detail, they must get up a C.I.M. meeting, and ask Mr. Wood to come and tell it. Then came the returning missionaries, Miss Murs, Miss Murray, and Miss McFarlane, the first leaving with us the striking ‘thou hast now been much used to the salvation of souls.

My clerical brother, Mr. Cassels, closed a most interesting meeting by dividing nominal Christians into three classes on the subject of Missions—The Indifferent, who urge that the heathen are well suited by their own religion, why then disturb them? “Why,” he asked, “disturb the traveller who sleeps exposed to the Arctic cold?” The Hostile; and, lastly, the Dissatisfied—dissatisfied as to their present position in regard to the kingdom of God. Before one could say, “I am a debtor,” “I am ready,” he said three things: “I am not ashamed,” “I am praying for you,” and “I serve”; in other words, he recognised the ownership of Christ. What was our position?

One word more, and I have done. It was impossible not
to recognise the strength of the C.I.M. when it is reinforced by living agents like these. Whatever other qualifications they may or may not have, it is always evident to me on these occasions that the Mission insists on the highest spiritual qualifications. I could not help pointing out to the meeting that we hearers must, if Christians at all, feel humbled before God by what we had heard and seen that night. May He effectually bring home the lesson.

In beginning this paper, I said I should point out what I consider a defect in most C.I.M. meetings that I have been privileged to attend, and certainly in our last week—there is so little definite information as to the work as a whole. As I understand missions, they are a combined strategic effort upon the kingdom of Satan. I want not only incidents of the campaign, but to learn how the main warfare progresses, and its issue, so far as can be ascertained, up to date.

I am sure that a Chairman's grumble will be forgiven.

A. E. Barnes-Lawrence,
Vicar of St. Michael's, Blackheath.

It is the law of Christian living that the same draught which quenches the thirst of the heathen overflows with refreshment for the soul of the giver, and helps to satisfy the longing which Christ expressed upon the Cross. H. H. Gown.

To the uninitiated the above must be a mysterious picture, but to one who has worked among the Chinese for some years, it is one of the saddest ever seen, for it speaks of the densest darkness and superstition. Think of the millions, who, like the mourners in the picture, are still without God, and without a true hope in the world, never having heard of Jesus, and His redeeming love!

The two mounds are two graves, and the mourning relatives are proceeding to burn on the grave-stones paper representations of a man, money, and a donkey, in the vain hope that the departed one will be able to make use of them in the spirit-world. Large sums of money are often spent in this way; for those who are rich also prepare a paper house, sedan-chair, and horse, all of which are burnt on the grave.

Not only on the day of the funeral, but also at periodical times, the relatives come to the grave to weep and to wait for the departed. Walking along a lonely road, one may suddenly hear the prolonged and oft-repeated wail, and the deep sobs and groans of mourners kneeling by a grave near by, and the thought has often come, Can there be a sadder sound on earth? True, it is often only a matter of custom, but, in many cases, as in that of a mother weeping for her only child, it is the wail of deep and hopeless sorrow.

Thank God, there are many in China, who, having been called out of darkness into God's marvellous light, now rejoice in hope, and look with us for the glorious appearing of the great God, and our Saviour Jesus Christ, and who, when their relatives fall asleep in Jesus, lay them to rest, in sure and certain hope of a glorious resurrection.

My heart's prayer is that many of God's children who look upon this sad picture—especially the young, those with life and all its glorious possibilities before them—may be moved of God to carry the glad Gospel tidings to the millions who are yet sunk in hopeless misery. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."
It is impossible to say what may be the issue of the war with Japan. But one thing is certain—the Lord reigneth, and all things are tending to the establishment of His everlasting kingdom. The present troubles will doubtless have the effect of opening up China yet further to the Gospel.

Our Chinese letters, arriving mail after mail, contain, in the midst of all the news of the work, comparatively few references to the war—even those from Chefoo. It will be reassuring to our friends in this country to learn that, while many here are troubled, the hearts of our brethren and sisters in China are being kept in peace. One lady writes as follows:

"Again with praise I begin my letter. 'They shall abundantly utter the memory of Thy goodness.' In times of war and outward unrest there still remaineth a rest for the people of God. Pestilence at Hong-kong, ravaging the town, calling multitudes before the judgment seat of Christ—so escaping from the horrors around them into Kwangtung and other provinces, and hundreds of these being drowned or otherwise killed by accident—the war in Korea filling the hearts of the Chinese with fear, especially on account of the secret societies in China, and much sickness amongst the Chinese around us—yet here we are in perfect peace, 'hidden in the hollow of His hand.' 'The Lord of Hosts is with us; the God of Jacob is our refuge.' It is wonderful, is it not, how safely God keeps us—a handful of weak women—in the midst of the teeming population of this large city, many of them hating us intensely. We often remark upon it and praise the Lord for His protection."

While the time is undoubtedly one of danger, it is well to keep in view the fact that the newspaper reports are often unreliable, being frequently based upon the shifting rumours current for the moment in some of the free ports. We may add that from the vast size of China, and the slowness of communication, many of the natives of the Interior have probably not yet even heard of the war.

As may be observed from our List of Sailings on p. 162, we are not deferring the departures for China. Our friends there would at once cable us if any delay were necessary. Being on the spot they are well able to judge. As our readers are aware, Mr. Taylor is himself in China at present. We ask for earnest and believing prayer for the preservation and blessing of all the members of these parties. At date of going to press there are over thirty on the ocean, bound for China in three different vessels.

It may be well to say a word in explanation of the attitude of our Mission with reference to a point raised by the Rev. A. E. Barnes-Lawrence in the account so kindly furnished by him of the Farewell Meeting over which he presided at Blackheath. While desirous of giving the fullest information about the work in such meetings, our chief object is to deepen the work of grace in the lives of God's people; for we believe that hearts brought into true fellowship with God will naturally be filled with the missionary spirit.

Foreign Missions were never intended to be the work of a mere handful of the Church's force, and yet this is the case, even in these last days, and in spite of all that is known of the condition of the heathen. Souls are eternally perishing for lack of what has been committed to her trust. Verily there is blood upon her skirts; for she knows her duty and does it not. The heart and conscience of her individual members must therefore first of all be reached. In seeking to do this, the China Inland Mission is but acting in accordance with one of the main principles upon which it was called into existence—namely, to bear, with others, a direct witness to the manifested power and continual faithfulness to His Word of the living God, who giving His only begotten Son for the sins of the whole world, gave commandment also, through His Son, saying: "Go ye into all the world, and preach the Gospel to every creature."
The present number of CHINA'S MILLIONS will form the body of the New Year number of our Australasian edition. To all our friends and readers in Australia and New Zealand we offer our heartiest good wishes, praying earnestly that in the year opening before them (should the LORD tarry) the way of the LORD may be prepared. There are many signs of a far greater awakening amongst the heathen than we have ever known before.

Mr. Thomas Selkirk, Acting Secretary of the Australasian Council, writes as follows of the progress of the work:

"We are sending Mr. C. B. Barnett to China next month. Mr. Nicoll is at present in Tasmania holding farewell meetings with Mr. Barnett. It is likely Mr. Nicoll will go on to New Zealand again shortly. A Board of Advice has been formed in Auckland, and steps are being taken to have one in Dunedin also. A young lady—Miss Blakeley—will go from Auckland in September or October. Many young men are offering, but the funds come in very slowly. Praise God! they do come in. Our Saturday Prayer Meeting keeps up well. The Rev. John McNill made a great stir here. Attendance at noon meeting 3,000 each day, and at evening meetings 6,000."

Mr. J. H. Todd, who was accepted by the North American Council, is now on his way home to New Zealand on a short visit, ere entering upon his work in China. We expect the way will be opened for him to hold meetings both in Australia and New Zealand. He has already been used of God especially amongst young men.

We should like to see the circulation of CHINA'S MILLIONS largely increased in the coming year, in Australasia and also at home. We believe that spreading such information as this paper contains is one of the best ways of helping the growth of a practical missionary purpose amongst the LORD's people. With a little thought and prayer our friends could help us much in securing fresh subscribers. Specimen copies will gladly be sent to any addresses forwarded to us.

Mr. Marcus Wood is once more resuming his work of organising meetings in the Midland counties. He begins with meetings in Birmingham and the neighbourhood, and will be accompanied meanwhile by Miss S. E. Jones and Mr. Cecil Polhill-Turner. We believe that the LORD is Himself opening up this work, and that new channels of blessing to the heathen in China and other lands will spring into existence through it. Friends desirous of arranging for meetings may communicate with Mr. Wood at 10, Pyrland Road, Mildmay, London, N.

The illustration on page 149 of an open-air theatre is from Archdeacon Moule's interesting book "New China and Old," published by Messrs. Seeley and Co., Essex Street, Strand, by whose kind permission it is here reproduced.

Just before going to press our hearts have been saddened by the news of the death of our brother, Thos. Eyres, which took place at Chefoo on 31st Aug. The same mail brought us the sorrowful intelligence that our sister, Mrs. Cardwell, had died in Japan. Although no longer members of the Mission, she and her husband had laboured for many years in fellowship with us. We have also learned with much regret that Mr. and Mrs. E. O. Williams, at Pao-ning, have lost their third boy, Philip. Our deepest sympathy is with the friends of each of those whom the LORD has called into His immediate presence, and our hearts go out in prayer for them to Him who is "the GOD of all comfort."

We regret to announce that having terminated Mr. W. F. Laughton's connection with us, he is no longer a member of the Mission.

We append two short memorial notices of our devoted sister, Miss C. J. Scott, who died of typhoid fever at Tsih-k'í on July 29th.

Just as we go to press a letter has come in from Mr. Taylor dated Tientsin, September 4th, from which it appears that he was on the eve of settling out with Mr. Coulthard for Shun-teh Fu, in CHIH-LI, some distance inland. Mrs. Taylor with Dr. and Mrs. Howard Taylor and Miss Forth were returning to Shanghai. We hope to have Mr. Taylor amongst us again in time for Christmas.

In Memoriam—Miss Scott.

BY MISS GERTRUDE ARDERN.

We have been called to pass through the deep waters of affliction and sore trial; our LORD has, in His infinite wisdom and love, taken dear Miss Scott to be with Himself. She passed quietly into His presence on Sunday, July 29th, about 3 p.m. Just before Miss Scott became ill I had been spending two very happy weeks in Tsih-k'í, and intended returning to the city in a few days, feeling much stronger for the change. During these days Miss Scott often spoke of how she was looking forward to going into the villages in the autumn; but our FATHER had another plan. On Thursday, July 5th, she became very weak and ill; and taking her temperature, I found it to be 102°. The previous week she had been far from well. On Sunday morning the symptoms were so alarming that Miss Emslie and I thought it wise to send to the city for other medicines and necessary things. The morning and evening temperature continued high during the first two weeks. Her loving trust, gratitude, and thoughtful love for both Miss Emslie and myself made it an unspeakable privilege to minister to her. Until the eighteenth day of illness our sister progressed fairly well, and, with us, she recognised that the LORD was blessing the means used. Although frequent delirium occurred she never failed to know both Miss Emslie and myself, and often said, "How good GOD is to me. Tell mamma I am happy, and would not have it otherwise." Mr. and Mrs. Begg came up together of..."
Friday, Mrs. Begg undertaking the housekeeping, and thus giving Miss Emslie a little more time to help in the sickroom.

On Sunday night, the eighteenth day of her illness, dear Miss Scott was very delirious, and, from this point, she seemed slowly to become worse, always thinking she was on a journey, and with her home friends in Canada. She knew me, but thought we were together at "Mount Joy," and broke out in praise upon praise, saying, "Oh! joy, joy, joy! Praise the Lord; I am with you all again!" Then very touchingly she addressed each loved one, and, looking at me, requested that I would write notes to those away from home, telling of our arrival. We never left her alone for a minute, and through both night and day, and to the very last, she took nourishment, and was generally quiet, though suffering much pain with her poor, fevered head.

About this time she passed through a dark experience—a real fight, as she described it, between Christ and Satan, but, as she said, "Jesus was victor."

About noon on Friday 27th, she appeared to be sinking. Over and over again she repeated the precious Name of Jesus, and sent love to her home friends and to all in the Mission. And then she said: "Come quickly, Lord Jesus; save the unsaved; build up the Christians;" adding, "If it be Thy will let me stay a little longer to work for Thee here; if not, take me home." I asked if she had any message for her home-friends or us, and she answered: "No; only walk more perfectly."

That night the delirium returned. About tea-time next day her mind suddenly cleared, and for fully an hour our beloved one was quite herself again, so calm and clear. It was the Lord's doing; and we felt that we were in His very presence.

After exhorting us all to be faithful, our beloved sister said, "Let us sing;" and she herself chose: "The Christian's Home in Glory," clearly ringing out every word. And then she said, "Goodbye; but it won't be for long; we shall meet again soon." Asking why we cried, she said: "Do not grieve; you asked me; take this as the very best answer to your prayers: the Lord is giving me life everlasting—even life for evermore."

From about 9 p.m. she slept fairly well, but could not rest on the pillow. Holding her firmly in my arms she seemed happy and restful, and said, "I am so comfortable and have no pain." In the early morning (Sunday 29th) her temperature registered 102°2. She knew us quite well, but at times it was hard to catch her words. At noon we gave her a little nourishment, after which she fell asleep, never to awaken again on earth. About 3 p.m. our very precious sister went to her "Home in Glory."

As soon as daylight dawned on Monday we went down to the city, and on Tuesday, July 31st, about 2.30 p.m., we there placed the body in its last resting-place, "until He come," away from the city, and on Tuesday, July 31st, about 2.30 p.m., we there placed the body in its last resting-place, "until He come," away from the city, and on Tuesday, July 31st, about 2.30 p.m., we there placed the body in its last resting-place, "until He come." And then she said, "I am so comfortable and have no pain."

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FROM THE N. AMERICAN EDITION OF "CHINA'S MILLIONS."

Miss C. J. Scott, with her elder sister (now also with the Lord), left Toronto for China on January 13th, 1890. They were the daughters of Mr. William Scott, of Mount Joy Farm, Martin-town, Ontario, and sisters of Rev. Alexander Scott, of Perth, Ontario. A careful Christian home training and very definite conversion to God had been followed by whole-hearted consecration to His service in the lives of both sisters, and alike in their Christian service at home, and after they reached the land of China, their gentle Christian spirit and hearty loyalty to the Master were made a blessing to those with whom they came in contact. Miss C. J. Scott was possessed of considerable mental gifts, and during her time of study she made rapid progress in the Chinese language and became well equipped for her future work. After several months spent in the Ladies' Training Home at Yang-chau, the Misses Scott removed to Hwuy-chau, in the province of Gan-hwuy, where they were co-workers with Mr. and Mrs. Begg. In the fall of 1892, the elder sister was compelled to return to this country by failing health, and soon afterwards Miss Scott and Miss Emslie began to take missionary journeys to the city of T'ao-li'Hien, and during last spring they were privileged to open a Mission Station in that city. We would ask the prayers of our readers on behalf of the stricken parents, to whom the tidings have come as a very heavy trial.

Mr. Taylor at Ping-yang Fu.

BY MISS ROBERTS.

You will be interested to hear a little about our Convention, but I have not time to tell you about the addresses. Mr. Hudson Taylor and Mrs. Howard Taylor spoke many helpful words, for which we all thank God.

On Tuesday morning, July 17th, dear Mr. and Mrs. Hudson Taylor and party arrived, and what a joy it was to see them: one's heart seemed almost too full for words. A heavy storm of rain in the afternoon cooled the atmosphere, and at six o'clock in the evening we all met for a praise meeting on the verandah round the inner courtyard, and out of full and glad hearts gave thanks to God for bringing His dear servants to us, and preserving them by the way.

The first two days of the Convention were given up to prayer; the last two to conversational meetings on the best methods of working among the Chinese and how really to help them. Our meetings began at 5 a.m., tea being ready beforehand for anyone who wished: breakfast was at 7.30, and the next meeting, which was at 9.15, was usually over about 11 o'clock. An evening gathering was held at 6 p.m.

On Sunday the natives came together again in large numbers. An awning had been erected in the inner courtyard, and the men sat under it on wooden benches, the women sat in the verandah. Mr. Hudson Taylor, Mr. Coulthard, and Dr. Howard Taylor spoke at the first meeting; the second was conducted by the two native pastors Hsi and Chu. In the evening we had an English Communion service—thirty-five foreigners, with Pastor Hsi and his wife, and Pastor Chu. It was such a sweet, happy service, and our evening hymn "Abide with me" seemed more precious than ever. Pastor Chu is such a dear, bright man, with a beaming face. I had heard a good deal about him, and it was a privilege to meet him; he attended most of our English meetings; Mr. Lutley sat next to him and interpreted what was being said; so that he was kept in touch with what was going on. He also frequently came to meals with us. Mr. Taylor often said, he would like to see us all face to face; he is talking several times a day, and I am sure they would enjoy each other's company. On Sunday Mr. Taylor had private interviews with many of the friends, and on Tuesday morning the scattering began.

I ought to tell you of some of the blessed answers to prayer we had whilst Mr. Taylor was here. God gave such plentiful rain on the Wednesday; it came down in streams from heaven. The ground was parched and dry, and rain was asked for. Then the Misses Broomhall's cow was lost and nothing could be heard of it. In answer to prayer it was found. Again, Mr. and Mrs. Peat's little child who was very ill was restored, and everyone felt that it was in answer to the many prayers. God has been working, and I am sure there are more answers to come if only we look out for them.
YESTERDAY (July 9th) was one of the happiest days of my happy years in China, and a day of rejoicing for all Christians, foreign and native, in this city. During the time that I have been in charge of the station, it has been my trying duty to do more in the way of disciplining wayward members, than of receiving new ones, especially here in the city. But I have felt that the purging was preparatory to blessing, and now we have the beginning—only the beginning—of this latter. 

Beginning at 9.30 with a living prayer-meeting, we went on at 10 o'clock to the receiving in baptism of four most satisfactory candidates. All had been observed for months—some for years—and had been examined as to their faith, and approved by their brethren. At the public service I put a few questions to them, and their answers were exceedingly bright. One dear fellow, when asked if he believed in Jesus as his Saviour, said: “Yes, truly; and I want all my family to do so, too.”

The first to be baptised was Sie, a soldier, about thirty-two years of age, who, after becoming interested in the Truth some eight years ago, went back for a time, but for the last two years has been very regular at the services when his military duties allowed; and he has a splendid reputation. “Having saved a little money, he hopes in a few months to leave the army and go into business.” His bright, glad face is an index of his inward joy, and I believe he has, if spared, a future of much usefulness.

Next came Mr. Cheng, fifty-eight (but not looking forty), son-in-law of one of our oldest members, who, in spite of great weakness, contrived to be present to see his baptism. He was all this year, book-keeper in a shop, but lost his situation through occasionally attending our services. Since that time he has been most regular; and, being practically independent and a man of easy wayward member, there is no reason to doubt that his profession of faith is entirely sincere. Very joyfully did he confess his Lord yesterday. His wife is a promising inquirer, and I have every reason to believe his little son, one of our schoolboys, is truly converted.

Next came, beaming with joy, our coolie and barrow-man, Hu Ki-cheo, a strong, simple countryman of thirty-four. Very encouraging to me is his case. Last year he was on the street as a water-carrier; and, having a chronic skin disease, got his brother-in-law, our evangelist, to give him some medicine. Coming repeatedly for this, he got into the way of spending his evenings with his relative, and being present at our evening worship. His interest was aroused and deepened, and at the new year time he was brought-up and happy little children, who for manners far outshine many foreigners’ little ones.

I returned this morning from my first visit to our out-station at Ta-t’ung, which has just been put under my supervision, being worked by a native evangelist, Hu En-pei. His brother has for some years been doing a good deal of evangelistic work, proving himself a faithful and trusty preacher of the Gospel, and was several months ago put in charge of the work at Ta-t’ung. I may say from my previous knowledge, and now seeing him at work, that he is eminently fitted for his post, and if spared will do a solid work for the Lord. He is happy in having a spiritual and well-educated wife, and it was a pleasure to see their well-brought-up and happy little children, who for manners far outshine many foreigners’ little ones.

At Ta-t’ung on Friday evening, and was met on landing from the steamer by the evangelist and two inquirers, who shouldered my box and bedding, and led me to our big house, about a mile away. These two inquirers, Hang and Wang, have known the Gospel some years, but only within the last two months have really come out boldly. Both are originally of Hob-fei, the country of Li Hung-Chang, as are several others now enquiring. The former is a scroll-maker in a good way of business, worked with his father’s capital. This is a hindrance at present to his whole-heartedly observing the Sabbath. But I believe he will ere long come right out. His brother is an occasional attender at the services. Wang is freer from home difficulties, but is less educated, and has fallen once after some months of profession. During the three days spent there these two dear fellows, or one or more of the four or five other regular enquirers were almost constantly with us, and we had long and most helpful conversations on the things of God. Never before has it been my privilege to help such a group of earnest and intelligent inquirers, some three or four of whom I am sure are truly converted. Among them one very bright is Chang Sang-t’ing, a young pedlar, just now rather out of health. The others are Kong, a young vendor of fruit; Hu, a master carpenter in good position, and Chang, a maker of bean-curd, living next our hall. These are very regular, while there are several more less frequent in atten-
dance. It was very pleasing to see their mutual love and helpfulness, and their love for their Master's servants.

On the Sunday we had meetings, morning, afternoon, and evening, and I am sure that the Lord worked then. The evening meeting was attended by several of the less regular ones, and the Lord spoke to us all. As an illustration of the devotion of converts, I may mention that in the morning, when we were taking the Lord's Supper (the inquirers being present, but, of course, not partaking) young Kong's mother called to him through the open window not to eat the bread lest he should be bewitched by the medicine which it contained. This is a common rumour here.

I am glad indeed that these promising inquirers are being helped by one so bright and well taught as dear Hu. My colleague, or I, hope now (p.v.) to visit them monthly, and I trust in the autumn we shall see our way to receive several by baptism. Please pray for them, for the evangelist and his family, and for us in this hopeful work.

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News from the Si-gan Plain.

By W. G. Lagerquist, Chauchih Hien.

Mr. and Mrs. Botham arrived here on 4th May with their little boy, Mark. It caused quite a stir amongst the people, as Mrs. Botham is the first lady missionary who has entered the city, and Mark was the first foreign child they had ever seen. A fair is being held not far off, and we have crowds of people morning, noon, and evening. Yesterday about one thousand people heard the Gospel in the Hall, and Mrs. Botham had about two or three hundred women. They could not all find seats, so they sat down on their heels in proper Chinese fashion. Many people seem to be really interested. Some come every day and stay here nearly all day.

Mr. and Mrs. Botham left us on the 22nd. Mr. Bland arrived on the 14th. We have had very blessed times here in proclaiming the Message, and a number of people are deeply impressed, and we believe that, ere long, we will have the joy of seeing souls saved. We are looking to the Lord to send us Testaments, Bibles, and books for the enquirers, as well as funds to put up a building where such as live far from the city can stay overnight.

We have just been here a few days over a year, and it gives us much joy and cause for praise and thanks to our Heavenly Father for all His love and care for us. A year ago the people tried their best to get us out. Now this is changed, and I believe the greater part would be sorry to see us go.

We are very thankful for the way the Lord has used the medical work. There are several people who seem to be very much interested in the Gospel, who came here first for medicines. One gentleman, a rich merchant, is studying the Gospels and other books very diligently, and seems to be in earnest. He has gone back to his country place, three days from here, and has invited us to go and stay with him whenever we can. Another man has just left for Si-gan, who seemed very much interested, and who, like many others, reads and studies the Scriptures besides many other books. We believe the Lord is going to call out many in this district who shall be bright and shining lights for Him. Dear friends, do pray for us. The devil is busy. He hates us, and will do all he can to stop the work. But He who is for us is mightier than they that be against us!
BRAHAM was called of God and went, as the Lord had spoken to him, out from his native land to the land where God could bless him. What he was to do, how he was to live, the trials that might await him, these were all left in the hands of Him Whose promise, "I will make of thee a great nation," Abraham could trust. This step out, not knowing whither he went, was characteristic of the man who was to become father of the faithful, and the "friend of God."

"And Lot went with him,"—that is, with Abraham. A good step, indeed, to go with such a man of faith! But yet, in this very sentence is the germ of Lot's weakness, and that moment despise the blessedness of a junior like Timothy could bless him. What he was to do, how he was to live, the trials that might await him, these were all left in the hands of Him Whose promise, "I will make of thee a great nation," Abraham could trust. This body must be yielded up to God, even for death, that the baptism of His fire may come down upon it. Dying is painful under any circumstances; but there must be the death of self; all hope in self must perish.

Not one word is said about Lot ever building an altar. In a sense he must have been a "justified" man, or he could not have been called "righteous" Lot. Doubtless, he thought it was good to set out for the land which God had promised; and as long as it was convenient he would stick by Abraham, especially while there was any prospect of personal gain, even although it involved going down to Egypt meanwhile. Possibly the thought may have occurred to him, that, even in going forth to that land, whatever might come in the way of shortness of funds or small income, he would at least get a share of whatever Abraham might have. It was not long before better prospects of a larger income, in the neighbourhood of Sodom, drew this unconsecrated, though "righteous," man aside from the path in which he had set out with Abraham, but scarcely with God. Joshua seems a type of a rather better sort of man, but still he, too, seems only to have offered burnt offerings all the days of Jehoiada (2 Chron. xxiv. 14). When his prop was taken away, he went back to his idols.

Seeing that Lot was more inclined to lean upon Abraham than upon God alone, and to walk by sight rather than by faith, the question would perhaps come seriously before him, "In the solitude of a mountain life, how can I possibly educate my two daughters in a manner suited to their future prospects?" By the time his walking by sight had led him to Sodom he had no difficulty in giving his daughters to two young men of the city, with the sad consequences of early widowhood and speedy shame, the fruits of which were Ammon and Moab, the troublers of Israel for some centuries to come. Oh, awful fact! seed thus sown may be reproduced many thousandfold in ages to come, even though we have thought only of present ease or luxury while we yielded to the temptation!

Let each one ask himself or herself, "Am I going out to the heathen merely with Mr. ——, with the particular mission or society, or am I going out for myself, called of God, and fully trusting in the Lord alone, although in connection with some society, or with any Abraham of modern time?"

Here let me intreat those who are living in Britain in the brighter light of abundant salvation, to plead earnestly and frequently with God for those who are dwelling and labouring in the darker lands of heathen cruelty and sin, especially while the terrors and misery of a barbarian war are raging in China and Corea.

"And Lot went with him."

A FEW WORDS TO CANDIDATES FOR MISSIONARY WORK.

BY CHARLES H. JUDD, OF NING-HAI.

THE ROMANCE OF MISSIONARY LIFE, the coloured details of lovely scenery, and listening crowds in "the flowery land," with souls said to be eager for the Gospel—have been ready to rush out with the leader of the "forlorn hope," are they in less danger who go forth to the front of the spiritual war?

But wherein lies the secret of the great difference between Abraham and Lot, who only "went with him"? Abraham pitched his tent near to Bethel, "and there he built an altar unto the Lord." Sacrifice, whole-hearted sacrifice, stands at the outset of all true service and every way of blessing. At the very entrance to the tabernacle, where the priests went in to serve their God, stood the altar for burnt offering, that offering, wholly consumed, typifying both Christ and His consecrated people. Paul, the apostle, before giving his various exhortations for daily life and service, sets at the entrance to them all, the words: "Present your bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1.). This body must be yielded up to God, even for death, that the baptism of His fire may come down upon it. Dying is painful under any circumstances; but there must be the death of self; all hope in self must perish.

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Here let me intreat those who are living in Britain in the brighter light of abundant salvation, to plead earnestly and frequently with God for those who are dwelling and labouring in the darker lands of heathen cruelty and sin, especially while the terrors and misery of a barbarian war are raging in China and Corea.
With all the faithful sowing of years there are the cities for a day or two now and long in one place. I have adopted the regularly to the P'riday sewing-class.  

"What we all need," says Mr. Thompson, "is power to touch hearts." A new station has been opened by one of the Swedish sisters. Mr. Ward has taken up the work of the out-station at Ta-chau.

"Many a sad story of sorrow and poverty is made known. She also mentions the religious ceremony of the Black Miao-tsi (an aboriginal tribe distinguished from the other blacks), which was only opened a little before her arrival."

Two women were recently baptised. One of them was a young man who is seeking to break off the tie of marriage. This lady, who can read Chinese, went to the ladies settled in the many stations on this river, has been greatly blessed, many souls having been gathered into the kingdom. Miss Palmer writes of ten further baptisms at Yün-shan, six of them being children from Miss Guee's school.

"We have gathered in a little of the seed sown for medicine—even from the country—and some more are being much helped, and are visiting many."

Mr. D. B. Thompson gives the history of the missionaries. The official secretary of this group has lived a consistent life for now six years, is much used, and the single ladies settled in the many stations on this river, has been greatly blessed, many souls having been gathered into the kingdom. Miss Palmer writes of ten further baptisms at Yün-shan, six of them being children from Miss Guee's school.

In Ching-kiang, the Kwang-sin River.—The work of the ladies has been conducted in the mission stations on this river, has been greatly blessed, most souls having been gathered into the kingdom. Miss Palmer writes of ten further baptisms at Yün-shan, six of them being children from Miss Guee's school.

Yün-shan has taken up the work of the out-station at Ta-chau. Miss Ross writes of much sickness amongst the people. Many come for medicine—even from the country—and a sad story of sorrow and poverty is made known. She also mentions the great heat, and remarks that when cooler days return they look forward to visiting the villages.

"I am saving the toys sent to give to the children for reposing hymns and passages of Scripture. The children think so much of things from England. I would suggest needle-books, thimbles, cotton, rag-dolls, and small boxes for the girls; and balls, marbles, slates and pencils for the boys. They are very fond of little bags with small articles inside."
At the Training Home, Gan-k'ing.

MR. GILBERT RITCHIE TO THE GLASGOW Y.M.C.A.

From the “Young Men’s Christian Magazine.”

MY DEAR BRETHREN,—As your representative in China I hope, by my letters, to give you some insight into its great needs, so that you may see the need of praying for more labourers, and also for those who are already in the field, that, kept faithful in the midst of trial and temptation, they may be the means in God's hands of leading many out of darkness into light.

I was very pleased to see in your magazine for April that many of you are taking an interest in foreign missions, and have the desire to get others to take a deeper interest. God does not call all to labour in foreign lands, but He calls all to work in some part of the vineyard, and wherever that work may be He desires us to live in fellowship with Himself. I believe the deeper interest the members of the Y.M.C.A. take in foreign missions the greater will be the blessing attending the work at home; for increased interest is a sign of living near to Christ, and in that position He can use us anywhere.

I shall not be able to tell you of much work done by myself for some time to come. All work has before it a time of training, and, meantime, that is what I am receiving; but I can give you a little of my experiences in this, so that those who may come out here after me may know a little of what awaits them, and those who remain may see the need of praying for me.

At first when I began to study the language I found it very difficult. I got very discouraged, and feared I was going to stick. But this was the means of blessing; for locking myself into my room I laid the matter before the Lord. I felt clear that He had called me to China, but there was this difficulty of the language. I prayed about it, and asked help, and got it. Each day I have at the close to thank God for help received. I know there are greater difficulties still, but I do not get discouraged. I look back and can say, “Hitherto hath the Lord helped me.” Then I look forward and higher than the usefulness of those who come into this land to preach the Gospel. As to prevent much time being spent in prayer and Bible study; when studying the language has to be set aside, and that time is to be used in my room to read the Bible and meditate on the Word, in that position He can use us anywhere.

There are many ways in which Satan tries to hinder the work. He tries, for example, to get one so taken up with the language that he loses his desire to study the Word. He tries, sometimes, to get one to commit himself in such a way that he can only go on with the work if he has not come to a decision as to to what extent he will study the language. In this station nine boys get Christian instruction daily. One of these, we have every reason to believe, has seen the light, and accepted the Lord Jesus as his Saviour. I wish you could see this boy’s face. I believe its brightness is the result of Jesus reigning in his heart. I have great hope in training the boys this way. When it is prayerfully done a blessing is sure to follow.

There have been many inquirers coming to the chapel lately; but as yet we do not know of any of them coming out for Christ. One case has interested us very much during the last few days. Some time ago a Buddhist priest came to the city, and a few days ago he came to the chapel. He has come several times since and seems interested, and is now about to return to his own city. We are praying that he will not forget what he has heard, but may see the light and step out for Christ.

Many of you have been praying for me, and I do testify that prayer is being answered. Praise God for all that is past, and trust Him for all that’s to come.—Yours in the Master’s service,

GILBERT RITCHIE.

GAN-K’ING, 23rd June, 1894.

A CHINESE WOMAN’S DREAM.—We arrived at Mrs. Li’s house in the morning, and after a talk with her, and taking dinner, we went to visit some of the neighbours. We were specially drawn towards one old lady. Her history, as far as her interest in the Gospel is concerned, is rather striking.

It seems that she was very ill some time ago, and her sons, as is usual in such cases, sent for the Tao-ist priests to come and perform the customary ceremonies. They came, but the old lady (who is now nearly seventy) did not get any better, and they began to grow alarmed about her.

One night she had a dream, in which she thought that some one came to her bedside, and said: “You must send for Mrs. Li, the worshipper of Jesus, to come and pray for your recovery.” She sent for Mrs. Li next day.

“What is the use of praying with her, when she is still calling upon the idols?” said Mrs. Li.

But the old lady could not shake off the impression which her dream had made, so she sent the second time for Mrs. Li, who thereupon went and prayed in her room, asking the Lord to heal her.

From that day she began to recover, and it does seem as though the Lord healed her in order to bring her to Himself; for she has not had anything to do with idols since, and as we were leaving her house she put her hands into Miss Marchbank’s and said: “Do not fear; I and my whole family want to repent.”

May God carry on His own work in her heart! She is the head of a large household, and has a wide influence.—E. B., Kwai-k’i.
SATURDAY, SEPTEMBER 15th, 1894.—The farewell meetings in Glasgow of the Misses Murray and others, the parties sailing for China—for these and other matters our hearts were first of all led out in strong supplication and prayer.

Mr. Cassels followed up his subject of the anointing with an address on the temptation of Christ. Fresh revelation of God was ever succeeded by fresh and strong temptation. With reports from the field our thoughts were thereafter transferred to far-off China.

Mr. Pearse wrote of the great heat of the past summer, and described also various matters of interest—a review, a boat festival, etc. Mr. Hunt's account of baptisms at last at Gun-k'ing (see p. 156) filled our hearts with praise, and prayer for the whole province was renewed, the brethren studying being also remembered. Mrs. Redfern wrote of her work in Lan-chau.

From some of the ladies about to sail we now had a few words of testimony. Miss Drake grouped her remarks around 2 Thess. iii. 3, "The Lord is faithful," etc. Miss Elliot praised God for all His wonderful leading, and for blessing received at Pyrland Road. Miss Nathan told how the Lord had healed her, and was now sending her "far hence" in his own strength. Two and a half years had passed by since Miss Cole had first been led to pray directly about going abroad, and ten years since Miss Aim had been similarly moved. In Miss Aim's case inward consecration to God had followed upon a new revelation of the love and sufferings of Christ.

Continual prayer in the Holy Ghost goes up to God for Mr. and Mrs. Taylor, and, while commending our sisters to the Lord, we remembered them and all their needs once more.

SATURDAY, SEPTEMBER 22nd.—To-day our meeting was a very crowded one. Since Mr. Taylor said farewell we have not had so many people. The Misses Murray, Miss Muir, and Miss McFarlane (all returning to China), and most of the rest of the out-going party which sailed on 28th September, were with us.

First leading in prayer in response to certain requests preferred by letter, Mr. Sloan then spoke of the greatness, glory, and power of God as set forth in Ps. xxxiii. What should our attitude be to this glorious, almighty God? Who was ever providing fresh grounds of praise in the deliverances He wrought out for us? It should be one of continual praise and confident expectation in Him alone. Thoughts of the future must not be allowed to oppress us; God's love would be with us still, as ever in the past. Kings were not saved by "the multitude of an host," but God was our Help and our Shield. Our heart should "rejoice in Him because we have trusted in His holy Name.

The combined testimony of Mr. and Mrs. Felgate was deeply interesting. Mrs. Felgate had attended the Saturday prayer-meetings for now nine years, and Mrs. Felgate's interest in the heathen had been awakened through Miss Guinness's book ("Story of the C.I.M."). At her conversion, seven years ago, the Lord had made it plain to Miss Thomas that she would serve Him amongst the heathen; since then directing her to China, and opening up the way very clearly.

Miss Cecilia Murray told of her work amongst native girls in Yang-chau, and Miss Marianne Murray (head of the Ladies' Training Home at Yang-chau), thanking God for strength restored, declared to all parents present how great a joy it was to be of use to their daughters during the brief season spent at Yang-chau. "As much as in me lieth, 'I am ready to be offered' for them." Miss McFarlane was returning to China with great joy, "assuredly gathering" that the Lord had called her to bear witness to His Name amongst the heathen. Miss Muir asked for prayer that they might indeed be led of the Holy Ghost in all their visiting amongst the people and other work in China.

Throughout the meeting we were deeply conscious of the Lord's presence, and our hearts were moved within us. Looking on the young people present, we wondered which of them would yet be "separated" for this work. Many hearts in that gathering must have come face to face with God; may their ears be opened to His voice, and their hearts to His claims. Verily, the prayers of that day shall be answered through the all-prevailing Name in which they were offered.

SATURDAY, SEPTEMBER 29th.—Mr. Sloan being unwell, Mr. Cassels conducted this meeting. Referring to the Lord's prayer and the three parables on prayer of Luke xi. and xviii., he spoke particularly of the one in chapter xi.—the Importunate Friend. The publican asked forgiveness; the importunate widow came with personal needs; the importunate friend, who came at midnight, was burdened with the needs of others—for the supply of which he "had nothing." And as we came to the word 'knock,' verse 9, the great, deep needs of China and the Mission rose before our souls. Only knock! We knocked, and we are sure that ere the meeting closed the door of blessing was opened to us once again.

Reference having been made to the calling home of Miss Scott, of Tsii-k'ii, her family and friends were borne up in prayer.

A series of diaries followed. We held fellowship with Miss Withey, Ih-yang; Miss Kentfield, Kao-yiu; Miss Box, Yang-chau; Mr. Lutley, Ping-yang; Mr. Strong, Han-chung; and Mr. Huntley, Cheng-k'u. The testimonies given of joy and blessing in the work were very encouraging. The heat has evidently been very great during the past summer.

Perhaps the following list of prayers breathed into the ear of God will give some idea of the variety of the needs which are remembered before God week after week, yea, and during the two weeks:—For the blessing and opening-up of China through the war; for God's control in it all; for all missionaries now at home and the stirring up of new missionary interest; for a teacher at Kao-yiu and the evangelist and his wife; for the native Christians at Yang-chau and throughout China; for work in Ta-tung and all stations in Sii-chu; for Mr. and Mrs. Parker, who have been up to Mr. Huntley's work at Chen-k'u; for the Si-gan Plain and our Swedish brethren there; for the healing of a lady about to sail again as a missionary; for the work in Paoting and Chen-tu; for the salvation of multitudes in China; for the coming Sunday; for Mr. Taylor, Mr. Stevenson, Mr. Cooper, and all the superintendents of provinces; for solitary missionaries; for all the business centres and departments; for the health of all; for the Chefoo schools; and for Mildmay.

SATURDAY, OCTOBER 6th.—Mr. Sloan made a short statement with reference to our attitude in view of the war. Reading from a letter received from China, which described how, in the midst of the present war and pestilence, the missionaries were kept in perfect peace, hidden in the hollow of His hand, while the hearts of the heathen were failing them for fear, he pointed out that it was just such an attitude as this which, perhaps more than anything else, would convince the heathen that God was the Lord. All our friends in China were now committed to God.

Some of the members of the party sailing on December 12th now added their testimony to the long, long line of those who through so many years have preceded them. Mr. Langman (returning) gave us a very interesting account of Cheh-kiang and of his work in Kin-hwa and latenry in Chi-chau. Miss Webster said it had been the desire of her whole life to be a
missionary in China. Very touching was her testimony to what she owed to her parents, who, not content with pouring out their own lives in God's service, were giving their two only children to the heathen. Miss Chambers, who was accepted by our Toronto Council, told us some of the steps of God's leading. First from Dublin to Mr. Moody's Bible School at Chicago; thence to the Detroit Convention and Toronto. At Detroit, through the words of Mr. Hudson Taylor and Mrs. Howard Taylor (then Miss Guinness), China was laid upon her heart. Through papers on opium, which he used to write for a Bible-class, Mr. Conway was led to think of China. He bore testimony to the "high spiritual tone" of the Glasgow Bible Training Institute, at which he had spent a year.

In words that pierced through and through, Mr. Sloan now dwelt shortly upon the parable of the Good Samaritan, whose compassionate heart led him to do what it was really only his duty to do, and not merely to talk about it. "May God do something in our midst to-day," he went on, "to raise the spirit of sacrifice in luxurious England: it needs it terribly. . . Two hundred millions, for example, are laid aside annually, while only two millions are given to missions. . . The more we pour out for God the best we have, the more will He pour out His best for us."

Quarterly Statistics.

T HE following Statistics, for the Quarters ending December 31st, 1893, and March 31st, 1894, were reported to the China Council, which met in Shanghai, January 4th to 10th, and April 18th to 28th, 1894:—

ARRIVALS IN CHINA.

(In addition to the Arrivals from England and the Continent published in March last).

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>Date</th>
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<tbody>
<tr>
<td>G. A. Carson</td>
<td>America</td>
<td>Oct. 19th</td>
</tr>
<tr>
<td>Miss S. M. E. Reid</td>
<td>Australia</td>
<td>21st</td>
</tr>
<tr>
<td>Miss H. B. Fleming</td>
<td></td>
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<tr>
<td>Miss E. McCulloch</td>
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<tr>
<td>N. S. Jensen</td>
<td>America</td>
<td>Dec. 19th</td>
</tr>
<tr>
<td>Mr. and Mrs. M. Gibson</td>
<td>Canada</td>
<td>Feb. 25th</td>
</tr>
<tr>
<td>Miss Gertrude Graves</td>
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DEPARTURES.

<table>
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<tr>
<th>Name</th>
<th>For</th>
<th>Date</th>
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<tbody>
<tr>
<td>Mr. and Mrs. Thos. H. King</td>
<td>England</td>
<td>Oct. 7th, 1893</td>
</tr>
<tr>
<td>Mr. and Mrs. George Miller</td>
<td>England</td>
<td>21st</td>
</tr>
<tr>
<td>Miss F. M. Willians</td>
<td></td>
<td>Nov. 4th</td>
</tr>
<tr>
<td>Ross H. Judd</td>
<td>for Canada</td>
<td>9th</td>
</tr>
<tr>
<td>Mr. and Mrs. Montagu</td>
<td>for England</td>
<td>9th</td>
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PROBATIONERS.

The following were accepted as Junior Members of the Mission:—

Miss Pearson. F. E. Shindler.
Mrs. F. Dickie. Mrs. Murray.
Miss M. A. Wiedery. Miss E. M. Brown.
W. L. Thompson. Mrs. Donald.
Miss E. C. Hillsdon. G. S. Woodward.

DEATHS.

Emanuel Olsson, B.A., from Sweden, at Kwei-hwa-ch'eng, on January 19th, 1894.

Mrs. Orr-Ewing, at Kiu-kiang, on February 4th. E. N. Roberson, B.A., at Hankow, on February 26th.

MARRIAGES.

Mr. E. Murray to Miss F. Fairley, at Chefoo.
Mr. Thos. Eyres. Miss A. Gillham, at Tien-tsin.
Mr. H. A. C. Allen. Miss Lydia Ashenall, at Chung-king.
Mr. Francis Dickie. Miss M. C. Cowan, at Shanghai.
Mr. J. S. Donald. Miss A. M. Barker, at Shanghai.
Mr. Jas. G. Cormack. Miss A. Y. Anderson, at Chen-ju.
Mr. H. E. Foucar. Miss Lily Olding, at Shanghai.

Mr. C. H. S. Green to Miss Eliza Astin, at Tien-tsin.
Mr. John G. Nelson. Mr. Joseph Bender to Miss Schnüttgen.
Mr. G. S. Woodward to Miss Nellie Brown.
Mr. A. W. Gustafsson. Mr. A. Rydberg to Miss Nordstrom.

Departures from England.

Per P. and O. ss. Australia, 12th October.
*Mr. and Mrs. Langman and two Children.
*Miss Whitechurch. Miss Webster.
, A. C. Chambers. Mr. H. S. Conway.

Per P. and O. ss. Mississippi, 25th October.
Mr. Alexander Bruce. Mr. J. W. Hewett.
Mr. George W. Gibb. Mr. F. H. Rhodes.
Mr. Grist (Bible Christian Mission).

Those marked thus (*) are returning. The others are going out for the first time.
CHINA'S MILLIONS.

The Secret of Fruitfulness.

LESSONS FROM JOHN XV.

By J. Hudson Taylor.

(Continued from page 146.)

"If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—(Jno. xv. 6.)

We remarked, when speaking of verse 2, our LORD's teaching does not refer to the loss of the soul, but to the loss of the life, as an opportunity of fruit-bearing. In this verse He further points out that not only does the FATHER take the fruitless branch away, leaving it to wither, but that men gather them and cast them into the fire and they are burned.

How terribly true this often is, those who have watched the course of backsliding Christians know only too well. How often a young believer first hides his light, and becomes ashamed of his LORD, and then, coming more and more under the power of godless companions or sceptical teachers, falls under the snare of drink or lust, gambling speculations or infidelity, or into sin in some other form, and he is "burned." Oh, how scorching is the power of sin, and how blighted are the lives of many who perhaps are only restored with a death-bed repentance, saved as by fire!

The world is a hard master; and sin, even if forgiven, is never undone; its consequences remain. The sin of David was forgiven, but the prophet who announced the pardon was also commissioned to tell him that the sword should never depart from his house, and that the child that was born to him should surely die! Every sin committed is a seed sown, and abides in its consequences; and, however secret it may have been, it shall, as our Saviour teaches, be brought to light.

This truth much needs emphasis in the present day, even among the children of GOD. The enormity of sin, and the awful consequences which result from it, are too little realised, and too little taught. Because God graciously promises that forgiven sin shall no more be remembered against the believer, many forget that GOD'S Word equally assures us that "GOD shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—a passage the force of which has not passed away under the new dispensation; for the LORD Himself endorses it, saying, "There is nothing covered that shall not be revealed, and hid that shall not be known." Although as believers we shall not enter into the judgment of the great white throne, "we must all appear before the judgment seat of CHRIST that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

And not only so; for even in this life there is a reap- ing, in measure, of that which is sown, which may come from the hands of men, who are oft-times GOD'S sword to chasten His children.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

This important verse should have our earnest attention. It is noteworthy at the outset that our Saviour does not say as before—

"Abide in Me and I in you," but—

"If ye abide in Me and My words abide in you." The substitution of "My words" for the "I" in verse 4, brings out the close connection between the Incarnate and the written Word. To us CHRIST comes in the written Word, brought home to the soul by the HOLY SPIRIT. As we feed upon the written Word, we feed upon the living CHRIST.

We must take time to be holy. It is not so much the quantity of Scripture we read, as the subjects for meditation which we find in it, that measure the nourishment we gain. On the other hand our reading must not be too limited; for as the whole paschal lamb was to be eaten, so the whole Word of GOD is profitable and necessary "that the man of GOD may be perfect, throughly furnished unto all good works." We would earnestly advise the consecutive reading of the whole Word of GOD to all who do not so read it; and to all who are able to do so that the whole Bible be read over in the course of the year, * but where this cannot be done prayer-

* The plan of reading is comparatively unimportant. A very simple one was pointed out to us many years ago, namely, that Bagster's Bible, exclusive of the Psalms, contains a leaf, or four columns for every day in the year. The New Testament is one fourth of the Bible, so that an average reading of three columns of the Old Testament, and one of the New each day will carry one through by the end of the year. There are also eighty-eight columns of the Psalms and ninety-one days in a quarter, so that December, 1894.
fully and thoughtfully, rather let a shorter portion be taken for daily reading, still going through the whole of the Word consecutively.

The verse before us shows us the important connection existing between a full knowledge of the Word and successful prayer. Those prayers only will be answered which are in harmony with the revealed will of God: "If we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Unless the Word of God is abiding in us, how can we be sure that our petitions are in harmony with His will? Many of us have heard earnest, but ignorant, believers praying for things clearly contrary to the revealed purposes of God. Again a full knowledge of the Word will often bring to our recollection appropriate promises, and thus enable us to pray with that faith and confidence which are so closely connected with answers to prayer (see Jas. i. 6, 7).

Yet, further, abiding in Christ and feeding upon His Word will lead to a Christ-like walk, which will assure our hearts before God: "Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." May God enable us all so to abide in Christ, and to have His Word abiding in us, that we may be witnesses to His faithfulness in fulfilling this promise, "Ye shall ask what ye will, and it shall be done unto you."

"Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples."

Christian fruitfulness, beautiful in itself and needful for the world, is also helpful to the Church of God, and a source of deep joy and satisfaction to the believer himself; but all these together would not satisfy the heart of the Master, or of the soul in deep sympathy with Him. The Lord Jesus came to redeem a ruined race, to give life, and life more abundantly, to His ransomed people; but, looking back on His work on earth, His greatest delight was expressed in the words, "I have glorified Thee on the earth." So, to the believer, the crowning blessing of abiding in Christ is found in the assurance that, "Herein is My Father glorified."

In abundant fruitfulness, moreover, our living connection with our Lord is manifested: "So shall ye be My disciples." Oh, the need of reality in this world of sham! Base coin is so abundant that the world is beginning to question the existence of true gold from the royal mint. The world needs that this glory be given to the Name of God, that this witness of true discipleship—that we "bear much fruit"—be given to Christ, in our critical, sceptical age perhaps more than ever before.

But, great as is this need, and fruitful in blessing as is abiding, our hearts must rejoice in this joy above all others, that God Himself is glorified, that His great heart finds satisfaction in the fruitfulness of His servants.

Three Christmas Days.

BY MISS F. M. WILLIAMS, OF PAO-NING.

"The Lord hath done great things for us; whereof we are glad." C H R I S T M A S, 1891. Still only "the day of small things"—though for some four years God's messengers had been proclaiming the glad tidings of salvation through Jesus, and sowing the seed in and around the city of Pao-ning, N. E. China.

We thanked God for the eight souls delivered from the power of darkness and translated into the kingdom of His dear Son, over whom we could rejoice, and with whom we had happy fellowship; but how our hearts longed for greater things! how we pleaded for a fresh anointing of the Holy Spirit upon ourselves and these eight native brothers and sisters, that many more might be added to the number of those who believed! Our God, Who delights to give richly, abundantly answered our prayer.

On Christmas morning we met for our Chinese service at 11.30. Two men lately baptised had come in from the country to spend Christmas with us, also some enquirers; there was a large congregation. Mr. Cassels preached in great power. He dwelt much on God's gift to us, and then asked us all what we were going to give in return. He spoke of sins which should be given up to Jesus, that He might cleanse us from them, mentioning among others idolatry, opium-smoking, and wine-drinking; then of things harmless, perhaps, in themselves but useless, such as tobacco-smoking, extravagance in dress, etc. These things, he said, might be given up for Jesus' sake. He also spoke of giving up more of our time to Jesus, shutting up shops on Sundays, etc. The Holy Spirit was working in many hearts. Two men, to whom wine-drinking had been a terrible snare, stood up and said they would give up their wine. A woman said, "I have idols in my house; they belong to my nephew, and I never go into the room where they are. For nearly two years I have not worshipped them, but I want to get rid of them. I tried to turn them out some months ago but my nephew cursed me. I will try again." One of the schoolboys, a lad of nineteen, said he would give up wine altogether, and a man, an enquirer from the country, said he wished to give up tobacco-smoking, and walking up to the table he laid down his pipe upon it.

It was a wonderful meeting. All present (about eighty) being invited to stay to dinner, we were able to get individual talks with many. A woman, whose house adjoins the guest-hall where the services were held, said: "On Sundays, during the services, my daughter and I have been in the habit of sitting near the wall in our room where we could hear all that was said, and go on with our needlework as well, but now we will come into the service, and give up all our time to Jesus." Others of the men enquirers gave in their names as willing to go out with the missionaries preaching, and during the next few days they had a regular campaign in the city, going out two-and-two in different directions.

Our waterman's wife, who had been attending the enquirers' classes for some time, still had idols and an ancestral tablet hanging in her front room, her grown-up son being much opposed to his mother "taking up with the Christian religion," and refusing to let the idols go. Up to this time the woman, with her husband and two younger children, had withdrawn every evening to a little back room and there, turning their backs upon the idols, they had prayed to God. Convinced now that it was wrong to have these idols in her house at all, she carried them to a distant temple and left them there, in spite of her son's wrath.
Had not God heard and answered prayer for blessing? He so greatly blessed that little band of eight native Christians that, by the time

Christmas Day, 1892,
came round, we were rejoicing over a larger band of thirty-eight baptised Christians, the greater number of whom were brought to Christ through their instrumentality. Again our prayer went up to God that at this special service something might come, and that He would "do a new thing" in Paoo-ning "better . . . than at our beginnings," and again we were not disappointed.

Several Christians and enquirers from the country had assembled in the city to spend Christmas. One of our guests, a woman who had taken life-long vegetarian vows, accepted the truth that vegetarianism was useless to save her soul, broke her vows and sat down to dinner with us. Our Christmas Day services began with the Native Communion at 10 a.m. The general service later on was crowded with people; the chapel could not contain all who came, so two side-rooms were used, as well as part of the courtyard. At this service five men and one woman were baptised, and afterwards each gave their testimony. That of two men named "Wang," was interesting.

A year previously Mr. Beauchamp had been preaching with two native converts at Tsien-fu-shi, a market one hundred li from Paoo-ning. The younger Wang heard him, and, as he said, "the words went into his heart." He remained listening until he was obliged to go and make his purchases. When he returned, Mr. Beauchamp had gone, but the native helpers were still preaching. Wang wished to buy a book, but, having spent all his money in marketing, the preachers presented him with a small booklet "with red paper covers." He told us he knew "Heaven was in that book," but alas! he was no scholar, and could not read it. He carried it about with him for twenty days, until the covers were worn off, asking first one and then another to read to him from it. Some obliged him and others did not. At length he was reminded of an elderly relative of the same name (also baptised that Christmas Day) who could read characters. He went to him, and together they listened to "the book with Heaven in it."

Remembering that Mr. Beauchamp had said that books explaining God's doctrine could be bought at Shoo-kia-tun, the home of some of the Christians, he was all eagerness to go and purchase some, and asked the elder Wang to accompany him. Less in earnest than his companion he began to make excuses—the weather was not suitable, or it was too late in the day. At last, one morning while this elder man was grinding beans outside his cottage, the wind twice scattered them. This he took as a sign that he was wrong in not having gone to fetch the books! So the two set off together, and soon became the happy possessors of a Bible.

From that time the Holy Spirit taught them, and they grew in grace and in the knowledge of their Saviour. In answer to questions put to them by Mr. Cassels, after their baptism, they said they "wished to overcome the devil;" if persecuted they "would not change, even to death;" "Jesus was their Mediator, they dare not go back."

In the afternoon there was a consecration and testimony meeting. Wang-te'song-ih gave up his tobacco pipe. One young Christian, who had lately lost his mother, said his heart was sad, not knowing whether she was saved or not; and he exhorted all not to delay in seeking to bring their parents to Jesus. A little school-girl told us that she knew Jesus had washed away her sins and made her heart white. That same child a short time before had endured a severe beating from her mother rather than grieve Jesus by worshipping idols.

Again we prayed for Christmas full of blessing, and began to pray definitely and collectively that during 1893 the number of church members might be doubled. It was much to ask, but we knew the truth of the lines:

"Thou art coming to a King. Large petitions with thee bring."

And God answered abundantly. The relatives and friends of the Christians might be saved. During the year the work in the country went forward wonderfully; men and women converted the year before witnessed consistently in their own homes and villages, and some of them were markedly used of God. It was a time of "bringing in the sheaves," and when

Christmas Day, 1893,
dawned, the baptised Christians numbered eighty-six. Wang-te'song-ih's wife, son, and daughter-in-law were brought to Christ, and the father and wife of two of our servants. Indeed almost all the converts of 1893 were the direct result of the testimony and lives of the native converts. On Christmas Day ten confessed Christ by baptism. Some of the testimonies of those baptised were noteworthy.

Heh-na-tsi, a little country lad of thirteen, whose faith is remarkable, said, "Some months ago I was in the fields picking up sticks; near me were some women talking to each other about a way to Heaven, and a good Lord. I did not understand, but spoke to them and they told me more. Alas, as I went home I seemed to forget; only one word could I remember, and that word was 'Lord.' As soon as I could, I went out to find the women and ask them again about the good words. Once more they told me of them and taught me also a verse of the hymn, 'Jesus loves me.' I went home and told my mother, and began to pray. The women asked me to go to their house on Sundays to worship God, and mother and I began to go. They said the idols must be destroyed, but of this I was afraid. At last, being influenced by the Holy Spirit, we put them away, and now I only want to be a disciple of Jesus."

And his mother testified: "When my boy told me about the way to Heaven, I wanted to go with him, and was so glad to have him teach me; now I do want to serve Jesus." Her husband was baptised some time previously, and her married daughter has become an enquirer.

Another testimony was from Chao-Lao-ih,* (now with the Lord), a scholar of high rank, an old gentleman who had all his life, more or less earnestly, been seeking after truth. Getting hold of some Christian books, he found at length what he wanted, namely, "power to perform"; the other doctrines had good teachings, but no power. His story is very interesting. He at first thought that if he believed, then all his district would turn to the Lord; but, on the contrary, they persecuted him, great man as he was. He passed through a great deal, and at last took the final step. He told us he knew "Heaven was in that book," but alas! he was no scholar, and could not read it. He carried it about with him for twenty days, until the covers were worn off, asking first one and then another to read to him from it. Some obliged him and others did not. At length he was reminded of an elderly relative of the same name (also baptised that Christmas Day) who could read characters. He went to him, and together they listened to "the book with Heaven in it.

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* Chao-Lao-ih was suddenly taken to be with the Lord in May, 1894. The first member of the little Pao-ning Church to see the King in His beauty.
South of the Clouds: The Province of Yun-nan.

BY OWEN STEVENSON, K'UH-TSING.

THE beautiful province of Yun-nan, which has been called by some the Switzerland of China, was annexed to the Chinese Empire in the thirteenth century by the noted Mongolian warrior Kublai Khan, who appears to have been one of the greatest rulers that the Chinese have ever had. But, being a Tartar, and hence a barbarian, Chinese historians have avenged themselves on his memory by passing over his exploits in silence. How great these must have been is shown by the fact that all the tribes of the Siberian ice-fields, the deserts of Asia, together with the country between China and the Caspian Sea, acknowledged his potent sway.

Si-ch'uen; from the east, via Cheng-yuen in Kwei-chau; from the west, via Bhamo; and from the south via Pai, this latter being the one generally used by the Cantonese. By another route, through Meng-tsi in the south, which has only recently been opened up, the most direct communication may now be had with the coast, the journey being capable of accomplishment in about twenty-five days—from Yun-nan Fu to Man-hao, eleven days; from Man-hao to Lao-kai on the borders of Tong-king, one and a half days; from thence about ten days' journey on the Red River to Hai-feng, partly by native boat and partly by steamer; and from Hai-feng to Hong-kong about two days.

Forming the extreme south-west corner of China, this interesting province is occupied by a noble spur of the mighty Himalayas in which occur many peaks of great altitude and clad in perpetual snow, especially those next the Tibetan border. The remainder of the province consists for the most part of a plateau at an elevation of some 5,000 or 6,000 feet above sea level. The superficial area is stated to be over 100,000 square miles. The province is divided into 4 circuits, 14 prefectures, 4 departments, 3 districts, 23 sub-prefectures of the Chau-class, and 39 counties, all of which are entirely under the Chinese rule. Besides the above there are 3 prefectures, 6 sub-prefectures of the Chau-class, and 4 counties which are under the more or less independent rule of hereditary native chieftains.

Only five of the prefectures governed by the Chinese have mission stations.

The following are the main routes to Yun-nan Fu, the capital. From the north, via Ch'ung-king and Sui-fu in

In a short time steamers will be able to go all the way to Lao-kai, which is only three and a half days' journey from Meng-tsi. The general mode of conveyance in Yun-nan is by sedan chair or horseback for travellers, by beasts of burden and coolie for goods.

The mineral wealth of the province is enormous; silver, lead, copper, iron, coal, and salt are found in abundance, besides gold on the banks of the rivers, and precious stones.

The valleys have many fertile slopes, and there are extensive and finely-watered plains in which vegetation is luxuriant. Amongst the many vegetables that can be purchased are the English potato, beans of various kinds, peas, lettuce, sweet potato, cabbages, greens, onions, garlic, carrots, turnips, cucumbers, vegetable marrow and pumpkins. Rice, wheat, barley, oats, and Indian corn are cultivated, and of fruits there are the following—peaches, plums, apricots, cherries, apples, pomegranates, oranges, walnuts, chestnuts, etc.
Carnivorous animals are found within the province; but the tiger and leopard, for example, are not common, even in the south, although their skins are often offered for sale in the capital. The ordinary domesticated animals — horses, oxen, and sheep — are numerous. Beef is eaten by the Mohammedans, and with mutton can easily be obtained. Pork, bacon, and ham are well-known throughout the Empire. Geese, ducks, and fowls are to be had in abundance. Tea is also largely cultivated in the south of the province in the country adjoining the Laos states. The particular species there grown is highly valued throughout China, and finds its way to all parts.

The climate is pleasantly cool in summer, and fairly healthy. The valleys of the Lan-chang, the Lu, and the Long-chuen Rivers are, however, warm, sultry, and so very unhealthy that few people live in them; they prefer to dwell on the neighboring heights, whence they descend from day to day to cultivate the luxuriant crops.

The population, which consists of Chinese, Mohammedans, and aboriginal tribes, has been variously estimated by the Government as well as individual collectors of such statistics, at from five to seventeen millions; but after the civil war the numbers were greatly reduced. It is now probably about six millions, exclusive of the aboriginals of the Lo-lo, Li-su, Mu-su, Min-kiia, Long-ren, Sai-i, Miao-tsi and Man-tsi, tribes, called or classified by the Chinese as "Iren," a term implying heathen, the Chinese having failed to convert them to Confucianism or any other system.

The various tribes have several times broken out in rebellion against the Chinese Government, but have never been able to reclaim the land they have lost.

Yun-nan Fu, the provincial capital, is situated in a large plain extending over some hundreds of miles. The city itself is built in a square, each side measuring about half a mile. It is surrounded by strong walls, pierced by six gates. The streets are wider, cleaner, and better paved than those of most Chinese cities. Near the south gate there is a large arch, while in the suburbs, outside this gate, there are several more, the workmanship, from a Chinese standpoint, being exquisite. These have all been built within the last few years, including the suburb, now quite a town in itself. If they continue building thus, the suburb will soon exceed the city in size. Not far off is a small arch and pagoda, which reminds one of India in its structure. We are told that a son of the Prime Minister of the last dynasty, and afterwards Prime Minister to the rebel Li, lived here. He refused to acknowledge Li as sovereign, and flying across the mountains and through the valleys to Manchuria, he invoked the aid of the Manchus against the rebels. From that period the Manchus have swayed the sceptre of the Celestial Empire. The Viceroy of Kwei-chau and Yun-nan resides within the walls of the city. This causes a large number of ex-officials to congregate, who come from all parts of the empire, while they are waiting for a fresh appointment.

Mandarin is supposed to be the language spoken, but the natives of Yun-nan and district have such a broad and guttural pronunciation that it is rather difficult for an outsider to understand them at first. This peculiarity, however, only extends over an area of about forty to fifty English miles.

The Yun-nan Fu plain lies at an altitude of over 6,000 feet above sea level, which makes it comparatively healthy. The temperature is mild during the months of January and December; a little snow may fall, but it does not lie. The rainy season begins in May and continues until September, when the temperature becomes rather cold, and I have seen the natives, especially those advanced in years, dressed in their winter costume. For the rest of the year the sun shines out in all its glorious splendour, and usually there is not a cloud to be seen in the sky. As the sun gets behind the western mountains, the reflection is exquisite, and nearly equal to sunsets on the Indian Ocean.

The wind is often high and the beautiful Yun-nan Fu lake, over forty miles in length, is subject to sudden squalls, which make it unsafe to travel in native boats during the day. Towards evening, however, the wind usually goes down, and then the boatmen weigh anchor and set out for the city with grain from the south. There is no accommodation for passengers, but they never refuse one who is willing to pay the price and put up with the inconvenience of having only a small place allotted to him — say four-and-a-half feet by three feet! A canal, ten miles in length, connects the city with the lake. Half way down the canal there is a popular pleasure resort, and at the entrance to the canal a famous Buddhist temple has been cut out of a high cliff, from whence a beautiful view of the city and plain may be obtained. The people delight to visit these places in the pleasure boats which ply on the canal. The plain, on which vegetation is luxuriant, is thickly studded with farm steadings. Women and girls may be seen at work in the fields, while their husbands and fathers are smoking opium at home, or chatting with their friends in the tea-shops, which are found in nearly every village.

The young women are allowed more liberty here than in other provinces and even other parts of Yun-nan, and it is no uncommon thing to see them walking on the main thoroughfares and attending the markets! Although women are trodden down by man in Yun-nan, as in every heathen
land, the birth of a girl is not so unwelcome as in other parts of China and her young life is not destroyed. Infanticide is almost unknown. Probably this is because the demand is greater than the supply, and a good price will be paid for her in the future; for at the engagement of a daughter there is a transfer of money from the parents of the boy to those of the girl, which assumes, for all practical purposes, the aspect of a purchase.

The province of YUN-NAN did not suffer from the Tai-ping rebellion, but for nineteen years was devastated by another great movement instigated by religious motives, namely, the Mohammedan rising in the South West, which began in the year 1855. A religious war with all its horrors ensued, and the wave of Mohammedan victory swept over the western part of the province, the remnant of the province eastward being transferred to the vice-royalty of KWEI-CHAU.

Towards the end of the year 1872 the city of Ta-li Fu, the chief stronghold of the Mohammedans, fell once more into the hands of the Imperial troops, and by 1873 possession of the whole province had been regained. The treacherous massacre of Mr. Margary in 1875, while in the act of conducting into China the second expedition sent by the British to ascertain and open up the best trade route from Burnah, prepared the way for the opening up of the whole Empire to the Gospel. The negotiations which followed upon his death were concluded finally by the signing of the Chefoo Convention, under which the residence of foreigners was permitted in any part of the Imperial dominions. Various missionary journeys were now made across China, Mr. John McCarthy's, in 1877, being the first, while Mr. J. W. Stevenson and Mr. H. Soltau were the first to cross from west to east. The Province of YUN-NAN was traversed on each of these, as well as other occasions, and in 1881 Mr. George Clarke proceeded to the city of Ta-li to open work in that new centre. On arrival he met with much opposition. Those in possession of the house rented for the mission by Mr. Stevenson and Mr. Soltau when on their way to Shanghai, refused to let him enter. Rather than return, he decided to live, with his wife, in an attic that was offered to him, and there they remained for six months. What they suffered during that period is impossible for us to understand, but it was only the beginning of some trials. Allowed at length to move into part of the house, they soon gathered a school around them, and set to work in good earnest. In 1882 Messrs. Andrews and Eason, after six months' study of the language at Kwei-yang, went on to Yun-nan Fu, and after living for some time in an inn outside the south gate, were able to rent a small house. At the end of the year Mr. Eason returned to the coast, and Mr. Andrew took up the work in Ta-li Fu, while Mr. and Mrs. George Clarke came down to take charge in the capital.

In the spring of 1883 the first convert was baptised in YUN-NAN, P. Y.

The Lord has been good to us since then. He has sent forth a considerable number to work in the province, and with the aid of our associates of the Bible Christian Mission, we have been enabled to open three more centres without any difficulty whatever. For this we cannot but praise God. But when we remember how much remains to be done, our hearts cry out to the Lord of the harvest to thrust forth yet more labourers, for if our progress be no greater in the future than it has been during the past ten years, it will be nearly 300 years before each walled town has its own representative! The power of idolatry, and more especially ancestral worship, is very great. It seems almost impossible for the people to break away. I have seen young men willing to destroy their idols, but when it has come to the ancestral tablet they have shrunk back, saying:—"No, this cannot go; I would rather die than destroy it." Necromancy, geomancy, etc., prevail everywhere. Confucianism, Buddhism, and Tao-ism are closely associated in YUN-NAN as elsewhere in China.

Opium-smoking is general. Quite 80 per cent. of the men and 50 per cent. of the women take this pernicious drug, which undermines the constitution and ruins the health. It shortens the life of the consumer, and affects the population by producing sterility; it paralyses the moral nature, and prostrates the will; it is a fearful consumer of time, turning day into night, and night into day. It is rapidly effecting a very general deterioration, and threatens to transmute an industrious people into a nation of helpless idlers and imbeciles.

It is unnecessary for me to enumerate the sins of these heathen people in all their hideousness and enormity, the heart-sickening and heart-rending things in the midst of which they dwell from day to day, but I cannot refrain from mentioning the words of one young woman, who had not been married more than a year or two, and during that short period had tried to take her life. "Oh, Mr. Stevenson," she said, "I don't want to live; it is better for me to die, for the sorrows of the unseen world cannot be greater than mine have been since I was married."

After listening one day to the Gospel for the first time, an old man went away saying, "It is very good, very good; but don't blame me. I never heard of Jesus before."

The sins, sorrows, and desires of the heathen world appeal to every Christian man and woman, for whatever else the Chinese are or are not, they are our brethren. Let us, therefore, know what God would have us do. To go forth will mean sacrifice, but he who has the joy of working for such a glorious Master exchanges the word for joyful service.

"AN ABUNDANT ENTRANCE."—I have often spoken of Ho-wai-wai, the wife of an evangelist; she was such a bright witness for Jesus, and always so ready to speak for her Master. With all my heart I praise God for letting me see a Chinese woman who was such a miracle of grace. She delighted in telling people that she believed and trusted Jesus. Ho-wai-wai, the wife of an evangelist; she was such a bright and always so ready to speak for her Master. After listening one day to the Gospel for the first time, an old man went away saying, "It is very good, very good; but don't blame me. I never heard of Jesus before."

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"AN ABUNDANT ENTRANCE."—I have often spoken of Ho-wai-wai, the wife of an evangelist; she was such a bright witness for Jesus, and always so ready to speak for her Master. With all my heart I praise God for letting me see a Chinese woman who was such a miracle of grace. She delighted in telling people that she believed and trusted Jesus. Ho-wai-wai, the wife of an evangelist; she was such a bright and always so ready to speak for her Master. After listening one day to the Gospel for the first time, an old man went away saying, "It is very good, very good; but don't blame me. I never heard of Jesus before."

The sins, sorrows, and desires of the heathen world appeal to every Christian man and woman, for whatever else the Chinese are or are not, they are our brethren. Let us, therefore, know what God would have us do. To go forth will mean sacrifice, but he who has the joy of working for such a glorious Master exchanges the word for joyful service.
At the end of November, 1893, I was suddenly attacked with a serious illness which brought me to the very brink of the bridgeless river, so near that I half expected a summons from the King to cross it; but in answer to the prayers of many dear friends, both English and Chinese, the sickness left me, and on Christmas Day I found myself quite free from the disease, but so weak that I could neither read, nor sing, nor take any part in our united worship, but just lie almost helpless on my bed.

While lying thus my thoughts went back to the two churches in Australia in which I had been privileged to minister, and then to the church in England in which, during the first two years of my Christian life, I had been a worshipper. How vividly the Christmas Day Services came before me! the decorations on the walls and the bright happy faces in the pews seemed so real that I could almost fancy myself once more joining in the old hymn:

"Hark, the herald angels sing,
"Glory to the new-born King;
"Peace on earth, and mercy mild,
"God and sinners reconciled!"

And then as I thought of the spiritual and social gladness Christmas brings to God’s people, I realised as never before that the angels’ message was indeed a message of great joy—joy in the home and joy in the heart, joy in health and joy in sickness, joy in life and joy in death, joy for time and joy for eternity! Truly it was great joy which God sent to His creatures when He “spared not His own Son, but delivered Him up for us all.”

Musing thus upon the first half of the verse, the latter clause, "WHICH SHALL BE TO ALL PEOPLE," suddenly flashed across my mind, and, try as I might, I could not get away from the words. Somehow the glowing pictures of Christmas joy in the home-land and the joyful services in the churches seemed to lose their brightness; for, above the sound of friendly greetings, above the singing of Christmas hymns, above the voice of the pastor, I could not help hearing these words, "which shall be to all people.” My thoughts turned back to China, to poor, sorrowful China; for China is a land of sorrow in a sense that those who have not lived in it can scarcely realise. I know that there is sadness, and poverty, and sin in the home-land; but a close acquaintance with the Chinese reveals a hopelessness even underneath their joys, to say nothing of their sorrows, that makes one feel that something has made a vast difference between the home-lands and China. What is that something? Just the Gospel of God which was to be "to all people.”

**WHY IS IT NOT "TO ALL PEOPLE"?**

Would God that every pastor on Christmas Day would seek to answer that question from his pulpit, or better still, that every individual Christian would give himself no rest until he could look up into the Master’s face and say, "Thy servant is blameless in this matter.”

"Which shall be to all people.” And yet if to-day we could divide the world’s population into two classes, one consisting of those who have heard the Glad Tidings, even though only once, and another of those who have never heard them, the latter would far outnumber the former. This contrast becomes the more saddening when one thinks that a few favoured millions in the former class have heard the Glad Tidings so often that they have wearied of them. Is this, can this be according to the Lord’s will? And if not, is the Church true to her Lord when she says, "Thy will be done on earth, as it is in Heaven”? Surely there is some great mistake when somewhere about ninety-nine hundredths of the Church’s strength and wealth are spent upon the needs of one hundredth of the world’s population!

I know that at home it is hard to realise what heathendom really is, or perhaps I ought to say what unevangelised heathendom is. I thought that a fairly extensive reading on the subject had given me some idea of it, but my sojourn in China has shown me the awful reality as I could never otherwise have known it. And oh, how keenly I felt it on that Christmas Day when, on my sick bed, I could not help contrasting the home-lands and China.

In this city—a wicked city even for China—there are four workers—my wife, two other ladies, and myself. Ten days due north is the city of Tsin-chau; six days east, and a little north, is the city of Han-chung; eight south, and a little east, is the city of Pa-chau; two and a half days due south on the roadside, there is a place called Sin-tien-tsi; a day and a half still further south is the city of Pa-hsing; and ten days south and a little west is the large city of Chên-ta. In all these cities there are witnesses for the Lord Jesus; and between them and the city of Kwang-yueti, there are markets, villages, towns, and walled cities, and the population could be numbered by millions. In none of these places is there a single Protestant missionary. I do not know how far we would have to go in other directions ere meeting with a worker for God. I think I am right in saying that in a westerly direction one would have to cross Tibet and enter British India before one would meet with a European messenger of the glad tidings which were to be unto all people. What does this mean? This, that as the years roll on, hundreds of thousands are passing into eternity who do not so much as know that there is a Gospel. And yet not so very far from them—only a few weeks’ journey—in England, Australia, and America, the Lord’s people may be counted by hundreds of thousands. Has the Church of God no eyes to-day for visions like that of the man of Macedonia? Has she no ears now for the cry, “Come over and help us”? Can it be that the home scenes blind the eyes of her young men and women to the awful darkness of the dark places of the earth? Can it be that the chink of gold to be won and the sound of applause to be gained deafen their ears to that wail which is the more awful because unuttered, “Come over and help us”?

**Which shall be to all people.** Would God that these words were written upon every Christian conscience? Would God that Sunday by Sunday they might make themselves heard above the voice of choirs and the sound of organs? Would God they were written upon the walls of every church, so that those who sit back in the luxurious, cushioned pews might be made to feel for themselves the millions who sit in darkness, and remember that to them the privilege is given of preaching the Gospel to the heathen, and of preaching it at the cost of some little self-denial, which would surely make it a greater privilege still! I could not help being sad as I lay and remembered that for the men’s work in this city and surrounding districts there was but myself, and that while I was thus laid aside there was no one at all.

"It is more blessed to give than to receive.” Praise God that many of the Lord’s dear people in all lands are increasingly realising this; but has the Church as a whole...
learned that lesson yet? We often hear with what joy a
church in some particular place welcomes some new
worker into its fellowship; but we rarely hear the same
joy expressed when some active worker leaves for the
heathen field. We often hear with what gratitude a large
sum is received from some wealthy giver; but we do not
so often hear testimony of the great blessing that has
followed the giving up of the tenth of a church's income
to the needs of the heathen. Oh, that this year the
Church of Christ might rise up to her privilege of giving
—giving her sons and her daughters, her silver and her gold,
giving them up to God for the work whereunto He
pleases. I do not think that the Holy Ghost will ever say
of others than consecrated men: "Separate Me this one
and that one for the work whereunto I have called them;"
but may be in these latter days, if there were only a fuller
consecration in the Churches, the Holy Spirit's voice would
be heard far more frequently than now, and men and
women would go forth continually with the glad tidings to
every part of the earth, until at length those words should be fulfilled,

"Which shall be to all people."

Valedictory Meeting in New Zealand.

From the "New Zealand Herald" of August 23rd, 1894.

LAST evening a united farewell meeting to Miss Blakeley
(of the Helping Hand Mission) who is leaving for China
to join the China Inland Mission, was held in the
rooms of the Y.M.C.A., under the auspices of the North Island
Council of the C.I.M., which consists of the Revs. G. B. Monro
and James Blaikie, Messrs. J. L. Wilson, G. Newcombe,
F. Bodell, and W. Braikenrig (hon. sec.). There was a crowded
audience, and twenty Chinese were also present. On the back
wall of the rostrum were Biblical texts in Chinese characters,
executed by Joseph Luc, Auckland Chinese Missionary. Mr.
J. L. Wilson presided. On the platform, in addition to the above,
were the Revs. S. F. Prior and R. Ferguson (of Onehunga).
Apologies were received from the Rev. G. Burgess, F.R.A.S., and
Mr. C. W. Hemery, who expressed regret at their unavoidable
absence, and sympathy with the object of the meeting. After
the singing of the hymn, "All hail the power of Jesus' Name," the
Rev. James Blaikie engaged in prayer, and read Psalm ii.

The Chairman, in his introductory remarks, said he had no
doubt they would have a happy and profitable evening. They
were brought together to bid farewell to Miss Blakeley, and God-
speed in her future work. There never was so much interest
taken in foreign mission work as at present, or so many young men
and young women offering themselves for mission service. They
were interested in the China Inland Mission, as they knew its
founder, its history, and its method of operation, as a rebuke to
Unbelief and the materialistic tendencies of the age. He hoped
the result of the present meeting would be to deepen their
interest in the Mission, seeing that they were sending one from
their midst to labour in it, whom they had known only to love
and to respect, and who he trusted would be only the pioneer of
others who would follow her into the mission field.

Mr. Bodell (Hon. Secretary of the Auckland Chinese Mission)
said that he regretted the absence of Mr. Guy Newcombe, who took
even a deeper interest in the Mission than himself, and to whom
they were indebted for the establishment of the Council of the
North Island. He then went on to explain that the Mission workers
were of all nationalities, of all Protestant denominations, and
depended upon the liberality of the Christian Church, voluntarily
given. There were 550 missionaries on the roll, working
successfully. They had now sent an agent into the field, and
had therefore undertaken fresh responsibilities and obligations.
He urged systematic giving, as it was an open secret that there
were fresh candidates ready to follow in Miss Blakeley's footsteps
and go to the mission field.

Rev. R. Ferguson said he spoke for the country, and could
testify to the usefulness of Miss Blakeley's labours there, and
her visits to Onehunga would be long remembered, owing to the
spiritual good accomplished.

Mr. W. H. Smith (of the Helping Hand Mission) referred to
the excellent work Miss Blakeley had done in connection with
the Helping Hand Mission during the past four or five years,
and which he looked back upon with gratitude. He then gave
an interesting account of his own tour in China to some of the
China Inland Mission stations, and his personal observation of
the valuable results of the work. Some idea of the great extent
of the mission field might be gathered from the fact that
when at Shanghai he inquired as to the whereabouts of two
Auckland ladies now in the Mission, and found that it would
take him two months' travelling to reach the station of the one,
and three weeks to get to the settlement of the other.

The Rev. S. F. Prior said he had never held the view that their
duty to those at home cancelled their obligation to those abroad.
He took a special interest in the China Inland Mission owing to
his own relatives having laboured in it, and trusted that Miss
Blakeley might be specially blessed in the work.

Rev. G. B. Monro was gratified to see so large a gathering.
It showed that in Auckland, as elsewhere, interest in mission
work was deepening. In America 3,000 men and women in the
colleges and seminaries had now signified their willingness to
go to the field. He was one of the Council of the North Island
for the China Inland Mission. There was a number of candidates
for service ready to go as soon as the way was opened
up. As representing the suburban churches, he knew Miss
Blakeley's work, and he could only say "God bless her."

Miss Blakeley told of her first desire towards mission work,
her removal from London to Auckland, and the reasons which
led her to go into the work of the Helping Hand Mission. It
was not under a feeling of romance or enthusiasm that she had
offered herself for China, but after two years' thought and con-
unions with her own soul in the quiet of home. Having
desired to be guided in the path of duty, and believing she had
found it, she desired to walk therein. She closed her
address by pointing out to her hearers that they, in their private
spheres of life, could be quite as much doing mission work as
herself in the mission field.

The Chairman said they were pleased to see at the meeting
one connected with that institution, who had laboured quietly,
effectively, and earnestly, Miss Alice Wilson, who was leaving by
the same steamer as Miss Blakeley from Auckland for the Niger
Mission of the C.M.S. She had been, humanly speaking, led to
devote herself to it through the influence of two dear friends
who had often been on that platform, the late Bishop Hill and
Mrs. Hill. They would be glad to hear a word or two from her.

Mr. W. H. Smith then gave an impressive address on personal con-
secration.

The Rev. James Blaikie followed upon the same subject, and
asked those who were willing to go to the mission field, if called,
to stand up. Over fifty young men and women responded.
Editorial Notes.

The Japanese are, at the time of writing, still pressing their advantage, and China is said to be anxious for peace. The rigours of a Northern winter, however, draw on space, and the invaders will shortly find themselves confronted with the mighty natural forces of snow and ice, barriers which may of themselves prove well-nigh insurmountable, apart altogether from any resistance which the Chinese may yet be able to offer in Manchuria.

In a letter recently received from Mr. Taylor from Shanghai, of date 21st September, he says:—"It is hard to foresee how the war may affect our work. For the time being anti-foreign feeling is not specially high, and the authorities are diligently trying to protect the missionaries. How far a few reverses may affect the people one cannot tell. At present there is no danger at our stations. Persons in travel coming in contact with half-drilled bands of soldiers en route for the seat of war might be imperilled. But above all the Lord reigneth, and if there is a possibility of danger to the missionary, there is certainly of woe to the unsaved heathen if not rescued, and our commission is clear. The Lord keep us all faithful."

At one of our recent Saturday afternoon prayer-meetings a well-known missionary lady of another Society—on the eve of returning to China, where she had long worked—prayed that "the pathway of war might become the pathway of the Holy Spirit" in the opening up of new blessing for the Chinese Empire. This is the expectation and the prayer of many hearts. Writing in the C.M.S. Intelligencer for November Archdeacon Moule gives expression to this feeling. He says:—"Surely our duty now is by no means to withdraw or hesitate in the face of possible temporary peril, but to stand fast in our Master's name; and to have large reinforcements ready to occupy, promptly and without delay, such openings for widespread evangelisation, or more settled station work, as the issues of war will develop. China cannot slumber again, her gates cannot any longer remain merely ajar."

Owing to the indisposition of Mrs. Taylor, Mr. Taylor had judged it best to accompany her to Shanghai ere setting out once more for the Interior as noted last month. In the letter above referred to he expresses the intention of proceeding to Shan-si for prayer and conference with the missionaries there about the work. His arrival in this country is thus somewhat indefinitely delayed.

With great sorrow we record the death, on 16th August, at Gan-shun, of Mrs. James Adam, and, a few days later, of her infant; and on 21st September, at Hankow, of our Swedish brother, Mr. P. Holman, through whom the ancient capital of China—Si-gan Fu, in the Province of Shen-si—was last year opened. Our hearts go out in deep sympathy for those from whom they have for "a little while" been taken.

A CHARACTERISTIC GROUP.

Miss Williamson and Miss F. M. Williams left London on November 2nd for a month's missionary tour in Sweden. Mr. and Mrs. Beauchamp had been invited, but, almost at the last moment, they were prevented, owing to Mrs. Beauchamp's health, and it was accordingly arranged that Miss Williamson and Miss Williams should take their place and carry out the programme, which includes drawing-room and other meetings in Gothenburg, Jonjoping, Stockholm, and Upsala. There is a very strong missionary interest in Norway and Sweden, while several Scandinavian Missionary Societies are affiliated with our own for work in China. We earnestly ask for special prayer in connection with the meetings now being held. An account of the tour is promised next month. Germany also claims an interest in our prayers at this time. The Holy Spirit is moving in the hearts of many of His servants there, and we are sure that the farewell meetings which Mr. Hermann Wupperfeld is now holding in the neighbourhood of Barmen, and also in Switzerland, ere he leaves for China next month, will be used to the calling forth of some. Mr. Wupperfeld spent a number of months with us in London. He is being sent out by our friends of the German Missionary Alliance.

We go to press with this number earlier than usual in order that the preparation of the Annual Volumes of China's Millions may be completed in good time for Christmas. The prices of these are as usual, 1s. 6d. and 2s. 6d., and orders should at once be sent in as the supply is limited. A photograph of Mr. H. W. Frost, our Home Director for North America, we hope will form the frontispiece. While China's Millions is sent free to each
donor to the funds of the Mission those who desire to cover the expense may do so by sending halfpenny stamps or postal order for 1s. 6d., and such help will be greatly valued. Attention is also called to next year's Order Form, which will be found within the wrapper.

The earlier date, we regret to say, deprives us, this month, of the continuation of Mrs. Howard Taylor's "Through the Heart of China," which has not yet come to hand.

In the matter of funds our hearts have been greatly cheered by a very gracious and special answer to much continued prayer. For some time the Holy Spirit seemed to be laying it on the heart of one and another with more than usual grace to ask that through the ministry of giving the Lord's stewards might be drawn into fuller fellowship with Himself in His work amongst the heathen, and much blessed thereby. While speaking of funds we would like to insert the following quotation from a letter which has just reached us from the far interior of China. Even when the Lord may permit His faithful children to walk in straiter paths than usual He never lets them want. "My God shall supply all your need" as He sees and knows it.

"We rejoice with you," writes one of our Missionaries to Mr. Taylor, "that funds are improving, but we thank God we have had a superabundance (for personal use) all through the time of lowered income, even though our expenses have grown on us by reason of the famine prices that have prevailed here. 'Tis true we had to spend some 50 taels more last year than we received, but we had it by us, and were led to spend it in securing certain things we deemed necessary for our work. All the talk about not having enough to eat is nonsense. Our great want has been for special objects."

With this the final number of the present year's issue of China's Millions we desire to render thanks to God who hath "brought us hitherto," and for any fresh courage, light, or quickening which may have been received through its pages during the year. In past years not a few have been led, through this paper, to devote themselves to the work of God in China and elsewhere. With an increased circulation much might be done in the way of improvement. Will our friends do their best to secure fresh subscribers for the coming year? For this the present is the most opportune moment. The annual subscription is only 1s. 6d., for which sum the Magazine will be sent, post free, to any address at home or abroad.

Deputation Work in the Midlands.

The Speakers—Mr. Marcus Wood, Miss Jones, and myself—three cyphers, we trust; the unit, God. Time spent on this, the first winter tour of 1894,—thirteen days, from October 17th to 29th. Places visited—Birmingham and district, Stafford, Wolverhampton, Coventry. In all, nine meetings were held in Birmingham and district. Some warm friends were met with in the Zion Baptist Chapel. The pastor, a keen missionary, was unavoidably absent through severe illness. It was a privilege to have the opportunity of addressing not a few young men in the Y.M.C.A.; our friend Mr. George Cadbury in the chair. The Rev. F. S. Webster also kindly arranged a meeting in his schoolroom, which was well attended. Several other meetings grew out of a few quiet days spent with a friend. At Stechford much interest was manifested, and the friends there hope to be able to arrange for the support of a representative in China.

Stafford.—The rain poured down here as the time of meeting drew near; but prayer was answered, and the room was well filled. Our hearts were greatly cheered. This was the first C.I.M. meeting ever held in Stafford.

Wolverhampton.—At the Y.M.C.A. Again much rain; but again the Lord was gracious. A China prayer meeting seems likely to grow out of this meeting.

With Coventry the tour was brought to a close. The attendance here was exceptionally good, and we were much encouraged by the sympathy shown towards foreign Missions. The Rev. H. D. Mercer of Christ Church, who had met Mr. Taylor and Mr. Beauchamp in Australia, presided.

To attempt any estimate of the results would be like estimating the crop while still the seed lies buried in the earth. But this we do know, we were wonderfully helped of God; difficulties were overcome, and openings were given; interest was aroused, and friendships formed.

During a part of one week, when Mr. Wood and I had engagements elsewhere, a way was opened for Miss Jones to occupy the time in Birmingham. On two occasions the pastors of Welsh congregations kindly invited her to speak in Welsh to their congregations, opportunities of which Miss Jones gladly availed herself. While at Wolverhampton, I regret to say, Miss Jones was laid aside with a rather severe attack of malarial fever, which incapacitated her from taking part in the last two meetings. Would our readers prayer that she may quite shake off that painful malady?

In this, and each of the places visited, we owe a debt of gratitude to the kind friends who interested themselves in making known the meetings.

C. H. Polhill-Turner.

A Letter from Chefoo.

Protestant Collegiate School, Chefoo, Aug. 30th, 1894.

I am more and more thankful every day that the Lord has sent me to China. During the voyage and since I have been here I have known more of His Presence than ever before.

Of course I had formed many ideas as to what China and its people were before I came, but they all fell very far short of the reality. Utterly ignorant, without God, without love, a mere existence, no higher aim than to eat and sleep, such seems to be the life of the people around here. They are dreadfully poor and have little or nothing to eat beyond what we should hardly give to our pigs at home. Happily for them the harvest this year is very great. How great is the love of our and their Heavenly Father! I often think of it as I walk through the fields of kao-liang and mien. Still between the harvests the people nearly starve, and the children are all naked and horribly dirty.

I pray I may never get used to the state of the poor here; I hear some people get so accustomed to seeing such poverty and distress that it ceases to have the same effect upon them. I am working at Chinese as well as I can with my teacher, T'chien-seng, and am making a little progress, but of course it is hard for us as we have our teaching to do as well, and we dare not do too much in the holidays as we must do our best to the state of the poor here.

I take a few tracts and Gospels out and sometimes try and talk if I meet anyone, and if they can read I give them a tract or Gospel.

As for the school, of course we are longing for the new buildings; the present premises are quite inadequate for the
The loss of our dear brother, Mr. Holman, has come upon us so suddenly, that as yet we can hardly realise it. Last week, when Mrs. Baxter and Miss Murray were here, he was at all their meetings, and very much appreciated them. But he was not quite well—his appetite had fallen off. Last Friday week (14th September), after our evening meal, our brother had a very severe attack of ague, lasting some hours. On Saturday, however, he sat up in his room, and did a little reading and writing. In the afternoon he took some quinine, to ward off another attack, but the ague returned, although in a much milder form.

On Monday afternoon there were more serious symptoms, and a note was sent to Dr. Gillison. When he came he said it was difficult to know whether Mr. Holman was sickening for some disease, or whether it was just the effects of severe ague. Dr. Gillison was spending the night at Wu-chang, and before leaving he said that if the temperature rose we must call in the Concession Doctor, and this we found it necessary to do in the course of the night. Dr. Thompson at once said that the case needed careful watching, and that we had better send across for Dr. Gillison. He pronounced it to be very malignant malaria.

When Dr. Gillison returned in the afternoon, he found Mr. Holman's throat very sore. During the whole of his illness this was the chief difficulty, as it prevented him taking nourishment, as well as medicine. On Wednesday night there was increased pain and difficulty in swallowing. Dr. Gillison examined the throat, and found that gangrene had set in. There seemed little hope of his recovery, and we retired to rest that night with heavy hearts. Mr. Hollander was taking the night, and the doctor also slept in the house, so as to be near if wanted. At one point in the early morning they thought Mr. Holman was going home.

Thursday would have been a day of intense pain, but the doctor injected morphia, and this not only relieved pain, but enabled nourishment to be taken freely. A sudden hope sprang up in not a few hearts that he would pull through, and still be spared to work for the Lord. But, though the pain was held in check, the disease continued its ravages. Dr. Gillison spent Thursday night with us, and on Friday we all seemed to feel that the Lord's call was very near. Speech was failing, and the doctor said that, if his life were preserved, he did not think he would ever be able to articulate words. In the course of the morning he wrote a few instructions as to the disposal of his books, clothes, etc., and in the afternoon he added to it.

Our dear brother was getting very difficult to understand, but in the evening he asked: “Do you think I shall die to-night?” I replied: “I think the Lord is coming for you very soon.” He immediately said: “Where’s Hollander? Let’s have a prayer-meeting!” My husband went to call Mr. Hollander, who was sleeping, and while he was gone we sang softly the first verse of 571 in “Songs and Solos,” and in the chorus he joined plainly—

“Yes, I’ll sing the wondrous story
Of the Christ who died for me.”

He told us how happy he was, and there was joy in face and in voice as he repeated the words, “Going Home.” And once he looked at me and said, “Fully satisfied,” as if remembering a special message he had sent the day before. It was such a victory over death and the grave!

“Do you know me?” said Dr. Gillison, as he entered in the evening, and the voice said very distinctly, “Dr. Gillison;” and then he added: “I can’t sing, but my heart sings; I am very happy.” And the doctor said, very simply, “And you make us happy, too.” And so he did. Sorrow was lost in joy as we saw that he was so soon entering into eternal rest and glory. Thus a few minutes after midnight, on Friday, 21st September, another redeemed soul crossed the border-land, and is now with Christ, which is far better.

On Saturday afternoon the friends gathered in the little cemetery here, and he was gently laid to rest, not very far from the spot where we laid our brother, Mr. Roberson, last spring. Mr. Foster kindly took the service, and much kindness and sympathy has been shown by all around. Dr. Gillison, himself far from strong, did all in his power, and the last three nights did not leave the house. We were so glad of the presence and help of Mr. and Mrs. Renius. We feel they will be able to give the friends in Si-gan a full report, comforting them even as we were comforted. May our God bless and sustain those who mourn.

A CHINESE SCHOOLBOY—You will be glad to know that Heh-nah-tsi is getting on nicely in the school. He is very good and diligent, and never gives any trouble. He reads and writes as well as any of the others; but, better still, his influence and example are being used at school, and four boys have lately become enquirers. I am sure the Lord is working in their hearts. There is a different tone in the school now. The other day I had forgotten to dismiss them, and going in a little later found them all on their knees having prayer together. Each evening they have a hymn by themselves before leaving. This is quite their own idea.—H. M. K.

The other day there was a great scare amongst our Chinese teachers, one of them had brought a Chinese newspaper, containing a lengthy article about the end of the world, supposed to take place in five years. It was written by an American. How it found its way into the Chinese newspaper I know not; neither can I say on what theory the good man founded his statement, but certain it is that it produced a remarkable effect on our teachers. They “feared exceedingly,” they said, and were quite amazed to see us so calm about it. Of course we had our own thoughts about this notice, and we know that we need not fear “though the earth be removed and the mountains be cast into the midst of the sea.” Evidently the Lord had allowed this to come under their notice for some purpose. Oh that it would drive them to the feet of Jesus!

“WHO so OFFERETH THE SACRIFICE OF THANKGIVING GLORIFIETH ME, AND PREPARETH THE WAY THAT I MAY SHOW HIM THE SALVATION OF GOD.”—Psalm 1. 23 (K. V. marg.).
WHAT mingled memories crowd upon us, as in this dear old England we listen once more to the Christmas chimes! Since that first Christmas when the angels' song broke forth in the ears of some of earth's "little ones," who were yet counted worthy to be the first to hear and to carry on to others the good tidings of great joy, how many more heralds have gone on the same message! and yet, how many still sitting in darkness and in the shadow of death, have not yet seen one spark of that "Great Light!"

Our thoughts go back once more to-day to that land which verily lies in darkness, that great, needy land of China, whose people, while they are indeed starving for want of the Bread of Life, are yet in no sense beggars. We have read of travellers crossing the snowy passes of Thibet becoming so numbed with the cold that they gradually lose their senses, and sit down on the frozen heights wanting nothing but to be left alone to perish; a true picture, it seems to us, of the masses of heathendom, for it is only in a rare case here and there that there is any desire after God or craving for a higher life. What is so often taken for and spoken of as "eager interest" in the Gospel is simply curiosity to hear some new thing, or astonishment at the strange appearance and stranger accent of the foreigner.

But, thank God, amid all this thickness of darkness, the glad tidings have been heralded and believed, and lights have been kindled and are shining to-day for Him in darkest places, lights which will go on shining, and kindling others, till the full blaze of the Sun of Righteousness floods the whole earth with light.

Here, in the oldest mission station in far-away Kansuh, is a young woman who six years ago first heard the Gospel in a house where she was servant. Her mistress, while on friendly terms with the foreign ladies, has never got any further than looking upon their visits as an amusement. The young servant, however, used to stand and listen earnestly, and from the first her heart was opened to believe. After leaving that place she was so anxious to learn more, that, although a married woman, she asked if she might become a pupil in the girls' school. Here, while she kept the children in order, and was a willing helper wherever help was needed, she was taught to read, and learned more of that Saviour of whom she used to say from the first, "I truly do love Jesus." She has been a continual joy to those who prayed and worked for her, and after her baptism she came as a matter of course to be a helper in the work, specially delighting in carrying the good tidings to those who had never heard it. Her own path being comparatively easy—for her mother-in-law and husband were both Christians—she was anxious to spend all her life in bringing her blessing to others.

Naturally delicate, consumption developed, and more than once she has been brought back from what seemed the gates of death.

In a letter to her dear friend and teacher, Miss F. Kinahan, written lately by herself, she tells how God has suddenly taken her one little girl, two years old, to Himself, and says: "But God has comforted me, and given me great peace, and I know I shall go to her soon." We cannot tell how soon the call may come for the young mother to join her little one in the Father's house, but we know her answer will be a joyful one, and she may even this Christmas be seeing the King in His beauty.

Memories of another Christmas carry us back to visits paid to an old, old woman, who, as the cold intensified in that far northern town of Si-ning, gradually faded away, but not until she had so learned to know the mighty Saviour that she could say, with her own coffin standing opposite the bed on which she sat, propped up to make it easier to breathe, "No, I am not afraid to die, I am not afraid to go to Jesus." While holding our hands as if she could not let them go, she thanked us over and over again for taking the trouble to tell an old woman like her. The Word of God, repeated in her deaf ears by her loving daughter-in-law, had been like good news from a far country, and she just rested her weight upon it as she passed away, leaving it as her last injunction to her children and grandchildren that they should "seek the Heavenly Road, and walk in it, for it was a good road."

Thank God we believe some of these are "not far from the kingdom," but this old woman is the only one we know of reaped from that barren field of (Si-ning) during seven or eight years of sowing. There may be secret disciples, there may be some who, calling on the Name of the Lord, have been saved before they were taken hence; but in no other case has it been given to the sower to see "first the blade, then the ear, after that the full corn in the ear."

In that city to-day, as we here are enjoying Christian fellowship, and are surrounded by everything tending to make it easy to serve God, there stands at his post, where he has stood for more than three years past, without a single native Christian to help and cheer him, without even a servant whom he can trust, one solitary witness for God, and in answer to his ever increasingly-urgent request for a fellow-worker comes always the same answer, "No one to spare for Si-ning." Some of us who know what it is to work in this city, the old "Botany Bay" of China, with a population largely descended from criminals, and a climate the coldness of which seems to have numbed the mental and moral as well as the physical energy of the people, feel that we are almost guilty for not going to his help. But if our own way is blocked, let us cry to Him who "settheth the solitary in families," who always sent His disciples two and two, that He will send a fellow-worker as a New Year's gift to His faithful, lonely servant, and that He will give him this year the beginning of the joy of harvest.

Dear friends who love and pray for missions, "missionary hardships" do not consist in doing without a few comforts, nor in taking peril and hardship nor in separation from home and friends. All these are as nothing when we are conscious of the blessing of the Lord which maketh rich, and can see that He is with us by the tokens of His blessing on our work. It is when we are called, like Isaiah, to go to a people who hear but understand not, and who see, but perceive not; or like Ezekiel, to a people who listen and admire our message, but find it no more than "a very lovely song of one that hath a pleasant voice"; or when some seem to believe and to "run well," and then, Demas-like, go away, having loved this present evil world; it is at these times that flesh and heart fail, and nothing but a strong and settled conviction that God has sent us, and is with us, can keep us standing at our posts without fainting.

The missionaries who are most in need of our prayer and
sympathy to-day are probably not those of whom we hear most, not those whose glowing accounts of harvests gathered fill our hearts with praise to God, but those who are standing to their oars while they row against the stream, working away silently and faithfully with everything opposed to them, and yet glad, so glad, to be allowed to work in a specially hard corner for the Lord whom they love. Let us very specially remember those this Christmas time, and let us by earnest pleading for them bring them into the very immediate presence of the King that the sunshine of His love may flood their hearts with gladness.

A letter lies before me from one who for ten long years has served her Master faithfully in China. Of outward success there has of late years been little to show, and now, just as the seed is beginning to sprout, the health of the workers breaks down, and the reaping must be left to others. Sorrow and trials one after the other have been added to the long strain of patient work, and the letter closes—“My heart fails sometimes, but His merciful kindness is still for our comfort.”

Amen, Lord. So always may Thy loving-kindness be for comfort to each weary one whom Thou dost trust to serve Thee, and to follow Thee in difficult, lonely paths.

**“We Could not Find the Door.”**

His sigh spoke volumes, for it plainly told
Of years of weary groping in the night
Of heathen darkness, and the dread of death,
Yet not of death, but of that unknown Beyond,
But not of these alone did that sigh speak;
It told of darkness giving place to day,
And sweet relief from burdens, borne for years.
His form was tall and spare, but dignified,
And as he spoke, his keen and searching glance
Told of the fire within; his thoughtful face
Looked worn and sad, for he had well-nigh reached
The “threescore years and ten,” and all his life
Had been a battling with adversity.
But not by toil alone had he been pressed;
His conscience for long years had been awake,
And driving him to seek relief from sin.

“This empire wide,” he said, “I’ve travelled o’er,
Serving my master, and of men and things
Seen not a little. Through the ancient lore
Of China, I have roamed in search of peace
In vain! Not in our sages’ books was rest,
Nor in the Taoist mysteries, nor train
Of Buddha’s gods. Nor yet of light found I
With Mahomet’s disciples. Then I sought
To those who told me of a ‘Heavenly Lord.’
Not even there did heart and soul find rest;
Their worship of a cross of wood I scorned
As dissonant with reason; idols, too, were there
As in our native temples. Where to turn,
Or what to do, we knew not; all was dark;
We could not find the door: yet still we tried
To do the best we could: for thirty years
We have abstained from meat—my wife and I—
Hoping thereby great merit to store up
And cancel all our sin.”

He paused and sighed.

The vivid memory of those weary years
Was painful to him still. “And now?” I said.

“Ah! now, thank God, we’ve found the Truth at last.
A few moons since, when on my daily rounds,
I passed this door, the changes taking place
Attracted my attention; I inquired
The reason, and was told new occupants
Had come, and they had brought new teachings too;
And now this house was ‘Hall of Happy Sound.’
My heart was stirred, my longings rose afresh,
And so I came. I heard this glorious truth;
The Truth it is, because my soul responds
And reason, too, agrees. My vows of old

We have abstained from meat—my wife and I—

Are broken, now self’s merits are renounced.
But, teacher, I am ignorant, and still
Within this Book of God are many things
Hard to be understood; yet I would learn.
Please, sir, do teach me for a little while.”

With joy, we turned unto the Word of Life,
And soon the outside world was all forgot;
Our souls were feeding in the pastures green.
Thus, sitting at the Master’s feet, we learnt—
Our ruin by the Fall, our death in sin;
The deep necessity of second birth;
The priceless gift of God, so freely given—
Eternal life through Jesus Christ our Lord.
The hours passed by unheeded, as we read
And pondered o’er the precious Book; his soul
Was thirsting for the Truth, and hungering
To feed upon the Bread of Life; so long
His soul had fed on husks.

Day after day
He came to learn, and, Spirit-taught, the truth
Found ready entrance to his willing heart.

“The way is plain,” he said, “I have received
Your teaching; it is Truth; I thank the Lord
Who sent you to our shores that we might know
Of Him, who is the Way, the Truth, the Life.”

“In this great land,” I asked, “do many mei?
Abstain from meats, and seek by virtuous deeds
To rid them of the burden of their sins?”

“Oh! many, very many,” he replied;
Thousands and tens of thousands in our land
Are toiling thus: on this one street alone,
I daily meet with many friends of years,
My old associates. But they are bound
By dreadful oaths, and nothing but the power
Of God can set them free.”

He rose to go.

“The teacher’s love is great,” he said, “and I
Am so unworthy; God Himself still keep
And bless you more and more. Pray much for me.”

This was his parting word.

All praise and glory to the God of grace,
Who brought this wandering soul into His rest;
But there are many still, in darkness lost,
Groaning in weariness to find the door.
Oh! who will come, and in this heathen night,
For Jesus shine, and show the open door?

Kwan-hien, Si-ch’uen,
May 29th, 1894.

Adam Grainger.
WANG YONG-YEN, the son of a well-to-do farmer, kept a shop in the city of Gan-ren, in which he sold incense, paper goods, candles and other things used in idolatrous worship. About nine years ago, a native colporteur visited the city, selling books and preaching. Through him Wang heard the Gospel, I suppose for the first time, and believed. He soon saw, of course, that he must give up his business, and had consequently some difficulty with his parents. The Lord answered prayer, however, and they were brought to a knowledge of Himself.

The shop being entirely given up, young Wang was thrown out of employment, a serious thing for him as he has a wife and children, besides being far from strong himself. From the very first he was most earnest in preaching, and through the Holy Spirit he seemed to get a really clear view of the plan of salvation. As the first convert of the clan, and one of the first in the city, his was no easy position, but he persevered and the Lord used his preaching, not only to the conversion of his parents, but also to that of his wife, her mother, his own brother, and others of his clan.

Although not one of the literary class, he had a very fair knowledge of the written character, and being intelligent he soon became familiar with his Bible. After several years spent on his father’s farm, trying to do work for which he had not physical strength, we thought the Lord’s time had come for him to be used as an Evangelist. We asked him if he would accompany us on an itinerating journey, promising him no payment and giving him no hope of future advancement. He answered prayer, however, and they were brought to a knowledge of Himself.

As our readers are aware, Mr. C. T. Fishe visited the Kwang-sin River stations last spring with Mr. Orr-Ewing. In the course of a private letter, he refers to the family of which Miss Cowley writes. He says: “The way in which God has been working along the Kwang-sin River is very cheering and strengthening to one’s faith and hope. In nearly all the stations the Christians are themselves spreading the Gospel, seeking the conversion of their own families and clans. This gives great hope for the permanence of the work. One elderly farmer named Wang is a very interesting character. His eldest son was the first convert at Gan-ren. The father, although at first opposed to the truth, gradually yielded to its power, and finally accepted Christ. He has now got his second son to look after the farm, while the third manages for him a shop which he has in the town. He himself, thus freed, walks all round the country-side selling books and talking to the people. There is not a house for miles around that he has not visited. His eldest son is assistant at an out-station, and the third and fourth sons, his daughter, wife, and other members of the family and clan, are now on the Lord’s side. Other clans connected by marriage are also being influenced.

“Of course this is a particularly cheering instance, but there are not a few others in other stations also who would compare very favourably with some of our best Christians at home.”

A WITNESS FOR GOD AT WEI-HAI-WEI.—Some seven years ago Mr. Cheo Jong-kiai came to Ning-hai to act as temporary school teacher, owing to the brother’s absence. The Gospel of Jesus Christ was put before him by a believer there. His reply, like that of most of the followers of Confucius, was: “What do I want with a foreign religion? Am I to cast away what is near for that which is from afar?” “But Jesus can save you,” it was urged, “He can save you from your sins.” And surely the poor fellow felt enough of the burden of sin to want relief from its power. He had lost his business, much of his property, and was deeply in debt through years of gambling; and if any one could save him from that fascinating vice, it was worth a hearing. He took a New Testament, and the first time of reading so took hold of him that it was far into the night ere he relinquished the book to get repose. The sword of the Spirit had entered his heart, and it was not long before he publicly confessed the Lord Jesus as his Saviour. He has since become the means of leading others to Christ, and the last we heard of him was at Wei-hai-wei, keeping a food shop, and there he had been the means of turning two or three Chinese soldiers to the same Saviour. He is a zealous Christian, but not always a wise man; please pray that he may be kept from all evil and for the Christian soldiers that they may be kept faithful in this awful time of war.—C. H. J.
A "Summer School" at Lao-ho-ke'o.

BY MISS MARY BLACK.

We have lately had a "Summer School" here, and my heart is full of praise to God for all the help given whilst it was in session.

Feeling that our female church members and enquirers were greatly needing instruction, I invited them to spend a month here that we might teach them "the way of God more perfectly." Fifteen women and three girls accepted the invitation, and our two maid-servants brought our members up to twenty. Those invited only two were unable to come. The eldest student was seventy-two, the youngest nine years of age; two were between sixty and seventy, and all except the three little girls were over thirty.

School was opened on the first of the sixth Chinese moon (July 3rd). The sixth month suited the countrywomen as there was little to be done then in the fields.

School hours were from 9 a.m. to 12 noon, and from 3 to 5.45 p.m., but a number of the dear women voluntarily began their duties at 6 a.m. Our text-books were Matthew's Gospel, the Hymn Book, Mrs. Nevius' Catechism, and Mrs. McCartee's Old Testament History.

Some of the students were bright and clever, and learned quickly; others were dull and stupid—one dear old woman lamented her stupidity with tears in her eyes—but all were diligent and painstaking, and seemed anxious to avail themselves to the utmost of the opportunities afforded them for self-improvement. I feel much encouraged by the success of what was only an experiment, and am endeavouring to arrange for an "Autumn School."

Two of the women were obliged to leave before the end of the month. One had been seriously ill since the beginning of the year, but had set her heart on coming, and I think she got a little help during the time she was able to stay. The other brought her two little children (one an infant in arms), but after struggling bravely for three weeks, she was forced to return to her home. The heat was trying, the thermometer being far up in the nineties; she was out of health, and she felt that she could no longer do justice both to her books and her babies.

Before separating, all the others expressed their determination to follow Jesus all their lives, and each one, including little "Autumn Flower," aged nine, led us in prayer.

The parting was quite sad; some wept and declared that they would never forget the kindness they had received. It was not until dear Mrs. Ts'ui told them that my heart would not "have peace" if they went away in tears, that quietness was restored, and the little procession moved slowly off, I following it with wistful eyes and very mingled feelings.

Do pray that every one of these dear women and girls may be a bright witness for Jesus in her own home and amongst her neighbours and acquaintances.

In a private letter which has just come to hand, Miss Emily Black wrote previously of the work in Lao-ho-ke'o, as follows:

"As you know, soon after our arrival Messrs. Goold and Burgess started for Hing-an, intending to live on their boat there without attempting to get a house or even to go into an inn on this first visit, but hoping eventually to open the city if the Lord will. The pastor Lin was away on an itinerating journey for five or six weeks, but had returned before the two brethren left. He is an earnest and faithful worker, labouring fervently in the Gospel, though the Word seems often to fall on hard soil. Li, the teacher, too, is very helpful. He has commenced a prayer-meeting here on Wednesday evenings, and quite a number of people attend. He and Yu'an, the doctor, are leaders in the church. The latter has taken his stand boldly against foot-binding, and never intends to permit his own daughters' feet to be bound. This is a great step to take in this place. He has been giving help lately to the Norwegian friends, often preaching in their hall in the afternoons.

"Of the other church members some give great joy by their earnest and bright testimony, others with fewer gifts go out and in more quietly, but I trust with true hearts seek to follow the Lord. One dear old woman had passed into the presence of the King before our arrival. An old man has been stricken with paralysis, and another of our church members, alas! has been cut off, as he has gone back to opium-smoking, and is said to lead an evil life.

"Amongst the women a number of the relatives of the Christians desire to learn, and a few outsiders also. We go in turns twice weekly to the street chapel, dividing the women into two classes, one taking the Christians and enquirers, and the other the outside women. Mrs. Ts'ii—the first woman received into the Fan-ch'eng church—is employed as Bible woman, and is a very valuable helper in the work. Her gentle, loving words and winning ways give her great influence over the other church members, as well as other women, of which our many friends amongst outsiders. In her visiting in the streets and lanes, she invites the women to meet us at the chapel on the appointed days, and many are thus brought to the classes. She is always ready to speak for her Master, and her life, as well as her words, commends the Gospel.

"Mrs. Sibley takes the Christian women's class here, also every Wednesday. Lately we have commenced a women's Sunday-school in the forenoon; but so far only a few attend. We have had one or two wet Sundays, and just now the people are very busy with the harvest.

"We four sisters usually go out to visit (two in the forenoon and two in the afternoon), amongst the villages and hamlets or else in the city, and of course all visitors are received and made welcome by those at home.

"My sister is thinking of inviting the Christian women and enquirers to come and stay here for a month for regular instruction—those who live near enough to return to their homes at night."
SHAN-SI.
EN ROUTE TO LAN-CHAU.
Miss Calvin, who with Miss Watkins was designated for distant Lan-chau, writes from Han-ch'ung on the way there, as follows:—“On the river Han the heat was sometimes intense, but we always studied several hours daily. We missed having the Gospel preached to us through want of room, yet the Lord taught us precious lessons through this, and it was our privilege to live in the spirit of prayer, just lifting up our hearts to Him. He kept us in the hollow of His hand, and brought us safely and quickly here. We stayed at Ch'eng-ku for some days and much enjoyed the native service here to do. All the Christians found us earnest and bright—it is worth while to come here to see them. They gave us a very hearty welcome. I do pray that the Lord will use Miss Watkins and me in Lan-chau. I feel it a great honour to be so far away, but we shall want your continued prayers. Dr. Wilson very kindly invited Miss Watkins and me to stay with him, he and Mrs. Wilson are most kind. Dr. Wilson did not think it right for us to go overland part of the journey during the hot weather, we hope to go on in the beginning of September if the autumn rain does not come. . . . Our letters are wandering somewhere in Siberia, but we shall receive them all in good time.

SI-CHUEN.
A PREACHING TOUR.
The Rev. A. Polhill-Turner has recently paid a visit, accompanied by Mr. Evans, to two Hien cities in the Pa-chau district, Tong-kiang and Nan-kiang. The following are some extracts from his diary:—

May 29th.—Left Pa-chau and journeyed in a westerly direction through the most lovely scenery imaginable—well-wooded hills and streams most of the way. It is remarkable what a large population thrives on these hill-sides; we passed crowded markets every ten li all the way. I had a time of preaching in two markets to-day, and arrived at our stopping-place for the night at about 6 p.m. These two cities have been visited recently by our Swedish sisters, Misses Johanson and Karlman, and much prayer has been offered for them. We all feel that the time has come for work to be commenced in them. The people are mostly friendly, and we have no difficulty in renting houses if only workers were available.

May 30th.—Reached a large market, Ts'ing-au-tu, which I last visited four years ago with Mr. Beauchamp. Many people remembered me and were very friendly. The children repeated simple hymns which Miss Watkins had taught them when she went through.

May 31st.—A lovely day. The road by over splendid mountains. Did a little preaching in the markets on the way. Arrived at Tong-kiang. Each day of our stay here Mr. Evans, and an old Christian whom I had brought with me, and I went out together. We had two regular stands for preaching—at the entrance to the police court where most of the public business is carried on, and in front of the city temple. We also did a little work in the tea-houses. In several in this city manifested an interest in the Truth, I am very glad to say, and in hearing today, by listening most attentively, and asking intelligent questions. The friendliness of the people, too, was very marked.

June 6th. Early part of the year.—A long day's journey. We missed our way, and this delayed us considerably; altogether we travelled forty miles.

June 7th.—Arrived at Nan-kiang, and as we proceeded along the main street, we passed a fine-looking inn, and were glad to get accommodation there. Here Miss Johanson's name is well-known, and the children remembered the hymns that we taught them. Some times of preaching on the streets here were also very encouraging. We found that the three Roman Catholics in charge of their hall were very earnest men. They asked us if they might start a service on Sunday, and we had very interesting conversations with them.

The people in these cities seem ripe for the Gospel. There would be no difficulty in getting workers if the Lord will send us four sisters, two for each place, soon.

Left on June 12th by boat for Pa-chau, arriving next day, and found all well.

SHAN-SI.
FOUR THOUSAND MARKET TOWNS AND VILLAGES.
Mr. A. R. Saunders, of Ping-yao, writes on July 15th:—“We have not moved very far away from Tai-yuen, this city being only distant from that two days cart journey, some sixty English miles. There is a large field before us here—a about 120 miles long by 100 miles wide, seven walled cities and about 4,000 market towns and villages. Since coming here our time has been largely occupied, during the early part of the week looking into the former working of the district, and arranging for a native gathering, which was held towards the end of April, when over ninety Church members and enquirers attended, and nineteen men were baptised.

“We shall be glad of your prayers for the Church of forty-one in fellowship here, and especially for the work among the women in this district. Hitherto this has been only among men, so we have at present only one female Church member, an old woman of nearly three-score years and ten. Now we have been joined by two Swedish sisters of the Scandinavian Alliance Mission, who will probably stay with us till next spring. We are negotiating for the lease of the place next door to us, which has been used as a mosque, and our pressing need is accommodation for a boys' school. Idolatry is compulsory in every native school, every scholar having to worship at the shrine of the god of literature, and knock his head on the ground before the tablet of the sage, Confucius. As the boys will come from distant villages, it will be necessary that it be both a boarding and a day school.”

In a later letter Mr. Saunders says:—“The deed of rental of the Camel Inn next door has been signed, and we shall get possession on the first of the seventh month. The rent is about $200.00, and the time of payment is July 17th. The terms of rental are 50,000 cash (about $39) per year for the first five years, we paying for the labour on the repairs, and the landlord to furnish the materials. When these premises are put into good repair, we shall have good accommodation for our work, at least for some time to come. Three rooms of the newly rented premises will be altered so as to open into our courtyard, and we use them as rooms for the women. We are hoping, God willing, to open a school for the sons of Church members and enquirers, and are praying that God will raise up, for this purpose, a Christian school teacher.

“At the end of July, my wife and I went to Tai-yuen Fu, to attend the Conference to be held there, when Mr. and Mrs. Taylor should arrive. The first of our meetings will be held this evening, and there will be daily meetings for the rest of the week; but, as a mail for the coast comes but twice a week, we must leave any account of these meetings till next mail.”

HO-NAN.
RENEWED LABOURS.
Writing from Lao-ho-k'eo on September 6th, Miss Black says:—“Rumours of war are constantly reaching us, but our hearts are at peace. We are safe in His holy keeping—in the shadow of His wings! We had a very tedious journey up the Han, and did not reach our destination until the 27th of April. Goodness and mercy followed us all the way, and we lacked no good thing. May and June found us busy at our work, visiting in the villages and teaching Sunday school in the street chapel. In July the school claimed all my time and strength. August was intensely hot, but we toiled on as best we could, and now cooler weather has come, and we are looking forward to a good autumn and winter's work. I count on your prayers. The time is short. May the Lord enable us to make the most of the hours as they pass! My dear sisters are quite well. We board with Mr. and Mrs. Sibley, and are free from all housekeeping duties and responsibilities. Messrs. Goold and Burgess hold the fort here in our absence, leave for Hsing-an in a week or two. You will hear of us soon through the Huntleys and Bothams. The former passed down lately, and the latter are expected soon. I am looking forward and feel equal to 'any amount' of work.'

KIANG-SI.
"IT RAINS GOLD."
Mrs. Rough writes from Kiu-k'iang:—“We are so glad to have cool weather again. It has been very hot, and there have been so many deaths all round. When the rain came, the natives said ‘It rains gold.' Poor people! they have suffered by the long continued drought. Mr. Orr-Ewing has not returned yet, but we had bright news about the children from Chefoo.”
Saturday, **October 18th.** FROM Tai-yuen, in the heart of North China, Mr. Taylor sent greetings to the friends assembled. After intimating Mr. Taylor’s probable future movements, Mr. Sloan read a letter from Mrs. Taylor, and then went on to remind us how truly we might be used of God that afternoon, through prayer, in helping the friends in China in these troubled times. One and another of the great needs of China were then spread out before God, Mr. and Mrs. Taylor, and Pastor Hsi, being also specially prayed for.

The voyagers on their way to China (some thirty or more) were commended afresh to the Lord with all their home friends both in song and prayer, with praise to His holy Name for all past deliverances and mercies.

Mr. Wood gave an outline of the approaching tour in Birmingham and neighbourhood (intimated last month), and recalled something of the blessing of the former tours in Lancashire and Yorkshire. Prayer followed for the opening up of the way, Mr. Sloan pointing out how markedly in the earlier days of the Mission, workers had been sent in direct answer to prayer, chosen, called, fitted, and sent forth by the Lord Himself.

After reading Psalm xxiii, we turned to China. With the diaries of Messrs. Lawson and Meikle, the assurance seemed to be given that the seed now dormant in many hearts in the cities, towns, and villages, would yet spring up, that assurance being deepened and sealed by the following words of Miss Ricketts of the E.P.M., who was once more with us ere returning to Swatow. “There must be sowing first,” she said, “such precious seed as this does not always spring up in a day.” Mr. Wright’s work amongst the villages of Cheh-kiang and Mr. Southey’s talks with individuals in tea shops and by the wayside at Kwang-yuen were also remembered—Miss Gower’s work likewise.

One or two special subjects of prayer now occupied our attention as the meeting closed—first Mildmay, then a friend in the adjoining one of North China, Mr. Sloan added a condensed exposition of Phil. i. 26-30, reminding us of the importance of unity in heart amongst God’s servants, and the many causes of endangerment of that unity which exist on every side.

“Such a delight meeting throughout,” was the comment of one dear worker, fresh from a busy corner of the Lord’s vineyard at Newcastle as the last prayer concluded, and we parted, to watch and wait for coming faithful answers.

Saturday, **October 27th.** WITH some realisation of the wonderful fact that God had made the working of His power and the fulfilment of His promises dependent upon prayer and confidence in Himself we drew near on behalf of the friends in China in this time of war, and special prayer was offered for Mr. Taylor and those directing the work at Shanghai. A line of one of the hymns sung seemed full of meaning in this connection:

> "Great your strength if great your need."

Miss Oakeshott and her family were earnestly remembered in their bereavement of their mother; and then in Matt. xi. 20-30 we viewed three great lines of truth and their relation to each other: (1) The responsibility of man; (2) the sovereignty of God; and (3) The wide, free invitation of the Gospel—"Come unto Me... all ye that labour and are heavy laden, and I will give you rest."

Miss Mary Black’s account of her summer school at Lao-ho-k’eo was listened to with much interest, while Miss Dunstan’s diary of her journey to Yün-nan with Mrs. Thorne laid that province and the adjoining one of Sh’ch’üen upon our hearts. Yün-nan has long been the subject of special prayer, and we trust Mr. Owen Stevenson’s article (p. 166) will awaken deeper interest still. Ts’ing-kiau-pu, etc., next claimed attention as Mr. Mills’ series of pictures of work in the province of Kiang-su passed vividly before our minds, and amongst other things we prayed for all places where help was urgently required.

The brethren who had sailed a few days previously were therefor the subjects of prayer with all the members of the preceding parties, those entering China and those still at sea, the names of the Misses Murray and others being mentioned specially by one and another. With prayer that many more new labourers might be thrust forth to enter the new doors in China, Japan, and Corea which we believed would be opened by the war, and not forgetting Mildmay and the meetings in the Midlands, the meeting closed.

Saturday, **November 3rd.** Mr. CASSELS presided—Mr. Sloan being absent in Cork—and after the usual preliminaries, spoke from Heb. xii. 2 on the Christian race. There was a race of faith as well as a walk of faith, he said, and the fact that the word used here in the Greek for “race” and our word “agony” were from the same root, was significant. The Lord Jesus was not only the object but the power of our running.

Asking now for strength and wisdom for all in China, we also from full hearts returned thanks to God for His goodness during...
the Midlands missionary tour just concluded, of which Mr. Polhill-Turner gave us some account ere the meeting closed. Mr. Cassels mentioned some of the details of Mr. Holman’s last days (see p. 173), and we sang hymn No. 571, and sought comfort for those who mourned. The recent Council Meetings in Shanghai, with the succeeding day of humiliation, prayer, and fasting were also referred to, together with the serious illness of the two daughters of Mr. Meadows.

A very encouraging letter having been read from Miss Aspden telling of the progress of the work in Tsung, we then waited upon God in prayer, seeking further blessing for the district, and returning thanks for the grace manifested in the lives of the different individuals mentioned. Miss Lloyd gave some further interesting particulars of the young evangelist Yang (see September No., p. 120), and Miss Kollenbeck wrote of Sin-tien-tsi. "As long as I live I will take care of this grave, and when I am gone my sons will do it after me," you must not try to teach us," said one old man in a voice choking with emotion as he stood by the grave of little Philip Williams.

And then we separated, prayer following upon the reading of diaries from Miss Fowle and Miss Wilkins, and Mr. Polhill-Turner’s interesting account of the Midlands tour.

A Hot Summer.

Since the beginning of July, writes Mr. Grainger, we have had some of the hottest weather known in Si-ch’u-en for years. It is very dry, and we have a little less rain than usual. In the afternoon we met with the inquirers and others. On the same name at their home three days’ short time preaching on the street.

Mr. Jo. Persons, one of the American Scandinavian workers. It was he who was used to open Si-gan. Engaged to Miss Angvik, he was expecting to be married about the beginning of November. We mourn the loss of such a promising worker.

Mrs. Williamson is still very weak, and it is uncertain when they may be able to leave Shanghai. Mrs. Bailer is leaving us next week by this steamer. Mr. and Mrs. Huntley, and Mr. and Mrs. J. E. Duff, arrived on Monday from Ch’eng-ku and Han-chung.

September 26th.—On Tuesday morning we had a time of special prayer, humbling ourselves before God because of the smallness of the results in the work. I am sure much blessing will be the outcome.

Yesterday Mr. Marshall Broomhall, Mr. Burrows, Mr. Stark, Miss Stoddard and Miss McCarthy returned from Japan.

We grieve to announce the home-going of another of our beloved workers, namely Mr. P. Holman, one of the American Scandinavian workers. It was he who was used to open Si-gan. Engaged to Miss Angvik, he was expecting to be married about the beginning of November. We mourn the loss of such a promising worker.

Mrs. Williamson is still very weak, and it is uncertain when they may be able to leave Shanghai. Mrs. Baller is leaving us next week by P. and O. steamer for home. We expect the Simpsons in a few days. They hope to leave with the Huntley’s and Miss Gibson by German mail on Oct. 11th.

Arrivals from China.

By the North German Lloyd Steamer Gera, on October 26th, Miss Forth and Miss Anna Michelson.

Chin-chin; or, The Chinaman at Home. By Tcheng-K’in-Tou, late a member of the Imperial Chinese Legation. Translated by R. H. Sherard (A. P. Marsden. 3s. 6d.). Interesting as reflecting Chinese modes of thought and action. "The object of this book," says the author, "is to give a correct picture of the Chinese modes of amusement, and of our small public fetes... Our joys and our ways of manifesting them are they not the expression of our individuality?....Tell me how you amuse yourself, and I will tell you what you are." The sentences quoted are perhaps sufficient indication of the scope and tenour of the book, if we add that the word "fêtes" really refers to idol worship, etc. The author, like most cultivated Chinese gentlemen, affects a certain scepticism in relation to the superstitions of his country. The rendering into English is sometimes rather imperfect.

Among the Tibetans. By Mrs. Isabella Bird Bishop. (The Religious Tract Society.) A reprint from an interesting account, which appeared in the Leisure Hour, of a journey undertaken by Mrs. Bishop among the Tibetans of Kashmir. The scenery and daily life of the people are accurately described, and a warm tribute is paid to the Moravian missionaries whose stations of Leh and Kyelang were visited by the authors.

Reginald Heber, Bishop of Calcutta, scholar and evangelist. By A. Montefiore, author of “David Livingstone,” etc. (S. W. Partridge and Co. Is. 6d.). Probably few of those who sing the hymn "From Greenland’s icy mountains" have any knowledge of its author. This, the only cheap record of his life, should therefore be read. The sentences quoted are perhaps sufficient indication of the scope and tenour of the book, if we add that the word "fêtes" really refers to idol worship, etc. The author, like most cultivated Chinese gentlemen, affects a certain scepticism in relation to the superstitions of his country. The rendering into English is sometimes rather imperfect.

“The Great Closed Land.” (S. W. Partridge and Co.) By Annie W. Marston, author of “Children of India,” etc., etc. We are glad to know that a second edition of this book has been called for; to which three specially prepared, coloured maps of Tibet, etc., containing the names of all the places mentioned, have been added. From a missionary point of view, this book contains all the most recent information about Tibet. Pages 28 and 32.

Books.

The Comprehensive Concordance to the Holy Scriptures. By the Rev. J. B. R. Walker. (T. Nelson and Sons. 5s.) For ordinary purposes of reference an exceedingly good concordance, quite the best of its kind. With 50,000 more references than the unabridged Cruden, and beautifully printed in clear type on good paper, it is at the same time of a very convenient size.

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